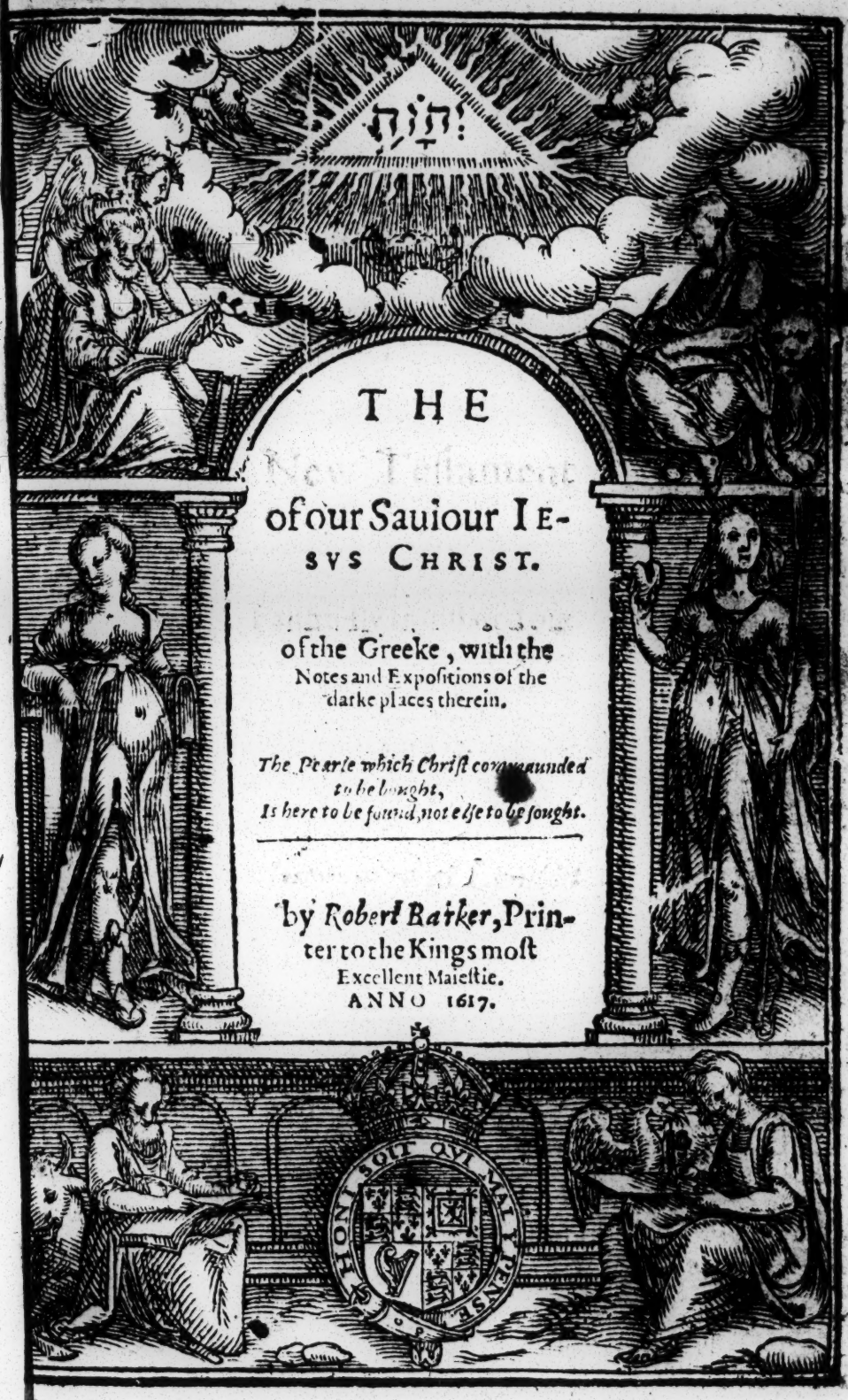


THE

of our Sauiour IESVS CHRIST.

of the Greeke, with the Notes and Expositions of the darke places therein.

The Pearle which Christ commaunded to be bought,
Is here to be found, not elſe to be ſought.

by *Robert Barker*, Printer to the Kings moſt Excellent Maieſtie.
ANNO 1617.

¶ January hath xxxi. dayes.

Sunne riſeth at vii. of the clocke, & xxxiiii. minutes.
Sunne ſetteth at iiii. of the clocke, & xxvi. minutes.

			Morning prayer.		Euening prayer.	
			i. Leſſon.	*ii. Leſſon.*	*i. Leſſon.*	*ii. Leſſon.*
1	A	Yeſterday.	Gen. 17.	Rom. ii.	Deut. x.	Coloſ. iii.
2	b		Gen. i.	Mat. i.	Gen. ii.	Rom. i.
3	c		iii	ii	iiii	ii
4	d		v	iii	vi	iii
5	e		vii	iiii	viii	iiii
6	f	Circũciſion day	Eſai. ix.	Luk. iii.	Eſai. xlix.	John. ii.
7	g		Gen. ix.	Mat. v.	Gen. xii.	Rom. v.
8	A		xiii	vi	xiiii	vi
9	b	Lucian.	xv	vii	xvi	vii
10	c		xvii	viii	xviii	viii
11	d		xix	ix	xx	ix
12	e	Sol in Aqua	xxi	x	xxii	x
13	f	Hyllarie.	xxiii	xi	xxiiii	xi
14	g	Febꝛuarie.	xxv	xii	xxvi	xii
15	A		xxvii	xiii	xxviii	xiii
16	b		xxix	xiiii	xxx	xiiii
17	c	Pꝛiſca.	xxxi	xv	xxxii	xv
18	d		xxxiii	xvi	xxxiiii	xvi
19	e		xxxv	xvii	xxxvii	i. Coꝛ. i.
20	f		xxxviii	xviii	xxxix	ii
21	g	Fabian.	xl	xix	xli	iii
22	A	Agnes.	xlii	xx	xliii	iiii
23	b	Vincent.	xliiii	xxi	xlv	v
24	c		xlvi	xxii	xlvii	vi
25	d	Cõ. of Paul.	Wiſd. v.	Act. xxi.	Wiſd. vi.	Act. xxvi.
26	e		Ge. xlviii.	Mat. xviii	Gen. xlix.	i. Coꝛ. vii.
27	f		l	xxiiii	Exod. i.	viii
28	g		Exod. ii.	xxv	iii	ix
29	A		iiii	xxvi	v	x
30	b		vii	xxvii	viii	xi
31	c		ix	xxviii	x	xii

¶

Sunne riſeth at ſeuen of the clocke, & 15. minutes.
Sunne ſetteth at foure of the clocke, & 45. minutes

			Morning prayer.		Euening prayer.	
				ii. Leſſon.		*ii. Leſſon.*
2	d	Faſt.	Exod.xi.	Marke i.	Exod.xiii	1.Cor.xiii
3	e		Wiſd.ix.	ii	Wiſd.xii	xiiii
4	f	Blaſii.	Exo.xiii.	iii	Exo.xiiii	xv
5	g		xv	iiii	xvi	xvi
6	a	Agathe.	xvii	v	xviii	2.Cor.i.
7	b		xix	vi	xx	ii
8	c		xxi	vii	xxii	iii
9	d		xxiii	viii	xxiiii	iiii
10	e		xxv	ix	xxv	v
11	f		xxvi	x	Leui.18	vi
12	g		Leui.xix	xi	xx	vii
13	a		xxvi	xii	Num.xi.	viii
14	b		Num.xii	xiii	xiii	ix
15	c	Valentine.	xiii	xiiii	xvi	x
16	d	Martii.	xvii	xv	xx	xi
17	e		xxi	xvi	xxii	xii
18	f		xxiii	Luk.vi.i.	xxiiii	xiii
19	g		xxv	vi.i.	xxvii	Galat.i
20	a		xxx	ii	xxx	ii
21	b		xxxi	iii	xxxv	iii
22	c		xxxvi	iiii	Deut.i.	iiii
23	d		Deut.ii.	v	iii	v
24	e		iiii	vi	v	vi
25	f	Faſt.	Wiſ.xiii.	vii	Eccleſ.i.	Epheſ.i.
26	g		Deut.vi	viii	Deut.vii	ii
27	a		viii	ix	ix	iii
28	b		x	x	xi	iiii
29	c		xiii	xi	xv	v

¶ Marche hath xxxi. dayes.

Sunne riſeth at 6. of the clocke, and 20. minutes.
Sunne ſetteth at 5. of the clocke, and 20. minutes.

			Morning prayer.		Euening prayer.	
				ii. Leſſon.		ii. Leſſon.
1	d	Dauid	Deut. xvi	Luke. xii.	Deut. 17.	Eph. vi
2	e	Tedde.	xviii	xiii	xx	Phil. i.
3	f		xx	xiiii	xxi	ii
4	g		xxii	xv	xxiiii	iii
5			xxv	xvi	xxvi	iiii
6	b		xxvii	xvii	xxviii	Colos. i
7	c	Perpetua.	xxix	xviii	xxx	ii
8	d		xxxi	xix	xxxii	iii
9	e		xxxiii	xx	xxxiiii	iiii
10	f		Iosue. i.	xxi	Iohn. ii.	1. Thes. i.
11	g	Equinoctium.	iii	xxii	iiii	ii
12		Gregorie.	v	xxiii	vi	iii
13	b		vii	xxiiii	viii	iiii
14	c		ix	Iohn. i.	x	v
15	d		xxiii	ii	xxiiii	ii. Thes. i.
16	e	Ayrlius	Iudg. i.	iii	Iudg. ii.	ii
17	f		iii	iiii	iiii	iii
18	g	Edwarde.	v	v	vi	1. Tim. i.
19			vii	vi	viii	ii. iii.
20	b		ix	vii	x	iiii
21	c	Benedict.	xi	viii	xii	v
22	d		xiii	ix	xiiii	vi
23	e		xv	x	xvi	2. Tim. i.
24	f	Faſt.	xvii	xi	xviii	ii
25	g		Eccle. ii.	xii	Eccle. iii.	iii
26			Iudg. xx	xiii	Iudg. xx.	iiii
27	b		xxi	xiiii	Ruth. i.	Titus. i.
28	c		Ruth. ii.	xv	iii	ii. iii.
29	d		iiii	xvi	i. king. i.	Phil. i.
30	e		i. king. ii.	xvii	iii	Ebre. i
30	f		iiii	xviii	v	ii.

¶ April hath xxx. dayes.

Sunne riſeth at v. of the clocke, and xviii. min.
Sunne ſetteth at vii. of the clocke, and xlii. min.

			Morning prayer.		Euening prayer.	
			i. Leſſon.	ii. Leſſon.	i. Leſſon	ii. Leſſon.
1	g		i. Sā. vi.	Joh. xix.	i. Sā. vii	Heb. iii.
2	A		vii	xx	ix	iiii
3	b	Richarde.	x	xxi	xi	v
4	c	Ambroſe.	xii	Act. i.	xiii	vi
5	d		xiiii	ii	xv	vii
6	e		xvi	iii	xvii	viii
7	f		xviii	iiii	xix	ix
8	g		xx	v	xxi	x
9	A		xxii	vi	xxiii	xi
10	b	Dedic. Turo	xxiiii	vii	xxv	xii
11	c		xxvi	viii	xxvii	xiii
12	d		xxviii	ix	xxix	Jacob. i.
13	e		xxx	x	xxxi	ii
14	f	Wall.	ii. Sā. i.	xi	2. Sā. 2.	iii
15	g		iii	xii	iiii	iiii
16	A		v	xiii	vi	v
17	b		vii	xiiii	vii	i. Pet. i.
18	c		ix	xv	x	ii
19	d	Alphege.	xi	xvi	xii	iii
20	e		xiii	xvii	xiiii	iiii
21	f		xv	xviii	xvi	v
22	g		xvii	xix	xviii	ii. Pet. i.
23	A	S. George.	xix	xx	xx	ii
24	b		xxi	xxi	xxii	iii
25	c	Mark Euang.	Eccl. iii.	xxii	Eccle. v.	i. Joh. i.
26	d		ii. kin. 23.	xxiii	2. kin. 24.	ii
27	e		i. Kin. i.	xxiiii	i. Kin. 2.	iii
28	f		iii	xxv	iiii	iiii
29	g		v	xxvi	vi	v
30	A		vii	xxvii	viii	2. 3. Joh

¶ May hath xxxj. dayes.

Sunne riſeth at iiii. of the clocke, and xxiii. min.
Sunne ſetteth at vii. of the clock, and xxxvii. min.

				Morning prayer.		Euening prayer.	
				i. Leſſon.	ii. Leſſon.	i. Leſſon.	ii. Leſſon.
1	b			Eccle. viii	Act. viii.	Eccle. ix.	Jude. i.
2	c			3. king. ix.	xxviii	3. king. x.	Rom. i.
3	d		Inuention	xi	Mat. i.	xii	ii
4	e		of the croſſe.	xiii	ii	xiiii	iii
5	f			xv	iii	xvi	iiii
6	g			xvii	iiii	xviii	v
7				xix	v	xx	vi
8	b			xxi	vi	xxii	vii
9	c			4. king. i.	vii	4. king. ii.	viii
10	d			iii	viii	iiii	ix
11	e			v	ix	vi	x
12	f			vii	x	viii	xi
13	g			ix	xi	x	xii
14				xi	xii	xii	xiii
15	b			xiii	xiii	xiiii	xiiii
16	c		Iunii.	xv	xiiii	xvi	xv
17	d			xvii	xv	xviii	xvi
18	e			xix	xvi	xx	i. Toz. i.
19	f		Dunſtane.	xxi	xvii	xxii	ii
20	g			xxiii	xviii	xxiiii	iii
21				xxv	xix	i. Eſd. i.	iiii
22	b			i. Eſd. iii.	xx	iiii	v
23	c			v	xxi	vi	vi
24	d			vii	xxii	ix	vii
25	e			ii. Eſd. i.	xxiii	ii. Eſd. ii.	viii
26	f		Auguſtine.	iiii	xxiiii	v	ix
27	g			vi	xxv	viii	xi
28				ix	xxvi	x	xii
29	b			xiii	xxvii	Heſter. i	xiii
30	c			Heſt. ii.	xxviii	iii	xiiii
31	d			iiii	Mark. i.	v	

¶ Iune hath xxx. dayes.

Sunne riſeth at 3. of the clocke, and 34. minutes.
Sunne ſetteth at 8. of the clocke, and 26. minutes.

			Morning prayer.		Euening prayer.	
			i. Leſſon.	ii. Leſſon.	i. Leſſon.	ii. Leſſon.
1	e		Geñ. vi.	Mark. ii.	Geñ. viii.	i. Cor. xv
2	f		viii	iii	ix	xvi
3	g	Nichomed.	Job. i.	iiii	Job. ii.	ii. Cor. i.
4	a		iii	v	iiii	ii
5	b	Bonifac.	v	vi	vi	iii
6	c		vii.	vii	viii	iiii
7	d		ix	viii	x	v
8	e		xi	ix	xii	vi
9	f		xiii	x	xiii	vii
10	g		xv	xi	xvi	viii
11	a	Barnab. Ap.	Eccle. x.	Acts. xiiii.	Eccle. xii.	Act. xv.
12	b		Job 17. 18	Mark. xii	Job. xix.	ii. Cor. ix
13	c	Solſtitium æſti.	xx	xiii	xxi	x
14	d	Viti.	xxii	xiiii	xxiii	xi
15	e		24. 25.	xv	26. 27.	xii
16	f		xxviii	xvi	xx ix	xiii
17	g		xxx	Luc. i.	xxxi	Galat. i.
18	a		xxxii	ii	xxxiii	ii
19	b		xxxiii	iii	xxxv	iii
20	c	Edward	xxxvi	iiii	xxxvii	iiii
21	d		xxxviii	v	xxxix	v
22	e		xl	vi	xli	vi
23	f	Faſt.	xlii	vii	Ioh. i.	Ephe. i.
24	g		Mal. iii.	Mat. iii.	Mal. iiii	Mat. 14.
25	a		Ioh. ii.	Luk. viii.	Ioh. iii.	Ephe. ii.
26	b		iiii	ix	v	iii
27	c		vi	x	vii	iiii
28	d	Faſt.	viii	xi	ix	v
29	e		Eccle. xv.	Act. iii.	Eccl. xix.	Act. iiii.
30	f		Ioh. x.	Luke. xii.	Ioh. xi.	Ephe. vi.

¶

Sunne riſeth at 4. of the clocke, and 18. minutes.
Sunne ſetteth at 7. of the clocke, and 42. minutes.

			Morning prayer.		Euening prayer.	
				ii. Leſſon.		*ii. Leſſon.*
1	g	Vſilia. Wa.	Prou. xii.	Luke. xiii.	Pro. xiii.	Phil. i.
2			xiiii	xiiii	xv	ii
3	b	Martin.	xvi	xv	xvii	iii
4	c		xviii	xvi	xix	iiii
5	d		xx	xvii	xxi	Colo ii. i
6	e	Dog dayes.	xxii	xviii	xxiii	ii
7	f		xxiiii	xix	xxv	iii
8	g		xxvi	xx	xxvii	iiii
9			xxviii	xxi	xxix	i. Theſ. i.
10	b		xxxi	xxi	Eccle. i.	ii
11	c		Eccle. ii.	xxiii	iii	iii
12	d		iiii	xxiiii	v	iiii
13	e		vi	Iohn. i.	vii	v
14	f		viii	ii	ix	ii. Theſ.
15	g	Swithune	x	iii	xi	ii
16	b	Augu.	xii	iiii	Iere. i.	iii
17			Iere. ii.	v	iii	i. Tim. i.
18	c		iiii	vi	v	ii. iii.
19	d		vi	vii	vii	iiii
20	e	Margaret	viii	viii	ix	v
21	f		x	ix	xi	vi
22	g	Magdalen.	xii	x	xiii	ii. Tim. i.
23			xiiii	xi	xv	ii
24	b	Fall.	xvi	xii	xvii	iii
25	c		Eccle. xii	xiii	Eccle. 29	iiii
26	d	Anne.	Iere. 18	xiiii	Iere. xix.	Titum. i.
27	e		xx	xv	xxi	ii. iii
28	f		xxii	xvi	xxiii	Phile. i.
29	g		xxiiii	xvii	xxv	Hebr. i.
30			xxvi	xviii	xxvii	ii
31	b		xxviii	xix	xxix	iii

¶ August hath xxxi. daies.

Sunne riseth at iiii. of the clocke, & xxxvii. minutes.
Sunne setteth at vii. of the clocke, & xxiii. minutes.

			Morning prayer.		Euening prayer.	
			i. Lesson.	*ii. Lesson.*	*i. Lesson.*	*ii. Lesson.*
1	e	Lammas.	Jere.xxx.	John.xx.	Jere.xxxi.	Hebr.iiii
2	d		xxxii	xxi	xxxiii	v
3	e		xxxiiii	Actes.i.	xxxv	vi
4	f		xxxvi	ii	xxxvii	vii
5	g		xxxviii	iii	xxxix	viii
6	a	Transfigur.	xl	iiii	xli	ix
7	b	Name of	xlii	v	xliii	x
8	c	Jesus.	xliiii	vi	xlv.xlvi.	xi
9	d		xlvii	vii	xlviii	xii
10	e	Laurence.	xlix	viii	l	xiii
11	f		li	ix	lii	Jacob.i
12	g	Sol in Virgo.	Lamen.i.	x	Lamen.ii.	ii
13	a		iii	xi	iiii	iii
14	b	Septembris	v	xii	Ezech.ii.	iiii
15	c		Ezec.iii.	xiii	vi	v
16	d		vii	xiiii	xii	i.Pet.i.
17	e		xiiii	xv	xviii	ii
18	f		xxxiii	xvi	xxxiiii	iii
19	g		Dan.i.	xvii	Dan.ii.	iiii
20	a		iii	xviii	iiii	v
21	b		v	xix	vi	ii. Pet.i.
22	c		vii	xx	viii	ii
23	d	Fast.	ix	xxi	x	iii
24	e	Bartho. Ap	Eccli.xxv	xxii	Eccli.29	i. John.i.
25	f		Dani.xi.	xxiii	Dan.xii.	ii
26	g			xxiiii	Prou.xxx.	iii
27	a		Osee.i.	xxv	Osee.2.3	iiii
28	b	Augustine.	iiii	xxvi	v.vi.	v
29	c	Behead of	vii	xxvii	viii	2.3. Joh.
30	d	John.	ix	xxviii	x	Jude.i.
31	e		xi	Mat.i.	xii	Rom.i.

Note that the 13. of Daniel, touching the hystorie of Susanna, is to be read vntill these words, And King Astyages, &c.

¶ September hath xxx. dayes.

Sunne riseth at v. of the clocke, and xxxiii. min.
Sunne setteth at vi. of the clocke, and xxvi. min.

			Morning prayer.		Euening prayer.	
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
1	f	Gyles.	Dse. xlvi.	Mat. ij.	Dse. 14	Rom. ii.
2	g		Joel i.	iii	Joel ii.	iii
3			iii	iiii	Amos i.	iiii
4	a		Amos ii.	v	iii	v
5	b	Dog dayes	iiii	vi	v	vi
6	c	ende.	v	vii	vii	vii
7	d	Cnurcus bish.	vii	viii	ix	viii
8	e	Natiuitie of	Abdi. i.	ix	Jonas i.	ix
9	f	Marie.	Jon. 2. 3.	x	iiii	x
10	g		Mich. i.	xi	Mich. ii.	xi
11	a		iii	xii	iiii	xii
12	b		v	xiii	vi	xiii
13	c		vii	xiiii	Naum. i	xiiii
14	d	Holy crosse.	Nah. ii.	xv	iii	xv
15	e	Acquinoctium	Abac. i.	xvi	Abac. ii.	xvi
16	f	Autumnale.	iii	xvii	Soph. i.	i. Esd. i.
17	g	Lambert.	Soph. 2.	xviii	iii	ii
18	a		Agge. i.	xix	Agge ii.	iii
19	b		Zacha. i.	xx	Zac. 2. 3.	iiii
20	c	Fall.	iiii. v.	xxi	vi	v
21	d		Eccln. 35	xxii	Eccln. 38	vi
22	e		Zach. 7.	xxiii	Zac. viii.	vii
23	f		ix	xxiiii	x	viii
24	g		xi	xxv	xii	ix
25	a		xiii	xxvi	xiiii	x
26	b	Cipr.	Mala. i.	xxvii	Mal. ii.	xi
27	c		iii	xxviii	iiii	xii
28	d		Tobi. i.	Mark. i.	Tobi. ii.	x iii
29	e		Eccl. 39.	ii	Eccl. 44	x iiii
30	f	Hierom.	Tob. iii.	iii	Tob. iiii.	xv

¶ October hath xxxi. dayes

Sunne riſe that vi. of the clocke, and xxxv. minut.
Sunne ſetteth at v. of the clocke, and xxv. minut.

			Morning prayer.		Euening prayer.	
				ii. Leſſon.		ii Leſſon.
1	a	Remige		Mark 4.	Iosua. xx.	1. Cor. 19
2	b		Tobi. viii.	b	Iosua. xxi	2. Cor. 1
3	c		ix	vi	Tobi. x.	ii
4	d		xi	vii	xii	iii
5	e		xiii	viii	xiiii	iiii
6	f	Feyth.	Judit. j.	ix	Judit. ij.	v
7	g		iii	x	iiii	vi
8			v	xi	vi	vii
9	a	Dennis	vii	xii	viii	viii
10	b		ix	xiii	x	ix
11	c		xi	xiiii	xii	x
12	d	Edward.	xiii	xv	xiiii	xi
13	e		xv	xvi	xvi	xii
14	f		Wisd. j.	Luk. vi. j.	Wisd. ii.	xiii
15	g		iii	vi. i.	xiii	Gala. i.
16	a	Nouembris.	v	ii	vi	ii
17	b	Etheldrede	vii	iii	viii	iii
18	c		Eccle. ii.	iiii	Job. j.	iiii
19	d		Wisd. ix.	v	Wisd. x.	v
20	e		xi	vi	xii	vi
21	f		xiii	vii	xiiii	Ephe. i.
22	g		xv	viii	xvi	ii
23	a		xvii	ix	xviii	iii
24	b		xix	x	Eccle. i.	iiii
25	c	Crispine.	Eccle. ii.	xi	iii	v
26	d		iiii	xii	v	vi
27	e	Fast	vi	xiii	vii	Phil. i.
28	f	Sim. & Iude.	Job 24. 25	xiiii	Job. 42.	ii
29	g		Eccle. 8.	xv	Eccl. 9.	iii
30	a		x	xvi	xi	iiii
31	b	Fast.	xii	xvii	xiii	Colos i.

Note that the vi. of Exodus is to be read the firſt of October at Morning prayer, vnto theſe words: These be the names.

¶

Sunne riſeth at vii. of the clocke, and 34. minutes.
Sunne ſetteth at iiii. of the clocke, and 26. minutes.

				Morning prayer.		Euening prayer.	
					ii. Leſſon.		*ii. Leſſon*
1	b			Wiſd. 3.	He. xi. xii.	Wiſd. v.	Apoc. xi
2	c			Eccle. 14	An. xviii.	Eccle. xv.	Coloſ. ii.
3	d			xvi	xix	xvii	iii
4	e			xviii	xx	xix	iiii
5	f			xx	xxi	xxi	i. Theſ. i
6	g		Leonarde.	xxii	xxii	xxiii	ii
7	a			xxiiii	xxiii	xxv	iii
8	b			xxvii	xxiiii	xxvii	iiii
9	c			xxix	John i.	xxx	v
10	d			xxxi	ii	xxxii	ii Theſ. i
11	e		S. Martin	xxxiii	iii	xxxiiii	ii
12	f			xxxv	iiii	xxxvi	iii
13	g			xxxvii	v	xxxviii	i. Tim. i.
14	a		Wyce.	xxxix	vi	xl	ii. iii
15	b		Decembris	xli	vii	xlii	iiii
16	c		Machute.	xliii	viii	xliiii	v
17	d		Hugh biſhop	xlv	ix		vi
18	e			xlvii	x	xlviii	ii. Tim.
19	f			xlix	xi	i	iii
20	g		Edmund K.	li	xii	Baruc. i.	iii
21	a		Cicelie.	Baruc. 2	xiii	iii	iiii
22	b		Clement.	iiii	xiiii	v	Titus i
23	c			vi	xv	Elai. i.	ii. iii
24	d			Ela. ii.	xvi	iii	Phile. i.
25	e		Katherine.	iiii	xvii	v	Hebr. i.
26	f			vi	xviii	vii	ii
27	g			viii	xix	ix	iii
28	a			x	xx	xi	iiii
29	b		Faſt.	xii	xxi	xiii	v
30	c			Ezo. xx.	Act. i.	Ezo. xxi.	vi

Note that the beginning of the xxvi. Chapter of Eccleſi. (*vnto*) But when one is, &c. muſt be read with the xxv. Chapter.

Note that the 46. of Eccleſiaſticus is to be read vnto theſe words: After this accor-

¶ December hath xxxj. dayes.

Sunne riseth at viii. of the clocke, and xi. minutes.
Sunne setteth at three of the clock, and xlix. min.

				Morning prayer.		Euening prayer	
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
1	f			Esai. 14.	Act. ii.	Esa. xv.	Heb. viii.
2	g			xvi	iii	xvii	viiii
3	A			xviii	iiii	xix	ix
4	b			xx. xxi.	v	xxii	x
5	c			xxiii	vi	xxiiii	xi
6	d	Nicholas.		xxv	vii. viii.	xxvi	xii
7	e			xxvii	viii. viiii.	xxviii	xiii
8	f	Concept. of		xxix	viiii	xxx	Jaco. i.
9	g	Marie.		xxxi	ix	xxxii	ii
10	A			xxxiii	x	xxxiiii	iii
11	b	S. Lu. Capri.		xxxv	xi	xxxvi	iiii
12	c			xxxvii	xii	xxxviii	v
13	d	Lucie.		xxxix	xiii	xl	i. Pet. i.
14	e	Januarii.		xli	xiiii	xlii	ii
15	f			xliii	xv	xliiii	iii
16	g	O sapientia.		xlv	xvi	xlvi	iiii
17	A			xlvii	xvii	xlviii	v
18	b			xlix	xviii	l	ii. Pet. i.
19	c			li	xix	lii	ii
20	d			liii	xx	liiii	iii
21	e	Fast.		Pro. 23.	xxi	Pro. 24.	i. John. i.
22	f	Thom. Apost.		Esai. lv.	xxii	Esa. lvi.	ii
23	g			lvii	xxiii	lviii	iii
24	A	Fast.		lix	xxiiii	lx	iiii
25	b	Christmas.		Esa. lx.	Luke ii.	Esa. lxii.	Tit. iii.
26	c	S. Steuen.		Pro. 28.	Act. 6. 7.	Eccle. 4.	Act. vii.
27	d	S. John.		Eccle. v.	Apoca. i	Eccle. 6.	Apoc. 22
28	e	Innocents.		Jere. 31.	Act. xv.	Wisdo. i.	i. Joh.
29	f			Esai. lxi.	xvi	Esa. 62.	ii. Joh.
30	g			lxiii	xvii	lxiiii	iii. Joh
31	A	Siluester.		lxv	xviii	lxvi	Jude

¶ An Almanacke for xxxij. yeeres.

The yeere of our Lord.	Dominicall letter.	The golden number.	The first day of Lent.	Easter day.
1603	8	B	20. Febru.	9. March	24. April
1604	9	F	5.	22. Febru.	8.
1605	10	D	27. Janu.	13.	31. March
1606	11	A	16. Febru.	5. March	20. April
1607	12	G	1. Febru.	18. Febru.	5.
1608	13	C	24. Janu.	10.	27. March.
1609	14	E	12. Febru.	1. March	16. April.
1610	15	B	4.	21. Febru.	8.
1611	16	F	20. Janu.	6.	24. March
1612	17	D	9. Febru.	25.	12. April
1613	18	A	31. Janu.	17.	4.
1614	19	G	20. Febru.	9. March	24.
1615	1	C	5.	22. Febru.	9.
1616	2	E	28. Janu.	14.	31. March
1617	3	B	16. Febru.	7. March	20. April
1618	4	F	1.	18. Febru.	5.
1619	5	D	24. Janu.	10.	28. March
1620	6	A	13. Febru.	1. March	16. April
1621	7	G	28. Janu.	14. Febru.	1.
1622	8	C	17. Febru.	6. March	21.
1623	9	E	9. Febru.	16. Febru.	13.
1624	10	B	25. Janu.	11.	28. March
1625	11	A	13. Febru.	2. March	17. April
1626	12	G	5.	22. Febru.	9.
1627	13	F	21. Janu.	7.	25. March
1628	14	D	10. Febru.	27.	13. April
1629	15	A	1.	18.	5.
1630	16	G	24. Janu.	10.	28. March
1631	17	C	6. Febru.	22.	10. April
1632	18	E	29. Janu	20.	1.
1633	19	B	17. Febru	6. March	21. April
1634	1	F	2. Febru.	19. Febru.	6.

¶ A Preface vnto the New Teſtament.

THE New Teſtament, ſo called, conteyning the writings of the Euangeliſtes, with the Epiſtles of Chriſts Apoſtles, and with other ſuch diuine books, declare plainly vnto vs the ſumme and effect of all the Scriptures expreſſed in the old Teſtament. That which was in figure & in obſcuritie inuolued by the Patriarches and Prophets in their propheticall volumes, written by the inſpiration of the holy Ghoſt, is in this booke more plainely and euidently ſet out, vttered alſo in the ſelfe ſame ſpirit by the children of the Prophets, the holy Apoſtles. In deede the Law was giuen by Moſes, but grace and veritie came by Ieſus Chriſt, which grace this booke of the new Teſtament doeth moſt euidently commend and ſet out. In this is diſcourſed the whole myſtery of our ſaluation & redemption, purchaſed by our Sauiour Chriſt: here is his holy conception deſcribed, his natiuitie, his circumciſion, his whole life and conuerſation, his godly doctrine, his diuine myracles. In this booke of the New Teſtament is ſet out his death, his reſurrection, his aſcenſion, his ſending of the holy Spirit, his ſeſſion in our fleſh on the right hand of his Father, making continuall interceſſion to him for vs. In this booke is conteyned the forme and order of his laſt iudgement, after the generall reſurrection of our body. Theſe bee the myſteries of our faith, theſe

2. Pet. 1.

Pſal. 49.
Iohn 1.

Coloſſ. 1.

Matth 25.
Iohn. 20.

theſe be the grounds of our ſaluation, theſe bee thus written, that we ſhould beleeue them, and by our beliefe ſhould enioy life euerlaſting.

Once and in times paſt, God diuerſly and many wayes ſpake vnto the Fathers by the Prophets, but in theſe laſt dayes hee hath ſpoken vnto vs (vpon whom the ends of the world bee come) by his owne Sonne, whom hee hath made heire of all things, whoſe dignitie is ſuch, that hee is the brightneſſe of his Fathers glory, the very image of his ſubſtance, ruling all things by the word of his power. This heauenly Doctour ſo endued with glory and Maieſtie, wee ought moſt reuerently to beleeue, as commended vnto vs from the authoritie of the heauenly Father, to bee heard as a moſt welbeloued Sonne, in whom is his whole delight, by whom he will be pleaſed and pacified. It will elſe come to paſſe, ſayeth the Prophet Moſes, that whoſoeuer ſhall not heare and obey that Prophet in the wordes that hee ſhall ſpeake in his Fathers Name, I will bee, ſayeth the Father, a reuenger of him. This is the laſt Prophet to bee looked for to ſpeake vnto vs: In him bee vniuerſally incloſed the riches and treaſures of the wiſedome and knowledge of GOD his Father: by him hee hath decreed finally to iudge the whole world, the liuing and the dead: by him hath he decreed to giue to his elect the life euerlaſting, and to the reprobate, (who haue contemned his life and doctrine) death euerlaſting. Let vs therefore ſeriouſly heare and obey this our heauenly Teacher, ſubmit our ſelues to this our Iudge and rewarder: Let vs eſteeme his doctrine and conuerſation, as a full, perfect, and ſufficient patterne of all holineſſe and vertue. Let vs eſteeme the doctrine of this Booke, as a moſt inflexible rule to lead vs to all Trueth and newneſſe of life. Here may wee behold the eternall Legacies of the New Teſtament,

bequeathed

bequeathed from God the Father in Christ his Sonne, to all his elect, I say, the Legacies liuely renewed vnto vs, not of deliuerance from Pharao his seruitude, but from the bondage and thraldome of that perpetuall aduersary of ours, the deuill: here may we behold our inheritance, not of the temporall land of Chanaan, or of the translation of vs to the place of the worldly paradise: but here wee may see the full restitution of vs both in body and soule, to the celestiall Paradise, the heauenly City Hierusalem aboue, there to reigne with God the Father, God the Sonne, and God the holy Ghost for euer. Which Legacies of his Testament promised and bequeathed, were notwithstanding recorded in the books of the Old Testament to our ancient fathers, which in hope beleeued in Christ to come, who was painted before them in figures & shadowes, and signified in their old Sacraments ordeined for that time: but now more euidently renewed and exhibited vnto vs, not in figure, but in deed: not in promise, but in open sight: in feeling, in handling and touching of this eternall life, most manifestly confirmed vnto vs in Christ his blood, in this his New Testament continued and reuiued, yet in new Sacraments, the better to beare in our remembrance this his eternall Testament of all ioyfull felicities. Let vs now therefore good Christian people, reioyce in these glad tidings expressed vnto vs by the name of the Gospel of our Sauiour Iesus Christ, and let it neuer fall out of our remembrance, that we were sometime ouerwhelmed in darkenesse, and set in the shadow of death: let vs consider, that wee were sometime by our naturall birth the children of God his wrath, & wholly estranged from the houshold of God. Let vs beare in minde, that we were sometime no people of God, nor his beloued, that wee were by nature branches of the wilde Oliue, and now by meere mercy grafted into the right

and naturall Oliue tree: whereupon let vs rather repoſe our life in feare and reuerence. If we be now the children of light, let vs walke in this our light, in al holineſſe and godlineſſe of life: approuing that which is pleaſing to the Lord. Let vs haue no fellowſhip with the vntruitfull workes of darkeneſſe, and let vs henceforth be no more children, wauering and caried about with euery winde of doctrine, and by the deceit and craftineſſe of men, whereby they lie in wait to deceiue vs: but let vs follow the trueth in loue and charitie, and in all things grow vp into him which is the head, that is, Chriſt our Sauiour. If wee be now the children of grace, and made liuely members of his body, though ſometime ſtrangers and forreiners farre off, and made neere by the blood of Chriſt, and made citizens with the Saints, and of the houſhold of God: let vs direct our hearts thither where our head is, delighting our ſelues in all heauenly cogitations, walking in all ſpirituall workes and fruits of the Spirit, as Gods deare elect. God grant that Chriſt may ſo dwell in our hearts by faith, that wee may be able to comprehend with all Saints the vnſpeakeable loue of Chriſt, which paſſeth all mans knowledge. Vnto him therefore, which is able to doe exceeding aboundantly aboue all that wee can aske or thinke, bee praiſe in the Church by Chriſt Ieſus, throughout all generations for euer. Amen.

(*.*)

¶ Th

¶ The pith or contents of the New Testament.

Bookes.

- Legal as it were wherein Christs Lawes be expressed and cõtained, are 4. bookes or Gospels.
  - Matthew. — Who principally treateth of ỳ actes of Christ, of his humanitie, of his death, resurrection, and ascention. Chapters. 28
  - Marke. — Wherin chiefly is treated ỳ fortitude of Christ, and doeth repeate most things of Matthew. Chapters 16.
  - Luke. — Which speaketh chiefly of the Annuntiation of the blessed Virgin, and of Christs actes, death and resurrection. Chapters 24.
  - Iohn. — In whom Christs diuinity is chiefly shewed, and other acts of his diuine power, chapters 22.
- Historicall, shewing the Actes and deedes of the Apostles, and is one Booke.
  - Actes of the Apostles. — Wherein S. Luke declareth ỳ sending of ỳ holy Ghost, after his visible Ascention into heauen, & the Acts of the Apostles, especially of Paul, wherin is allo set out as it were the yong age of ỳ Church in her first growth. Chapters 28.

Bookes.

Sapientiall, be named those, wherein the wisedome of Christ is expressed by examples and precepts of godly liuing, giuen by his Apostles, and be bookes 21.

Romanes. Wherein Paul doth reuoke the Romanes from the errors of the Gentiles, declaring the order of their iustificatiō, what should precede, and what should follow their iustification. Chapters 16.

Corinthians. 1 Wherein hee doeth call backe some that were deceiued of false apostles and philosophers by their eloquence, some which were deceiued by the Iudaicall obseruation of the Law, hee calleth them backe to true faith, and to the wisedome of God. Chapters 16.

2 Wherein Paul vpon their conuersion and repentance, prayseth and comforteth them. Chapters 13.

Galathians. Wherein Paul calleth home againe such as were deceiued by fals prophets, that they should returne backe to the Law, and to their Ceremonies, and willeth them to come againe to the true faith of the Gospel. Chapters 6.

Ephesians. Wherein the Apostle prayseth the Ephesians, which did persist constantly in the faith of the Gospel receiued. Chapters 6.

Philippians.

Bookes

Sapientiall also.

Philippians. — Wherein the Apostle praiseth the Philippians, for that after they had receiued the word of truth, they did not receiue the false apostles. Chap. 4.

Colossians. — Wherein Paul blameth the Colossians, for that they were seduced by the false apostles, and exhorteth them to returne to the verity of the Gospel. Chapters 4.

Thessalonians. — 1 Wherein hee doeth commend the Thessalonians, which receiuing ỹ word of trueth, though they suffered persecution of their owne kinred, yet they did persist in the faith, nor would receiue the false apostles. Chapters 5.

2 Wherin the Apostle instructeth them of the last times, of the cōming and of the persecution by Antichrist, of his adnācement and ouerthrow. Chapters 3.

Timothy. — 1 Wherein Paul instructeth him of the order and office of Bishops and Deacons, and of all Ecclesiasticall discipline. Chapters 6.

Timothy. — 2 Wherein Paul doth exhort him to the crowne of martyrdome, and doth informe him of al ỳ rules of the Catholike veritie, and what shalbe done in the last dayes, and of his owne suffring. Chap. 4.

Titus. — Wherein Paul doth instruct Titus his disciple of the constituting & ordering of Priests or Elders, and of al Spiritual conuersation, and of the eschewing of heretikes. Chapters 3.

Philemon. — Wherein the Apostle commendeth Philemon of his faith to Christ, and of his charitie to the godly, and he prayeth him to deale gently with Onesimus his seruant, and to entertaine him friendly.

Hebrewes. — Wherein the Apostle sheweth the weakenesse and the abolishment of Moses Law, and the perfection of the doctrine of the Gospel, & that Christ is true God and man, and a Mediatour betweene God and man. Chap. 13.

Sapientiall also. — Books.

Bookes

Sapientiall also.

James. — Wherin James giueth exhortatiõs vnto patient suffering, & that there is no acception of persons before God: and doth also lay open the hurts that come by an euill tongue, he forbiddeth wars, and discentions, he rebuketh the rich that be vncharitable, and doth stirre vp men to vertue. Chap. 5.

Peter. — 1 Wherein Peter giueth thankes vnto God, which by the death of his Sonne did mercifully saue all mankinde, and doth instruct to good life diuers estates of men. Chapters 5.

2 In which the Apostle enduceth the beleeuers to hold the true faith, he doth note, and condemne the falsenesse of heritiks, and doth describe the second comming of Christ. Chap. 3.

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Books. { Sapiential also. } { Iohn. } { Iude. }

1 In which S. Iohn doeth testifie the word of trueth and life, exhorting men to confesse their sins, affirming that wee haue Christ Iesus an Aduocate with the Father, dissuading men from the loue of the world, & perswading them to loue God, & their neighbors. Chapters 5.

2 Wherein hee commendeth the Elect Lady and her sonnes, and doth exhort them to brotherly loue, and doth admonish them to eschew heretikes Chapter 1.

3 In this hee praiseth the godlines of his beloued Gaius, which hee extended vnto strangers, and yet doth exhort him to perseuere still in that godlinesse and weldoing. Chapter 1.

In which the Apostle doeth admonish all men of their owne saluation, and he doeth bring in by the way the altercation that was betwixt Michael and the deuill, and doeth detest the like of the heretikes. Chapter 1.

Apocal.

Bookes { Prophetical. { Apocalips. { Which treateth of Revelations shewed vnto John by an Angel in the Ile of Pathmos, of the tribulations which the Church of Christ did then suffer, and prophecieth also of such tribulations which the Church shall suffer hereafter, and specially in the time of Antichrist, and of the punishment of them which bee damned, and the rewards of the elect. Chapters 22.

By

Christ came our Saniour. Rom.9.b Luke 1 c Gal.4.a Ephes.1.b Rom.5.a Ephes.2.b Titus 3.a Rom.15.b Esay 53.b Iohn 1 d Ephes.5.a Heb.9 g Actes 3.c Ephes.2 c Apoc.1.a

By the Booke of the new Testament, we be taught also that Christ afore promised, (* which is God about all things, most blessed for euer) euen hee, I say, which was shadowed in the Bookes of the Old Testament, and in sacrifices figured, that he was sent at the last from the Father, the selfe same time which the Father did constitute within himselfe: I say, at that time when all wickednesse abounded in the world, then he was sent. And this Iesus our * Sauiour being borne in the flesh, suffered death, and rose againe from the dead. Which Actes of his were not done by him in respect of the good works of any man, (for we were all sinners) but that this God our Father should appeare true, in exhibiting the aboundant riches of his grace which he promised, and that through his mercy he might bring vs to saluation.

* A Lambe, * A Sacrifice * Peace. Heb.2.d Galat.4.a Ephes.1.a * Adoption. Rom.8.c Ephes.3.a Rom.8.c Galat.4.a * The holy Ghost. * Faith. Ephes.1.a Galat.5.d Eph.1.a 4.g 1.Cor.12.a * Charitie. Rom.8.c * Hope Rom.8.a 1.Cor.13.a Ephes.1.c Gal.5.d 5.a Ephes.5.a * Iustification, Sanctification.

Whereupon it is euidently shewed in the new Testament, that Iesus Christ being the true * Lambe, the true * Sacrifice of the world, putting away the sinnes of men, came into this world to purchase grace and * peace for vs with the Father, washing vs from our sinnes in his owne blood, and should deliuer vs from the bondage of the deuill, whom by sinne we did serue, and so we should be * adopted by him to be the sonnes of God, & made heires with him of that most excellent and euerlasting kingdome.

Now that we should acknowledge this singular and excellent benefit of God toward vs, Almighty God giueth vs his * holy Spirit: the fruit and effect of the which is faith in God, and in his Christ. For without the holy Ghost, by which we are instructed and sealed, neither can we beleeue that God the Father sent that Messias, nor yet that Iesus is Christ. For no man (saith Paul) can say that Iesus is the Lord, but by the holy Ghost. The same Spirit witnesseth to our Spirit, that we are the children of God, and powreth into our bowels, that * Charitie which Paul describeth to the Corinthians.

Furthermore, that holy Spirit doeth giue vs * hope, which is a sure looking for eternal life, whereof he himselfe is the certaine token and pledge. Also he giueth vs spirituall gifts, of the which Paul writeth to the Galatians. Therefore the benefit of faith is not yet to bee despised, or little to be set by: For by the meanes of this trust and faith in Christ, which worketh by charitie, and sheweth it selfe forth by the works of charity, mouing man thereto, we are * iustified and sanctified: that is to say, God, & the Father of our Lord Iesus Christ (which is made our Father also by him, being our brother) doeth account vs to be iust and

holy

holy, through his grace, and through the merits of his Sonne Iesus Christ, not imputing our sins to vs, so farre forth, that we should suffer the paines of hell for them.

Finally, Christ himselfe came into the world, to the intent that wee through him being sanctified, and cleansed from our sinnes, following his will in *good workes, should vanquish the things pertaining to the flesh, and freely serue him in righteousnes and holinesse all the dayes of our life: and that by good workes (which God hath prepared for vs to walke in) we should shew our selues to be called to his grace and gift of faith: which good workes who so hath not, doeth shew himselfe not to haue such a faith in Christ, as is required in vs. To *Christ must we come, and follow him with a cheerefull mind, that he may teach vs: for he is our master, lowly and humble of heart: he is to vs an example, whereby we must learne the rule to liue well.

Moreouer, he is our *Bishop & our high Priest, which did himselfe offer vp for vs his owne blood, being the only *Mediatour betweene God and men: who now sitteth at the right hand of God the Father, being made our *Aduocate, making prayer and intercession for vs: who doubtlesse shall obtaine for vs whatsoeuer we shall desire, either of him, or els of his Father in his Name, if so be that we thus desiring, shall beleeue that he will so doe: for thus hath he promised. Therefore let vs not doubt, if we sinne at any time, to come with repentance (to the which hee doeth inuite and stirre vs at the very beginning of his preaching,) and with sure trust to the throne of his grace, with this beliefe, that we shall obtaine mercy: for therefore came he into the world, that he might saue sinners by his grace.

This is verely Christ Iesus, which shall come at a certaine time appointed by his Father, and shall sit in great Maiestie to *iudge all men, and to render to euery man the workes of his body, according to that hee hath done, whether it bee good or euill. And hee shall say to them which shall be on the right side, which in this world did looke for the good things to come, (that is to say, life euerlasting) *Come yee blessed of my Father, enioy the kingdome that hath bene prepared for you from the beginning of the world. But to them which shall bee on the left side, hee shall say, *Depart from me ye cursed into euerlasting fire, prepared for the deuill and his angels. And then shall the ende be, when Christ hauing vanquished all manner of enemies, shall deliuer vp the kingdome to God the Father.

Hebr. 13.d
Rom. 3.f. 4.a
Galat. 2;c
Mat. 5.g
Heb. 2.c
13.g
* Good workes.
2. Cor. 5.d
Titus 2.a
Luke 1.g
Ephes. 2.d
* Christ our master and teacher.
2. Pet. 1.b
* Bishop.
Ephes. 5.a
* Mediator.
Matth. 5.a
* Aduocate.
Matth. 11.d
Iohn 13.d
1. Pet. 2.b
Heb. 4.d
1. Tim. 2.a
1. Iohn 2.a
Iohn 4.b
16.c
Marke 2.c
Matth. 4.c
Heb. 4.c
1. Tim. 1.e
* Iudgement
Matth. 15.c
2. Tim. 4.a
2. Cor. 5.b
* Eternal life.
Matth. 25.c
* Eternall fire.
1. Cor. 15.c

¶ A true

¶ A true and perfect reckoning of the yeeres and times from Adam vnto Christ, gathered out of the holy Scriptures.

FRom Adam vnto Noes Flood are M. vi. C. lvi. yeeres.

From Noes Flood, vnto the departing of Abraham out of Chaldee, are iii. C. lxiii. yeeres.

From the departing of Abraham out of Chaldee, vnto the departing of the children of Israel out of Egypt, are iiii. C. and thirtie yeeres.

From the departing of the children of Israel out of Egypt, vnto the first building of the Temple, or elle vnto the fourth yeere of the reigne of Solomon, are iiii. C. lxxx. yeeres.

From the first building of the Temple, vnto the captiuitie of Babylon, are iiii. C. xix. yeeres and vi moneths.

From the captiuitie of Babylon, vnto the new building againe of Jerusalem, are C. xliii. yeeres.

From that time vnto Christ, are iiii. C. lxxxiii. yeeres.

¶ An exhortation to the diligent studie of the holy Scriptures, gathered out of the Bible.

¶ Christ vnto the people. Iohn 5.

SEarch the Scriptures, for they are they that testifie of me.

¶ Paul to Timothie. 2. Tim. 3.

ALl Scripture giuen by inspiration of God, is profitable to teach, to improue, to amend, and to instruct in righteousnesse, that the man of God may be perfect, and prepared to all good workes.

¶ The same to the Romanes. Rom. 15.

WHat things soeuer are written, are written for our learning,

earning, that wee through patience and comfort of the Scripture might haue hope.

¶ Solomons Prouerbs. Prou.30.

ALl the wordes of God are pure and cleane: it is a shield vnto them that put their trust in it. Put nothing vnto his wordes, lest hee reproue thee, and thou bee found a lyar.

¶ Moses to the people. Deut.12.

YE shall not doe euery man what seemeth good in his owne eyes: But whatsoeuer I commaund you, that take heede ye doe, and put nought thereto, nor take ought therefrom.

¶ The Lord vnto Iosuah. Iosua.1.

LEt not the Booke of this Lawe depart out of thy mouth, but record therein day and night, that thou mayest be circumspect to doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou haue vnderstanding. Turne from them neither to the right hand, nor to the left, that thou mayest haue vnderstãding in all that thou takest in hand.

¶ The same to the people.

AND thou shalt shew thy sonne at that time, saying, This is done because of that which the Lord did vnto me, when I came out of Egypt. Therefore it shall be a signe vnto thee vpon thy hand, and a remembrance betweene thine eyes, that the Lords Law may bee in thy mouth. For with a strong hand the Lord brought thee out of Egypt.

¶ The

¶ THE ORDER OF THE bookes of the New Testament, with the proper names and *number of Chapters.*

THE Gospel written by Matthew. Chapters	28
By Marke.	16
By Luke.	24
By Iohn.	21
The Actes of the Apostles	28

¶ THE EPISTLES.

PAul to the Romanes.	16
The first to the Corinthians.	16
The second to the Corinthians.	13
To the Galatians.	6
To the Ephesians.	6
To the Philippians.	4
To the Collossians.	4
The first to the Thessalonians.	5
The second to the Thessalonians.	3
The first to Timothy.	6
The second to Timothy.	4
To Titus.	3
To Philemon.	one
The Epistle to the Hebrewes.	13
The Epistle of Iames.	5
The first Epistle of Peter.	5
The second Epistle of Peter.	3
The first Epistle of Iohn.	5
The second Epistle of Iohn.	one
The third Epistle of Iohn.	one
The Epistle of Iude.	one
The Reuelation of Iohn.	22

¶ THE

¶ The life of the blessed Euangelist S. Matthew, *written and set foorth by that most holy Doctor S. Hierome.*

MAtthew, who also was called Leui, being of a Publicane made an Apostle, did first in Iury write the Gospel of Christ in the Hebrew tongue for their sakes which beleeued of the Circumcision. It is vncertaine who afterward did translate it into the Greeke tongue: Howbeit the copy of the Hebrew is kept vnto this day in the library of Cesarea, which library one Pamphilus Martyr did gather together most diligently. And the Nazarenes, which in Berea a city of Syria did vse the same booke, gaue vs leaue to copy it out. Where yee shall note, that whereseoeuer the Euangelist either in his owne person, or in the person of our Lord Iesus Christ, doeth alledge the testimony of the old Testament, hee followeth not the authority of the seuenty Interpreters, but the authority of the Hebrew. Among the which these two testimonies are, I haue called my sonne out of Egypt. *and,* He shalbe called a Nazarene.

¶ The [a] Gospel by S. Matthew.

The first Chapter.

The genealogie of Christ from Abraham. 18 The marriage of his mother Mary. 20 The Angel satisfieth Iosephs minde. 21 The interpretation of Christs Name.

The Gospel on the Sunday after Christmas day

THis is the [b] booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham.

2 * Abraham begate Isahac, Isahac begate * Iacob, * Iacob begate Iudas and his brethren, Gen.21.a Iosh.24.a Gen.25.d Gen.29.d

3 * Iudas begate Phares, and Zara of [c] Thamar, Phares begate Ezrom, Ezrom begate Aram, Gen.38.g Gen.46.d 1.Par.2.a

4 Aram begate Aminadab, * Aminadab begate Naasson, * Naasson begate Salmon, Ruth.4.d num.1.a

Ruth 4.d

5 Salmon begate Boos of [d] Rachab, * Rachab begate Obed of Ruth, Obed begate Jesse,

1.Reg.16.a
2 Reg.12.f
2.Par.3.b
2.Par.11.c
3.Reg.15.f
2.Par.17.a
2.Par.21.a
2.Reg.11.a
2.Par.16.d
4.Reg.10.h
4.Reg.21.d
4.Reg.24.a

6 * Jesse begate Dauid the King, Dauid the King begate * Solomon of her that was the wife of Uri,

7 Solomon begate Roboam, Roboam begate Abia, * Abia begate Asa,

8 Asa begate Josaphat, * Josaphat begate Joram, * Joram begate Ozias,

9 Ozias begate Jotham, * Jotham begate Achas, * Achas begate Ezechias,

10 Ezechias begate Manasses, * Manasses begate Amon, * Amon begate Josias,

11 * Josias begate Jechonias and his brethren, about the time they were caried away to Babylon:

*Some reade, Iosias begate Iacim, Iacim begate Iechonias.

12 And after they were brought to Babylon, Jechonias begate Salathiel, Salathiel begate Zorobabel,

13 * Zorobabel begate Abiud, Abiud begate Eliakim, Eliakim begate Azor,

14 Azor begate Sadoc, * Sadoc begate Achen, Achen begate Eliud,

15 Eliud begate Eliazar, Eliazar begate Matthan, Matthan begate Jacob,

16 * Jacob begate Joseph the husband of Mary, of whom is borne Jesus that is called Christ.

17 And so al the generations from Abraham to Dauid, are foureteene generations: and from Dauid, vntil the caryng away into Babylon, are foureteene generations: and from the caryng away into Babylon vnto Christ, are foureteene generations.

18 The birth of Jesus Christ was on this wise. When as his mother Mary was betrothed to Joseph, (before they came together) she was found with childe of the holy Ghost.

19 Then Joseph her husband being a righteous man and not willing to make her a publike example, was minded priuily to put her away.

20 But while he thought these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Joseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, is of the holy Ghost.

21 She shall bring forth a Sonne, and thou shalt call his name [e] * Jesus: for hee shall saue his people from their sinnes.

Phil.2.b
actes 4.b

22 (All this was done, that it might be fulfilled, which was spoken of the Lord by the Prophet, saying,

23 * Behold

23 *Behold, a virgin shall be with child, and shal bring forth a sonne, and they shal call his name Emanuel, which is by interpretation, God with vs.) Esay 7.e

24 Then Ioseph being raised from sleepe, did as the Angel of the Lord had bidden him, and he tooke his wife:

25 And knew her not, till shee had brought forth her first borne sonne, and called his Name Iesus.

¶ The Notes.

[a] The Gospel is a preaching of our Sauiour Iesus Christ, that by his death and bloodshedding, he hath made full satisfaction for all our sinnes.

[b] In Moses booke the genealogie of Adam is discribed, whose children are the children of wrath and of death. In the new Testament the genealogie of Christ is set foorth, in whom wee are borne anew, and are made the children of God, and heires of the kingdome of heauen through faith.

[c] Onely such women are named in the genealogie of Christ as the Scriptures doe openly reproue; that wee seeing Christ to bee borne and come of sinners touching the flesh, might beleeue that he would be mercifull vnto sinners.

[d] Rahab and Ruth are here named among the grandmothers of our Sauiour, thereby to signifie that hee was not onely come of the Iewes, and for the Iewes, But also of the Gentiles, and for the saluation of the Gentiles.

[e] Iesus doeth saue vs from our sinnes, whereby wee may euidently see, that hee is a very natural God: for God onely saueth from sinne.

The ij. Chapter.

The time and place of Christs birth. 14 *Christ fleeth into Egypt.* 16 *The yong children are slaine.*

WHen Iesus was borne in Bethlehem a citie of Iurie, in the dayes of Herode the king, behold, there came [a] wise men from the East to Hierusalem, A *The Gospel on the Epiphanie.*

2 Saying, Where is hee that is borne King of the Iewes? for we haue seene his starre in the East, and are come to worship him.

3 When Herod the King had heard of these things, he was troubled, and all the citie of Hierusalem with him.

4 And when hee had gathered all the chiefe Priestes and Scribes of the people together, he demanded of them where Christ should be borne.

5 And they said vnto him, At Bethlehem in Iurie: for [b] thus it is written by the Prophet. Mich. 5.a

6 *And thou Bethlehem in the land of Iuda, art not the hn 7.f

least among the princes of Juda: for out of thee shall there come a Captaine, that shall gouerne my people Israel.

B 7 Then Herod, when he had priuily called the Wisemen, inquired of them diligently what time the Starre appeared.

8 And he sent them to Bethlehem, and sayd, Goe, and search diligently for the yong childe, and when yee haue found him, bring me word againe, that I may come and worship him also.

9 When they had heard the king they departed, and loe, the Starre which they saw in the East, went before them, till it came and stood ouer the place, wherein the yong child was.

10 When they saw the Starre, they [c] reioyced exceedingly with great ioy.

11 And went into the house, and they saw the young childe with Mary his [d] mother, * and fell downe, and worshipped him: and when they had opened their treasures, presented vnto him giftes, golde, and frankincense, and myrhe.

Psal. 62. a
esay 60. b

12 And after they were warned of God in a dreame, that they should not returne to Herod, they departed into their owne country [e] another way.

The Gospel on Innocents day.

13 When they were departed, behold, the Angel of the Lord appeared vnto Ioseph in a dreame, saying, Arise, and take [f] the yong childe and his mother, and flee into Egypt, and be thou there til I bring thee word: for it will come to passe, that Herod shall seeke the yong childe to destroy him.

C 14 When he arose, [g] he tooke the young childe and his mother by night and departed into Egypt;

15 And was there vnto the death of Herod, that it might be fulfilled which was spoken of the Lord, by the Prophet, saying, * Out of Egypt haue I called my Son.

Hos. 11. a

16 Then Herod, when he saw that hee was mocked of the Wisemen, was exceeding wroth, and sent foorth, and [h] slew all the children that were in Bethlehem, and in all the coasts thereof, as many as were two yeeres old, and vnder, according to the time which he had diligently searched out of the Wisemen.

17 Then was fulfilled that which was spoken by Ieremie the Prophet, saying,

Ierc. 31. c

18 In Rama was there a voyce heard, * Lamentation, weeping, & great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

19 But when Herod was [i] dead, behold an Angel of the

the Lord appeared in a dreame to Ioseph in Egypt,
20 Saying, Arise, and take the yong childe and his mother, and goe into the land of Israel: * for they are dead which sought the yong childes life.
21 And he [k] arose and tooke the yong child and his mother, and came into the land of Israel.
22 But when hee heard that Archelaus did reigne in Iury, in the roome of his father Herod, hee was afraid to go thither: notwithstanding after he was warned of God in a dreame, he turned aside into the parts of Galilee.
23 And when hee was come thither, hee dwelt in a citie which is called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shal be called a Nazarite.

Marke 1.a
iohn 3.d
iohn 1.d
D

¶ The Notes.

[a] The heathen are called, and the Iewes reiected in this, that the Heathen do come from farre countreys to seeke Christ, and the Iewes being euen at home with him, will not acknowledge nor receiue him.

[b] It profiteth nothing to haue vpon our fingers endes the dead letters of the Scriptures, except wee haue the heauenly Starre to leade vs to Christ, that is to say, except we be inwardly taught of God.

[c] The godly doe reioyce, when Christ is reuealed vnto them, whereas the wicked worldlings and tyrants, with the earthly Ierusalem being sore troubled, tumultuate and rage.

[d] Mary is the mother of Christ, which thing could not be, if hee had not taken the substance of his body of her substance and flesh.

[e] Promise ought not to be kept, where Gods honour, and the preaching of the trueth is hindered The wise men, notwithstanding their promise made vnto Herode, returned home into their owne countrey, by another way.

[f] Ioseph was not the father of Christ, else the Angel would not haue said, Take the child and his mother: but rather, Take thy childe.

[g] We ought to doe nothing against the will of God, but rather we must in all things obey him, and suffer patiently whatsoeuer shall please him to doe with vs.

[h] As Herod though he did shed innocent blood, yet could not destroy Christ: in like manner, though tyrants doe tumultuate and rage against the godly, yet shall they neuer be able to put downe the Trueth, nor yet the Gospel.

[i] The vngodly liue prosperously for a while, but suddenly they are throwen downe into Hell, Iob 21.

[k] Many times after shedding of innocent blood, Christ re-

turneth from Egypt, that is to say, the Gospel doeth spring out of darkenesse: and the more that tyrants doe oppresse it, the more it is spread abroad by the death of Martyrs.

The iij. Chapter.

1 *Iohns preaching: Of his life and Baptisme.* 7 *Reprehending of the Pharisees,* 14 *and the Baptizing of Christ in Iordan.*

A
Marke 1.a
luke 3.a
iohn 1.c
Marke 1.a
Esay 40.a
luke 3.a
Marke 1.b

IN those dayes came Iohn *the Baptist preaching in the wildernesse of Iury,
2 And saying, [a] *Repent ye: for the kingdome of heauen is at hand.
3 For this is hee that was spoken of by the Prophet Esayas, saying, * The voyce of one crying in the wildernesse, [b] Prepare yee the way of the Lord, make yee his paths straight.
4 This Iohn had his rayment of [c] Camels haire, and a leathern girdle about his loynes, * his meate was locusts and wilde hony.
5 Then went out to him Hierusalem, and all Iury, and all the region round about Iordan,
6 And were baptized of him in Iordan, confessing their sinnes.

B
Luke 3.b

7 But when he saw many of the Pharises and Sadduces come to his baptisme, hee sayd vnto them, * O generation of vipers, who hath warned you to flee from the anger to come?
8 Bring forth therefore fruits meete for repentance:
9 And bee not of such minde, that ye should say within your selues, We haue Abraham to our Father: For I say vnto you, that God is able of these stones to raise vp children vnto Abraham.
10 Euen now is the [d] axe also put vnto the roote of the trees: therefore * euery tree which bringeth not forth good fruit, is hewen downe, and cast into the fire.
11 I baptize you with water [e] * vnto repentance: but hee that commeth after mee, is mightier then I, whose shooes I am not worthy to beare, he shall baptize you with the holy Ghost, and with fire.
12 * Whose [f] fanne is in his hand, and he will throughly purge his floore, and gather his wheate into his garner: but will burne vp the chaffe with vnquenchable fire.
13 Then commeth Iesus from Galilee to Iordan, vnto Iohn, to be * baptized of him.

Matth. 7.c
luke 3.d
Marke 1.d
luke 3.c
iohn 1.d
Luke 3.c
Marke 1.b

C
14 But Iohn forbade him, saying, I haue neede to bee baptized of thee, and commest thou to me?
15 Iesus answering, said vnto him, suffer it to bee so now:

now: for thus it becommeth vs to fulfill all righteousnes. Then he suffered him.

16 And Iesus when he was baptized, went vp straightway out of the water: and loe, * the heauens were opened vnto him, and Iohn saw the spirit of God descending like a Doue, and lighting vpon him.

17 And loe, there came a voice from the heauens, saying, *This is my dearely beloued Sonne, in whom I am well pleased.

Marke 1.b
luke 3.b
iohn 1.c
Esay 42.a
matth. 17.b
marke 1.b
luke 3.d
2.pet. 1.d

¶ The Notes.

[a] No man commeth to Christ, except he doe first by Iohn, that is to say, by the preacher of the Law, receiue a feeling of his owne sinnes, and acknowledge himselfe to be a sinner, then shal Christ be profitable vnto him.

[b] To prepare the way of the Lord, is to receiue gladly his grace being offered vnto vs, and with repentance and amendment of life to put away those things that may offend the eyes of his diuine Maiestie. To make his paths straight, is to interprete and expound his holy Law after the Spirit, and to seeke Iesus in the Spirit: for they that doe yet sticke to the letter of the Law, and seeke to be iustified by their owne workes, knowing not the righteousnesse of God, which consisteth in the Spirit, Faith, and Trueth, doe walke in crooked paths.

[c] Temperance and moderateneſſe, both in apparell and also in liuing, is much to bee commended in the ministers of Gods word.

[d] The axe is the power of the Romanes, which were the instruments of God to destroy vtterly the wicked and vnfaithfull generation of the Iewes.

[e] The Minister baptizeth with water, that is to say, doeth minister outwardly the Sacraments: but Christ baptizeth with the holy Ghost, that is to say, Christ worketh inwardly by his holy Spirit.

[f] The fanne is Gods word: the floore is the people of Israel: the garner is the kingdome of God: by the wheate he vnderstandeth the elect and true Israelites: by the chaffe he vnderstandeth the vnfaithfull.

The iiij. Chapter.

1 *Christ fasteth, and is tempted:* 18 *Hee calleth Peter, Andrew, Iames, and Iohn.*

THen was Iesus * led vp of the spirit into the wildernesse to be [a] tempted of the deuill.

2 And when he had fasted [b] fourtie dayes and fourtie nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou bee

A *The Gospel on the 1. Sunday in Lent.*

Marke 1.b
luke 4.b

be the Sonne of God, command that these stones be made bread.

Deut.8.a luke 4.a sapien.16.c

4 But hee answered, and sayd, It is written, * Man shall not live by bread onely, but by euery word that proceedeth out of the mouth of God.

5 Then the deuill taketh him vp into the holy Citie, and setteth him on a pinacle of the Temple,

Psal.91.c

6 And saith vnto him, If thou be the Sonne of God, cast thy selfe downe: for it is written,* That he shall giue his Angels charge ouer thee, and with their hands they shall lift thee vp, lest at any time thou dash thy foote against a stone.

B

7 Iesus said vnto him, It is [c] written againe,* Thou Deut.6.c shalt not tempt the Lord thy God.

luke 4.b

8 Againe the deuill taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them,

9 And saith vnto him, All these things will I giue thee, if thou wilt fall downe and worship me.

10 Then saith Iesus vnto him, Get thee hence behind me, Satan: For it is written, * Thou shalt worship the Deut.6.c and 10.d Lord thy God, and him onely shalt thou serue.

luk.4.d 17.a 1.Reg.17.a

11 Then the deuill leaueth him, and behold, * the Angels came and ministred vnto him.

Marke 1.b luke 4.b

12 When Iesus had heard * that Iohn was deliuered vp, he departed into Galilee.

13 And when he had left Nazareth, he went and dwelt in Capernaum, which is a city vpon the Sea coast, in the borders of Zabulon and Nepthalim,

C

14 That it might bee fulfilled, which was spoken by Esayas the Prophet, saying,

Esay 9.a

15 * The land of Zabulon, and the land of Nepthalim, by the way of the Sea beyond Iordan, Galilee of the Gentiles.

16 The people which sate in darkenesse, saw great light, and to them which sate in the region and shadow of death, light is sprung vp.

Matth.3.a marke 1.a

17 From that time Iesus began * to preach, and to say, * [d] Repent: for the kingdome of heauen is at hand.

The Gospel on S. Andrewes day.

18 And Iesus walking by the Sea of Galilee, saw two brethren, Simon, which was called Peter, & Andrew his brother, casting a net into the Sea (for they were fishers.)

Matth.3.a Marke 1.b iere.16.c ezek.47.c

19 And hee saith vnto them, Follow mee, and I will make you * fishers of men.

20 And they straightway left their nets, and followed him.

21 And

21 And when hee was gone forth from thence, hee ſaw D
other two brethren, James the ſonne of Zebedee, and John
his brother in the ſhip with Zebedee their father, mending
their nets: and he called them.
22 And they immediatly left the ſhip and their father,
and followed him.
23 *And Jeſus went about all Galilee, teaching in Luke 5.b
their Synagogues, and preaching the Goſpel of the king-
dome, and healing all maner of ſickneſſe, and all maner of
diſeaſe among the people.
24 And his fame ſpread abroad throughout all Syria:
and they brought vnto him all ſicke people that were ta-
ken with diuers diſeaſes and gripings, and them that
were poſſeſſed with deuils, and thoſe which were luna-
tike, and thoſe that had the palſie, and he healed them.
25 And there followed him great multitudes of people
from Galilee, and from Decapolis, and from Hieruſa-
lem, and from Jury, and from the regions that lie beyond
Jordan.

¶ The Notes.

[a] Chriſt is by and by after Baptiſme tempted, which thing we muſt looke for, yea, the more that we ſhall increaſe in faith and vertuous liuing, the more ſtrongly will Satan aſſault vs.

[b] The faſting of Chriſt ought to be vnto vs an enſample of ſober liuing, not for forty dayes, as ſome doe imagine of their owne braines, but as long as we are in this wilderneſſe.

[c] Chriſt would not ouercome Satan by his diuine and Almighty power, but with the Scriptures and word of God, to teach vs by his owne example, to fight againſt Satan with the holy and ſacred Scriptures, which are our heauenly armour, and the ſword of the Spirit.

[d] The doctrine of Iohn, and the doctrine of Chriſt be all one: therefore their Baptiſme, touching the externe and outward adminiſtration be all one.

The v. Chapter.

In this Chapter, and in the two next following, is contained the moſt excellent and louing Sermon of Chriſt in the Mount. Which Sermon is the very key that openeth the vnderſtanding in the Law. In this Chapter eſpecially, 3 hee preacheth of the eight Beatitudes or bleſſings, 21 of manſlaughter, 22 wrath and anger, 33 of ſwearing.

WHen hee ſaw the multitude, hee went vp into a A
mountaine: and when hee was ſet, his diſciples *The Goſpel on all Saints day.*
came to him,

2 And

2 And when he had opened his mouth, he taught them, saying,

Luke 6.a

3 * Blessed are the poore in spirit: for theirs is the kingdome of heauen.

Esay 66.a

4 * Blessed are they that mourne: for they shall be comforted.

5 Blessed are the meeke: for they shall inherite the earth.

Iere. 31.c

6 Blessed are they which doe * hunger and thirst after [a] righteousnesse: for they shall be satisfied.

B

7 Blessed are the merciful: for they shal obtaine mercy.

8 Blessed are the [b] pure in heart: for they shal see God.

9 Blessed are the peace-makers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousnesse sake: for theirs is the kingdome of heauen.

1.Pet.2.c 3.c 4.c

11 * Blessed are ye when men shall reuile you, and persecute you, and lying, shall say all manner of euill saying against you for my sake.

Actes 5.g

12 * Reioyce ye and be glad: for great is your reward in heauen. For so [c] persecuted they the Prophets, which were before you.

Marke 9.g luke 14.g leuit. 2.c

13 Ye are the [d] salt of the earth: * But if the salt become vnsauoury, [e] wherein shall it bee salted? It is thencefoorth good for nothing, but to be cast out, and to be troden vnder foote of men.

C

14 Ye are the light of the world. A citie that is set on an hill, cannot be hid.

Marke 4.b luke 8.c and 11.c

15 * Neither doe men light a candle, and put it vnder a bushell: but on a candlestick, and it giueth light vnto all that are in the house.

1.Pet.2.c

16 Let your light so shine before [f] men, * that they may see your good workes, and glorifie your Father which is in heau[illegible]

17 Thinke not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfill.

Luke 16.c esay 40.c

18 For truely I say vnto you, * Till heauen and earth passe, one iote or one title of the Law shall not escape, till all be fulfilled.

Iames 2.b ezek. 18.b

19 * Whosoeuer therefore shall [g] breake one of these least commandements, and shall teach men so, hee shall be called the least in the kingdome of heauen: but whosoeuer shall doe and teach so, the same shall be called great in the kingdome of heauen.

The Gospel on the 6. Sunday after Trinity.

20 For I say vnto you, Except your righteousnesse shall exceede the righteousnes of the Scribes and Pharises, ye shall

shall in no case enter into the kingdome of heauen. D
21 Ye haue heard that it was said to them of old time, Exod.20.c
Thou shalt not kill, whosoeuer killeth, shall be in danger deut.5.c
of iudgement.
22 But I say vnto you, That whosoeuer is angry with his brother vnadui sedly, shall bee in danger of iudgement. And whosoeuer shall say vnto his brother, Racha, shall bee in danger of a counsell: but whosoeuer shall say, Thou foole, shall be in danger of hell fire.
23 Therefore if thou bring thy gift to the altar, & there remembrest that thy brother hath ought against thee,
24 Leaue there thy gift before the altar, * and goe thy Iob 42.b
way, first bee reconciled vnto thy brother, and then come offer thy gift.
25 Agree with thine aduersary quickely, whiles thou art in the way with him: lest at any time the aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the Minister, and then thou be cast into prison.
26 Verily I say vnto thee, Thou shalt by no meanes come out thence, till thou hast payed the vttermost farthing.
27 Yee haue heard that it was said vnto them of olde time, * Thou shalt not commit adultery. Marke 12.g
28 But I say vnto you, * that whosoeuer looketh on E
a woman to lust after her, hath committed adultery with Exod.20.c
her already in his heart. rom.13.c
29 * If thy right eye offend thee, plucke it out, and cast ecclus.41.c
it from thee: For it is profitable for thee, that one of thy Iob 31.a
members should perish, & not that thy whole body should marke 9.d
be cast into hell.
30 And if thy right hand offend thee, cut it off, and cast it from thee: For it is profitable for thee, that one of thy members should perish, and not that all thy body should be cast into hell.
31 It hath beene sayd, Whosoeuer will put away his wife, * let him giue her a writing of diuorcement. Deut.24.a
32 But I say vnto you, That whosoeuer doeth put away his wife, except it bee for * fornication, causeth her to Matth.19.a
commit adultery: and whosoeuer marrieth her that is diuorced, committeth adultery.
33 Againe, yee haue heard that it hath beene said vnto Marke 10.a
them of old time, * Thou shalt not [h] forsweare thy selfe, leuit.19.b
but shalt performe vnto the Lord thine oathes. Iames 5.b
34 * But I say vnto you, Sweare not at all, neither Esay 66.a
by heauen, for it is * Gods seate: matth.23.d
35 Neither by the earth, for it is his footestoole: neither F
by

by Hierusalem, for it is the citie of the great King.

36 Neither shalt thou sweare by thy head, because thou canst not make one haire white or blacke:

37 But let your communication be Yea, yea, Nay, nay: For whatsoeuer is more then these, commeth of euill.

Exod.21.c deut.19.b leuit.24.d luke 6.b

38 Ye haue heard, that it hath bene sayd, * An eye for an eye, and a tooth for a tooth.

39 But I say vnto you, that ye resist not euill: but whosoeuer will giue thee a [i] blow on the right cheeke, turne to him the other also:

40 And if any man will sue thee at the Law, and take away thy coate, let him haue thy cloake also.

41 And whosoeuer will compell thee to goe a mile, goe with him twaine.

G

42 Giue to him that asketh thee, and from him that would borrow of thee, turne not thou away.

Leuit.19.d matth.22.d rom.12.c

43 Ye haue heard that it hath beene said, * Thou shalt loue thy neighbour, and hate thine enemie:

44 But I say vnto you, Loue your enemies, blesse them that curse you, do good to them that hate you, pray for them which hurt you, and persecute you,

45 That ye may be the children of your Father which is in heauen, for he maketh the Sun to rise on the euil and the good, and sendeth raine on the iust, and on the vniust.

Luke 19.d

46 For * if ye loue them that loue you, what reward haue ye? Doe not the Publicanes euen the same?

|| Greet with imbracing Luke 6.c

47 And || if yee salute your brethren onely, what singular thing doe ye? * Doe not also the Publicanes likewise?

48 Yee shall therefore be perfect, euen as your Father which is in heauen, is perfect.

¶ The Notes.

[a] By this word righteousnesse, all the Christian workes of charity commanded vs in Gods word, be vnderstood.

[b] They are called pure in heart, that beleeue vnfainedly, & trust from the very heart in God, whom they doe see through faith, whiles they bee yet in the vaile of misery: but after this bodily life, they shall haue a full fruition of him, and see him as hee is.

[c] If we suffer any thing for the trueths sake, we haue the Prophets, Apostles, and Martyrs for an example to comfort vs, for they did all enter into the kingdome of heauen that way.

[d] The Ministers of Gods word are called the salt of the earth, because that men are made by their true doctrine (being receiued through faith) sauory vnto the Lord.

[e] The salt hath lost his saltnes, when the Ministers do fall from

from Gods word vnto the dreames & traditions of Antichriſt:

[f] The godly conuerſation of the people of God doth miniſter occaſion vnto men, to prayſe, laud, and magnifie God: as on the contrary ſide our naughtie liuing is an occaſion, that God and his holy word is blaſphemed, and euill ſpoken of.

[g] Here we learne that the Law is ſpirituall, that is to ſay, it requireth a perfect pureneſſe of our inward affections.

[h] As we are forbidden to take the name of our Lord God in vaine, or to ſweare by any manner of thing, giuing the honour and glory vnto creatures that ought to be aſcribed onely to God the Creatour: ſo when we are called before magiſtrates we may lawfully take an oath and ſweare, The Lord liueth, Exod. 22. Deut. 6. Heb. 4. Ruth. 1. 1. Sam 20.

[i] Wee ought ſo patiently to ſuffer all wrongs, that wee ſhould rather turne the other cheeke, then ſhew any token of impatience: in the meane ſeaſon, it pertaineth to the gods, that is to ſay, vnto the Magiſtrates & Iudges, to reuenge the wrongs of the oppreſſed.

The vj. Chapter.

1 *Of almes.* 5 *Prayer.* 16 *Of faſting.* 19 *He forbiddeth the carefull ſeeking of worldly things.*

TAke heed that you doe not your almes before [a] men, to the intent that ye would be ſeene of them, or elſe yee haue no reward of your Father which is in heauen. A

2 Therefore when thou doeſt thine almes, do not blow a Trumpet before thee as hypocrites doe in the Synagogues, and in the ſtreetes, that they might be eſteemed of men: verily I ſay vnto you, They haue their reward.

3 But when thou doeſt almes, let not thy left hand know what thy right hand doth,

4 That thy almes may bee in ſecret: and thy Father which ſeeth in ſecret, himſelfe ſhall [b] reward thee openly.

5 And when thou prayeſt,* thou ſhalt not be as the hypocrites are, * for they loue to pray ſtanding in the Synagogues, and in the corners of the ſtreets, that they may bee ſeen of men. Verily I ſay vnto you, they haue their reward. 3. Reg. 18. c Eſay 29. d

6 But when thou prayeſt,* enter into thy cloſet, and when thou haſt ſhut the doore, pray to thy Father which is in ſecret, and thy father which ſeeth in ſecret, ſhall reward thee openly. 4. Reg. 4. f

7 But when ye pray,* babble not much, as the heathen doe: for they thinke that they ſhalbe heard for their much babbling ſake. B Eſay 1. d

8 Bee not yee therefore like vnto them* for your Father knoweth what things ye haue need of before yee aſke of him. Rom. 8. d

9 After

Luke 11.a

9 After this manner therefore pray yee: [c] * O our Father which art in heauen, hallowed be thy Name.

10 Let thy kingdome come, Thy will be done, as well in earth as it is heauen.

11 Giue vs this day our daily bread.

12 And forgiue vs our debts, as wee [d] forgiue our debtours.

13 And leade vs not into temptation, but deliuer vs from euill: for thine is the kingdome, the power and the glory for euer. Amen.

Matth. 18.b

14 For, * if ye forgiue men their trespasses, your heauenly Father shall also forgiue you.

C

15 But if yee forgiue not men their trespasses, no more shall your heauenly Father forgiue you your trespasses.

The Gospel on the 1. day in Lent.
Esay 58.a
iere. 19.b

16 Moreouer, * when ye fast bee not of a heauie countenance, as the hypocrites are, for they disfigure their faces, that they might appeare vnto men to fast. Verily, I say vnto you, they haue their reward.

17 But thou, when thou [e] fastest, anoint thine head, and wash thy face.

18 That thou appeare not vnto men to fast, but vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

19 Heape not vp for your selues treasures vpon the earth, where moth and rust doeth corrupt, and where theeues doe breake through and steale.

Luke 12.c
ecclus. 22.d

20 * But lay vp for your selues treasures in heauen where neither moth nor rust doeth corrupt, and where theeues doe not breake through nor steale.

D

21 For where your treasure is, there will your heart be also.

Luke 11.b

22 * The candle of the bodie is the eye: wherefore if thine eye be single, all thy body shall be full of light.

23 But if thine eye be wicked, all thy body shalbe full of darkenesse. Wherefore if the light that is in thee be darkenesse, how great is that darkenesse?

Luke 16.c
The Gospel on the 15. Sunday after Trinitie.

24 * No man can serue two maisters: for either he shall hate the one, and loue the other: or else hee shall cleaue to the one, and despise the other. Yee cannot serue God and Mammon.

Luke 12.c
psal. 55.d
1. Pet. 3.ai

25 Therefore I say vnto you, * Be not carefull for your life, what yee shall eate or drinke, nor yet for your body, what ye shall put on: is not the life more worth then meat, and the body then rayment?

26 Behold the foules of the ayre, for they sow not neither doe they reape, nor cary into barnes, yet your heauenly Father

Father feedeth them. Are not you much better then they?
27 *Which of you by taking of carefull thoughts, can adde one cubite vnto his stature? Luke 12.d
28 And why care you for raiment? Learne of the Lillies of the field, how they grow, they weary not themselues with labour, neither doe they spin: Lillies. C
29 And yet I say vnto you, that euen Solomon in all his royaltie was not arayed like one of these.
30 Wherefore if God so clothe the grasse of the fielde which though it stand to day, is to morrow cast into the Ouen, shall he not much more doe the same for you, O yee of little faith?
31 Therefore take no thought, saying, What shall we eate? or what shall we drinke? or wherewith shall we bee clothed?
32 (For after all these things doe the Gentiles seeke) for your heauenly Father knoweth that yee haue neede of all these things.
33 But seeke ye first [f] the kingdome of God, and his righteousnesse, and all these things shalbe added vnto you.
34 Care not then for the morrow, for the morrow shall care for it selfe: sufficient vnto the day is the euill thereof.

¶ The Notes.

[a] That our almes may bee acceptable vnto God, three things are required: First, that we giue with a ioyfull heart, for the Lord loueth him that giueth cheerefully, 2. Cor. 9. Secondly, that we giue liberally, putting aside niggardship, for he that soweth little, shall reape little, and hee that soweth plenteously, shall reape plenteously, 2. Corinth. 9. Let euery man doe according as hee is able. The poore woman that did offer but two mites did highly please God, Marke 12. Thirdly, that wee giue without hypocrisie and ostentation, not seeking the prayse of men, or our owne glory.

[b] Wee ought not to thinke, because that Christ maketh here mention of reward, that we do merit or deserue any thing, rather we ought to acknowledge, that God of his meere mercy rewardeth in vs his owne gifts. For what hath hee that giueth almes, that hee hath not receiued? Hee then that giueth vnto a poore man any manner of thing, giueth not of his owne, but of those goods that he hath receiued of God.

[c] In this [illegible] prayer Christ doeth sufficiently teach vs that God our h[illegible]y Father ought onely to be called vpon. For vnto who[illegible]e Saints shall we say, without blasphemy, Our Father w[illegible]t in heauen, &c. Consider this ye that call still on dead S[illegible] and holy Angels.

[d] Wee

[d] Wee may not thinke, that by forgiuing vnto our bre-
thren wee ſhall obtaine forgiueneſſe of our ſinnes: but rathe
this is added for a plaine and infallible token, to certifie there-
with our conſcience, that we haue through faith in Chriſt Ieſus
free remiſſion of our ſinnes: for if we can finde in our hearts vn-
fainedly to forgiue vnto our brethren their treſpaſſes, it is a
moſt infallible token that our ſinnes are cleane waſhed away,
and quite forgiuen.

[e] Faſting is acceptable vnto God, if it bee done without
hypocriſie, that is to ſay, if we vſe it to this intent, that thereby
this mortall body and diſobedient carkaſe may bee tamed and
brought vnder the ſubiection of the ſpirit. And againe, if wee
faſt to this intent, that wee may ſpare wherewith to helpe and
ſuccour our poore brethren.

[f] If wee ſeeke to ſerue God, euery man in his vocation,
with true dealing toward all men, we lacke nothing.

The vij. Chapter.

1 *Hee forbiddeth fooliſh and raſh iudgements.* 5 *Hee reproueth*
hypocriſie.

A IUdge [a] not, that ye be not iudged.
Luke 6.c 2 * For with what iudgement ye iudge, yee ſhall bee
rom.2.g iudged: * and with what meaſure ye mete, it ſhall be mea-
Luke 6.f ſured to you againe.

3 Why ſeeſt thou the mote that is in thy brothers eye,
but perceiueſt not the beame that is in thine owne eye?

4 Or how wilt thou ſay to thy brother, Suffer mee, I
will caſt a mote out of thine eye: and behold, the beame is
in thine owne eye?

5 Thou hypocrite, firſt caſt out the beame out of thine
owne eye, and then ſhalt thou ſee clearely to caſt out the
mote that is in thy brothers eye.

6 Giue not that which is holy vnto dogs, neither caſt
yee your pearles before the ſwine: leſt they tread them vn-
der their feete, and turning againe all to rent you.

B 7 * Aske ye, and it ſhall be giuen you: ſeeke and ye ſhall
Iere.29.c finde: knocke and it ſhall be opened vnto you.
iohn 16.f 8 For euery one that asketh, receiueth: and he that ſee-
luke 11.b keth, findeth: and to him that knocketh, it ſhall be opened.

9 What man is there of you, if his ſonne aſke bread,
will he giue him a ſtone?

10 Or if he aſke fiſh, will he giue him a ſerpent?

11 If yee then being euill, know to giue your children
Ecclus.31.c good gifts, how much more will your Father which is in
tob.4.c heauen, giue good things vnto them that aſke him?
uke 6.c 12 Therefore all things, * whatſoeuer yee would that
men

men should doe vnto you, doe yee euen so to them: for this is the Law and the Prophets.

13 Enter yee in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which goe in thereat.

14 Because strait is the gate, and narrow is the way which leadeth vnto life, and few there be that finde it. C

15 *Beware of the false prophets which come to you in sheepes clothing, but inwardly they are rauening wolues, *The Gospel on the 8. Sunday after Trinitie.*

16 Ye shall know them by their [b] fruits: doe men gather grapes of thornes, or figs of thistles? Deut. 13. a

17 Euen so euery good tree bringeth forth good fruit, but a corrupt tree bringeth forth euill fruit. 1. iohn 1. a

18 *A good tree cannot bring forth bad fruit, neither can a bad tree bring forth good fruit. *Luke 6. g matth. 12. a*

19 Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. Matth. 3. b luke 3. b

20 Wherefore by their fruits ye shall know them. matth. 25. d

21 Not euery one that saith vnto me, *Lord, Lord, shall enter into the Kingdome of heauen, but hee that doeth the will of my Father which is in heauen. D *Matth. 25. b luke 6. g*

22 Many will say vnto mee in that day, Lord, Lord, haue wee not [c] prophecied through thy Name, & through thy Name haue cast out deuils, and done many great workes through thy Name?

23 And then will I confesse vnto them, that I neuer knew you: *Depart from me all ye that worke iniquity. *Psal. 6. b*

24 Therefore whosoeuer heareth of mee these sayings, and doeth the same, I will liken him vnto a wise man, which built his house vpon a rocke. luke 13. b luke 6. g

25 And the raine descended, and the floods came, and the windes blew, and beat vpon that house, and it fell [d] not, because it was grounded on a rocke.

26 And euery one that heareth of me these [e] sayings, and doeth them not, shall bee likened to a foolish man, which built his house vpon the sand: Iames 1. b

27 *And the raine descended, and the floods came, and the windes blew, and beat vpon that house, and it fell, and great was the fall of it. *Ezech. 13. b*

28 And it came to passe, when Iesus had ended these sayings, the people were astonied at his doctrine: E

29 *For he taught them as one hauing power, and not as the Scribes. *Marke 1. c luke 4. c*

The Notes.

[a] Christ doth not heereforbid that kind of iudgement that pertaineth vnto Magistrates, whereby euil doers are iudged and

punished, and the innocent deliuered: of the which kinde of iudgement, reade Exod. 18. Deut. 1. Psal. 82. and Esay 1. But rather heere we are instructed and taught, that we doe not rashly and vncharitably iudge or condemne other mens faults, hauing alway an eye vnto their faults, and forgetting our owne.

[b] The fruit of the Prophets is their doctrine, therefore if thou wilt know the true Prophets from the false, trie their doctrine at the touchstone of Gods word; for else by the outward conuersation thou mayest be deceiued and beguiled.

[c] Wicked men may also prophecy & worke miracles, but this is permitted and giuen vnto them to their vtter damnation and vndoing. Whereby we vnderstand, that God doeth onely reward the good will and the heart, and not the outward deede.

[d] The doctrine of the Gospel is a most sure rocke, against the which the gates of hell cannot preuaile.

[e] Hee that practiseth not Gods word which hee hath heard, giueth a plaine testimony of himselfe, that he doeth not beleeue and credit the word.

The viij. Chapter.

3 *Christ cleanseth the leper,* 24 *stilleth the Sea and the winde,* 28 *and driueth the deuils out of the possessed into the swine.*

The Gospel on the 3. Sunday after the Epiphanie.

A When he was come down from the mountaine, great multitudes followed him.

2 And behold, there came a leper and worshipped him, saying, Lord, if thou [a] wilt, thou canst make me cleane.

3 And Iesus when he had put forth his hand, touched him, saying, I will, bee thou cleane. And immediatly his leprosie was cleansed.

4 And Iesus said vnto him, See thou tell no man. * but goe and shew thy selfe to the Priest, and offer the gift that Moses commanded for a witnesse vnto them.

Leuit. 14. a

Luke 7. a

5 And when Iesus was entred into * Capernaum, there came vnto him a Centurion, beseeching him,

6 And saying, Lord, my seruant lieth at home sicke of the palsie, grieuously pained.

B 7 And Iesus said to him, When I come, I will heale him.

8 The Centurion answered, and said, Lord, I am not worthy that thou shouldest come vnder my roofe: but speake the word onely, and my seruant shall be healed.

9 For I also my selfe am a man set vnder authority, hauing souldiers vnder me: and I say to this man, Goe, and he goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.

10 When Iesus heard these things, hee marueiled, and said to them that followed, * Verily I say vnto you, I haue

Luke 7. b

no

not found so great faith, no not in Israel.
11 I say vnto you, that many shall come from the [b] East and West, and shall rest with Abraham, and Isahac, and Iacob in the kingdome of heauen.
12 But the children of the kingdom shalbe cast out into vtter darknes: there shalbe weeping and gnashing of teeth.
13 And Iesus said vnto the Centurion, Goe thy way, and as thou hast [c] beleeued, so be it done vnto thee: and his seruant was healed in the selfe same houre.
14 * And when Iesus was come into Peters house, he saw his wiues mother laid, and sicke of a feuer. E Marke 1.c luke 4.f
15 And he touched her hand, and the feuer left her: and she arose, and ministred vnto them.
16 When the Euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with a word, and healed all that were sicke:
17 That it might bee fulfilled, which was spoken by Esayas the Prophet, saying, * He tooke on him our infirmities, and bare our sicknesses. Esay 53.b 1.pet.2.f
18 When Iesus saw great multitudes about him, hee commanded || them to depart vnto the other side. || His disciples.
19 And a certaine Scribe came, and sayd vnto him, Master, * I will follow thee whithersoeuer thou goest. Luke 9.g
20 And Iesus saith vnto him, The foxes haue holes, and the birds of the ayre haue nests: but the Sonne of man hath not where to rest his head.
21 And another of his disciples said vnto him, Lord, D suffer me first to goe and bury my father.
22 But Iesus said vnto him, Follow mee, and let the dead bury the dead.
23 And when he ented into a ship, his disciples followed him. *The Gospel on the 4. Sunday after the Epiphanie.*
24 And behold, * there arose a great tempest in the sea, insomuch that the ship was couered with the waues: but he was asleepe. Marke 4.b luke 8.c
25 And his disciples came to him, and awoke him, saying, Lord, saue vs, we perish.
26 And he sayd vnto them, Why are ye fearefull, O ye of little faith? Then he arose and * rebuked the winde and the sea, and there followed a great calme. Iob 26.b psal.107.c
27 But the men marueiled, saying, What manner of man is this, that both the [d] winds and the sea obey him?
28 * And when he was come to the other side, into the countrey of the Gergesenes, there met him two possessed with deuils comming out of the graues, very fierce, so that no man might passe by that way. E Marke 5.a

29 And behold, they cryed out, saying, O Jesus, thou Sonne of Dauid, what haue wee to doe with thee? Art thou thou come hither to torment vs before the time?

30 And there was a good way off from them, an herde of many swine feeding.

Marke 5.a luke 8.b

31 So the deuils besought him, saying, * If thou cast vs out, suffer vs to goe away into the herde of swine.

2.cor.6.c

32 And he said vnto them, Goe. Then [c] went they out, and departed into the herde of swine: and behold, the whole herde of swine rushed headlong into the sea, and perished in the waters.

33 Then they that kept them, fledde, and went their wayes into the citie, and tolde euery thing, and what was done of the possessed with the deuils.

34 And behold, the whole citie came out to meete Jesus: and when they saw him, they besought him that he would depart out of their coasts.

¶ The Notes.

[a] In all our troubles and aduersities, in diseases and sicknesses, let vs put our selues wholy vnto Gods pleasure and will which knoweth best, and will alwayes doe the thing that is expedient for his glory, and the saluation of our soules.

[b] Through faith the Gentiles and heathen are made the children of the kingdome, as by infidelity the Iewes are excluded from the kingdome, and cast out into vtter darkenesse.

[c] The corporall presence of Christ is nothing necessary and needfull vnto vs. For it is his word onely receiued through faith, that healeth vs.

[d] The sea and wind are obedient vnto Christ, which thing they would not doe, vnlesse he were a very naturall God.

[e] Satan the deuill can doe no more then God doth permit and suffer him, no not so much as to enter into a filthy hogge. Wee are much better then many hogs before God, if we cleaue vnto his Sonne by faith.

The ix. Chapter.

2 *He healeth the palsie,* 9 *and calleth Matthew from the Custome.*

AND he entred into a shippe, and passed ouer, and came into his owne citie.

The Gospel on the 19. Sunday after Trinitie.

2 * And behold, they brought to him a man sicke of the palsie, lying in a bedde: and when Jesus saw the faith of [a] them, he said vnto the sicke of the palsie, Sonne, [b] be of good cheere, thy sinnes be forgiuen thee.

Marke 2.a luke 5.d

3 And behold, certaine of the Scribes sayd within themselues, this man blasphemeth.

4 And when Jesus saw their [c] thoughts, hee said

* Wher

Wherefore thinke you euill in your hearts?
5 *Whether is it easier to say, Thy sinnes be forgiuen thee, or to say, Arise, and walke?
6 But that ye may know that the [d] Sonne of man hath power to forgiue sinnes in earth, (Then sayd hee to the sicke of the palsie,) Arise, take vp thy bed, and goe vnto thine house.
7 And he arose, and departed to his house.
8 And when the multitude saw it, they marueiled and glorified God, which had giuen such power vnto men.
9 And as Iesus passed forth from thence, he saw a man named Matthew, sitting at the receit of custome: and hee saith vnto him, Follow me: and he arose & followed him.
10 And it came to passe, as Iesus sate at meate in his house, behold, many Publicanes also and sinners came, and sate downe with Iesus and his disciples.
11 And when the Pharisees saw it, they sayd vnto his Disciples, Why eateth your Maister with Publicanes and sinners?
12 But when Iesus heard that, hee sayd vnto them, *They that be whole need not a Phisitian, but they that are sicke.
13 Goe ye and learne what that meaneth, I will mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.
14 Then came the disciples of Iohn vnto him, saying, *Why doe we and the Pharisees fast oft, but thy disciples fast not?
15 And Iesus said vnto them, Can the children of the bride chamber mourne, as long as the bridegrome is with them? But the dayes will come, when the bridegrome shall be taken from them, and then shall they fast.
16 No man putteth a piece of || new cloth into an olde garment: for then the piece taketh away something from the garment, and the rent is made worse.
17 Neither [e] doe men put new wine into old bottels: else the bottels breake, and the wine runneth out, and the bottels will perish: but they put new wine into new bottels, and both are preserued together.
18 While he spake these things vnto them, behold, there came a* certaine ruler of the Synagogues, and worshipped him, saying, My daughter is euen now dead: but come and lay thy hand vpon her, and she shall liue.
19 And Iesus arose, and followed him, and so did his Disciples.
20 (*And behold, a woman which was diseased with

Luke 5.c actes 3.d and 9.f
Marke 2.d luke 5.c iohn 5.b
B
The Gospel on S. Matthias day.
Publicanes eate with Iesus.
Marke 2.c
C Matth. 12.b marke 2.c luke 5.f
|| Or, raw cloth.
The Gosppel on the 24 Sunday after Trinitie.
Marke 5.c luke 8.f
Marke 5.c

an issue of blood twelue yeeres, came behind him, and touched the [f] hemme of his vesture.

D 21 For she said within her selfe, If I might touch but euen his vesture onely, I shall be safe.

22 But Jesus, when he had turned him about, and saw her, said, Daughter, bee of good comfort, thy faith hath made thee safe. And the woman was made whole from that same houre.)

Marke 5.d luke 8.g 23 * And when Jesus came into the rulers house of the Synagogue, and saw the minstrels and the people making a noyse,

24 He sayd vnto them, Giue place, for the maide is not dead, * but sleepeth: and they laughed him to scorne.

Iohn 11.b

25 But when the people were put forth, he went in, and tooke her by the hand: and the maid arose.

26 And ỹ fame of this went abroad into all that land.

27 And when Jesus departed thence, two blinde men followed him, crying, and saying, O thou Sonne of Dauid, haue mercy on vs.

E 28 And when he was come into the house, the blinde men came to him: and Jesus saith vnto them, Beleeue yee that I am able to do this? They said vnto him, Yea, Lord.

Marke 8.d 29 * Then touched he their eyes, saying, According to your faith, be it vnto you.

30 And their eyes were opened: And Jesus straightly charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his Name in all that land.

32 And as they went out, behold, they brought to him

Luke 11.a marke 7.b a dumbe man, possessed with a * deuill.

33 And when the deuill was cast out, the dumbe spake: and the multitudes marueiled, saying, It was neuer so seene in Israel.

Matth. 12.b marke 3.c luke 11.b 34 But the Pharises said, * He casteth out the deuils, through the prince of the deuils.

35 * And Jesus went about all the cities and villages,

F teaching in their Synagogues, and preaching the Gospel

Marke 6.a of the kingdome, and healing euery sickenesse, and euery disease among the people.

36 But when he saw the multitudes, hee was mooued with compassion on them, because they were destitute, and scattered abroad as sheepe hauing no shepheard.

Marke 6.b luke 10.a 37 Then said hee vnto his disciples, The * haruest truely is plenteous, but the labourers are few.

38 Pray yee therefore the Lord of the haruest, that hee will thrust forth labourers into his haruest.

¶ The

¶ The Notes.

[a] Christ hath alwayes a most principall respect vnto our faith, without the which all that we doe is sinne.

[b] Though the faithful may pray for me, and offer me vnto God with their faithfull prayers, yet vnlesse I haue faith my selfe, I cannot bee saued, for the righteous liueth by his owne faith. Abac. 2. Rom. 1.

[c] Christ both forgiueth sinnes by his owne authority, and also knoweth the thoughts of men, which properties apperteine vnto God onely.

[d] The onely begotten Sonne of God could not bee the sonne of man, if hee had not taken his flesh of our flesh in the Virgins wombe of her substance.

[e] A minde that is nourished in blinde ceremonies and superstition, is not a meete vessell to receiue the pleasant wine of the Gospel.

[f] We touch the hemme of Christs vesture, when we beleeue that hee did take our fraile nature vpon him, to heale the filthy diseases of our corruptible flesh.

The x. Chapter.

5 *Christ sendeth forth his twelue Apostles to preach in Iurie.*

AND when *he had [a] called his twelue Disciples, he gaue them power against vncleane spirits to cast them out, and to heale all maner of sicknesses, and all maner of diseases. A Luke 6 b marke 6. b

2 The names of the twelue Apostles are these: the first, Simon which is called Peter, and Andrew his brother: James the sonne of Zebedee, and John his brother:

3 Philip and Bartholomew, Thomas, & Matthew, which had bene a Publicane, James the sonne of Alpheus, and Lebbeus, whose surname was Thadeus,

4 Simon the Canaanite, and Judas Iscariot, which also betrayed him:

5 *Iesus sent forth these twelue when he had commanded them, saying, Goe not into the way of the Gentiles, and into the citie of the Samaritanes enter ye not: Marke 6. b

6 But goe rather to the [b] lost sheepe of the house of Israel.

7 As yee goe, preach, saying, That the Kingdome of heauen is at hand. B

8 Heale the sicke, cleanse the lepers, raise the dead, cast out deuils: [c] freely ye haue receiued, freely giue.

9 *Possesse not gold nor siluer, nor brasse in your purses, Marke 6. b

10 Nor scrip toward your iourney, neither two coates, neither shooes, nor yet a staffe: (*for the workeman is worthy of his meate.) luke 9. b 1. Tim. 5. c

11 But to whatsoeuer citie or towne yee shall come, enquire who is worthy in it: & there abide till ye goe thence.
Luke 9.a and 10.a 12 And when ye come into an house, *salute the same.
13 And if the house bee worthy, let your peace [d] come vpon it: but if it bee not worthy, let your peace returne to you againe.
¶ 14 And whosoeuer shall not receiue you, nor will heare your preaching, when yee depart out of that house, or that citie, *shake off the dust of your feete.
Marke 6.d actes 13.g 15 Verily I say vnto you, it shall be easier for the land of the Sodomites and Gomorrheans in the day of iudgement, then for that citie.
Luke 10.a 16 *Behold, I send you forth as sheepe in the middest of wolues: Bee yee therefore as wise as Serpents, and harmeleſſe as Doues.
Marke 13.d Iuke 12.c 17 *But beware of men: for they shall deliuer you vp to the councels, & shall scourge you in their Synagogues.
18 And ye shall be brought to the head rulers, & kings for my sake, || in witnesse to them, and to the Gentiles.
|| That this may bee a witnesse to them, &c.
Marke 13.b 19 But when they deliuer you vp, take yee no thought how or what yee shall speake: *for it shall be giuen you in that same houre what ye shall speake.
20 For it is not ye that speake, but the spirit of your Father, he it is which speaketh in you.
D 21 *The brother shall deliuer vp the brother to death, and the father the sonne: and the children shal rise against their fathers and mothers, and shall put them to death.
Luke 12.a exod.4.b mich.7.b matth.24.a 22 And ye shall be hated of all men for my Names sake, *but he that endureth to the end, shall be saued.
Matth.2 c actes 8.a 23 But when they persecute you in this citie, flee yee into another: for verily I say vnto you, ye shall not end all the cities of Israel till the Sonne of man be come.
Iohn 16.b Iuke 6.f Disciple. 24 The *disciple is not aboue his Master, nor the seruant aboue his Lord.
25 It is enough for the disciple, that he bee as his master is, and that the seruant be as his Lord is. If they haue called the Lord of the house Beelzebub, how much more shall they call them of the household?
Marke 4.c Iuke 8.c and 12.c 26 Feare them not therefore: *for there is nothing close, that shall not be opened: and nothing hid, that shall not be knowen.
27 What I tell you in darknes, that speake ye in light, and what ye heare in the eare, that preach ye on the houses.
¶ 28 *And feare ye not them which kill the body, but are not able to [e] kill the soule, but rather feare him, which is able to destroy both body and soule in hell.
Luke 12.a Feare.

29 Are

29 Are not two little ſparrowes ſolde for a farthing? Sparrowes.
nd one of them ſhall noe light on the ground without
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men, him will I confeſſe alſo before my Father which is luke 9.a
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33 But whoſoeuer ſhall denie me before men, him will
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34 Thinke not * that I am come to ſend peace into the Luke 12.g
arth: I came not to ſend peace, but a ſword.
35 For I am come to ſet a man at variance againſt his F
father, and the daughter againſt her mother, & the daugh-
er in law againſt her mother in law.
36 *And a mans foes ſhalbe they of his owne houſhold. Mich. 7.a
37 *Hee that loueth father and mother more then mee, Luke 14.d
is not worthy of me: and he that loueth ſonne or daughter
more then me, is not worthy of me.
38 And he that taketh not his croſſe, and followeth me,
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39 *Hee that findeth his life, ſhall loſe it: and hee that Matth. 16.g
loſeth his life for my ſake, ſhall finde it. marke 8.b
40 Hee that receiueth you, receiueth mee: and he that luke 12.c
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41 *He that receiueth a Prophet in the name of a Pro- 1. Reg. 18.b
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[a] No man ought to put foorth himſelfe into the office of a Preacher, except he be called and ſent.

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[d] The Apoſtles are commanded to wiſh vnto all them that they

an issue of blood twelue yeeres, came behind him, and touched the [f] hemme of his vesture.

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36 But when he saw the multitudes, hee was mooued with compassion on them, because they were destitute, and scattered abroad as sheepe hauing no shepheard.

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6 But goe rather to the [b] lost sheepe of the house of Israel.

7 As yee goe, preach, saying, That the Kingdome of heauen is at hand. B

8 Heale the sicke, cleanse the lepers, raise the dead, cast out deuils: [c] freely ye haue receiued, freely giue.

9 *Possesse not gold nor siluer, nor brasse in your purses, Marke 6. b

10 Nor scrip toward your iourney, neither two coates, neither shooes, nor yet a staffe: (* for the workeman is worthy of his meate.) luke 9. b 1. Tim. 5. c

11 But to whatsoeuer citie or towne yee shall come, enquire who is worthy in it: & there abide till ye goe thence.

Luke 9.a and 10.a

12 And when ye come into an house, * salute the same.

13 And if the house bee worthy, let your peace [d] come vpon it: but if it bee not worthy, let your peace returne to you againe.

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14 And whosoeuer shall not receiue you, nor will heare your preaching, when yee depart out of that house, or that citie, * shake off the dust of your feete.

Marke 6.d actes 13.g

15 Verily I say vnto you, it shall be easier for the land of the Sodomites and Gomorrheans in the day of iudgement, then for that citie.

Luke 10.a

16 * Behold, I send you forth as sheepe in the middest of wolues: Bee yee therefore as wise as Serpents, and harmelesse as Doues.

Marke 13.d Iuke 12.c

17 * But beware of men: for they shall deliuer you vp to the councels, & shall scourge you in their Synagogues.

18 And ye shall be brought to the head rulers, & kings for my sake, ‖ in witnesse to them, and to the Gentiles.

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19 But when they deliuer you vp, take yee no thought how or what yee shall speake: * for it shall be giuen you in that same houre what ye shall speake.

Marke 13.b

20 For it is not ye that speake, but the spirit of your Father, he it is which speaketh in you.

D

21 * The brother shall deliuer vp the brother to death, and the father the sonne: and the children shal rise against their fathers and mothers, and shall put them to death.

Luke 12.a exod.4.b mich.7.b

22 And ye shalbe hated of all men for my Names sake, * but he that endureth to the end, shall be saued.

matth.24.a

23 But when they persecute you in this citie, flee yee into another: for verily I say vnto you, ye shall not end all the cities of Israel till the Sonne of man be come.

Matth.2 c actes 8.a

24 The * disciple is not aboue his Master, nor the seruant aboue his Lord.

Iohn 16.b Iuke 6.f

Disciple.

25 It is enough for the disciple, that he bee as his master is, and the seruant as his Lord is. If they haue called the Lord of the house Beelzebub, how much more shall they call them of the household?

26 Feare them not therefore: * For there is nothing close, that shall not be opened: and nothing hid, that shall not be knowen.

Marke 4.c Iuke 8.c and 12.c

27 What I tell you in darknes, that speake ye in light, and what ye heare in the eare, that preach ye on the houses.

¶

28 * And feare ye not them which kill the body, but are not able to [e] kill the soule, but rather feare him, which is able to destroy both body and soule in hell.

Luke 12.a

Feare.]

29 Are

29 Are not two little sparrowes solde for a farthing? Sparrowes.
and one of them shall noe light on the ground without
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30 Yea, euen all the haires of your head are numbred.
31 Feare ye not therefore, ye are of more value then ma-
ny sparrowes.
32 *Euery one therefore that shall confesse mee before Matth. 8 d
men, him will I confesse also before my Father which is luke 9.a
in heauen. and 12.b
33 But whosoeuer shall denie me before men, him will
I also denie before my Father which is in heauen.
34 Thinke not *that I am come to send peace into the Luke 12.g
earth: I came not to send peace, but a sword.
35 For I am come to set a man at variance against his F
father, and the daughter against her mother, & the daugh-
ter in law against her mother in law.
36 *And a mans foes shalbe they of his owne household. Mich. 7.a
37 *Hee that loueth father and mother more then mee, Luke 14.d
is not worthy of me: and he that loueth sonne or daughter
more then me, is not worthy of me.
38 And he that taketh not his crosse, and followeth me,
is not worthy of me.
39 *Hee that findeth his life, shall lose it: and hee that Matth. 16.g
loseth his life for my sake, shall finde it. marke 8.b
40 Hee that receiueth you, receiueth mee: and he that luke 12.c
receiueth me, receiueth him that sent me. iohn 13.d
41 *He that receiueth a Prophet in the name of a Pro- 1. Reg. 18.b
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eth a righteous man in the name of a righteous man, shal
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42 *And whosoeuer shall giue vnto one of these little G
ones to drinke a cup of colde water onely, in the name of a Marke 9.f
Disciple, verily I say vnto you, he shall in no wise lose his
reward.

¶ The Notes.

[a] No man ought to put foorth himselfe into the office of a Preacher, except he be called and sent.

[b] God would keepe his promise that hee made vnto the people of the Iewes, though hee knew that they would not beleeue, Acts 13. It behooueth that saluation should be preached vnto you first.

[c] Wee must preach the trueth without any respect of reward or gaine. They therefore that preach for their bellies sake, or preach after the precepts of man, forsaking the rule of the Gospel, are not the disciples of Christ.

[d] The Apostles are commanded to wish vnto all them that they

they came vnto the peace of conscience, which is true quietnes and tranquility of the minde, that is iustified through faith.

[e] The soule cannot be killed, wherefore the soules are immortall, whatsoeuer fantasticall spirits can imagine or say to the contrary.

The xj. Chapter.

1 *Christ preacheth.* 2 *Iohn Baptist sendeth his Disciples vnto him.*
7 *Christs testimony concerning Iohn.*

A *The Gospel on the 3. Sunday in Aduent.*

AND it came to passe, that when Iesus had made an end of commanding his twelue Disciples, he [a] departed thence to teach and to preach in their cities.

2 When Iohn had heard in the prison the workes of Christ, he [b] sent two of his disciples,

3 And said vnto him, Art thou he that should come, or doe we looke for another?

4 Iesus answered, and said vnto them, Goe [c] and shew Iohn againe those things which ye doe heare & see.

Esay 35.d 5 *The blind receiue their sight, the halt doe walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, and the* Esay 61.a *poore haue the Gospel preached vnto them.

6 And happy is he whosoeuer shal not be offended in me.

B 7 *And as they departed, Iesus began to say vnto the* Luke 7.b [d] *multitude concerning Iohn, What went ye out into the wildernesse to see? a reede shaken with the winde?*

8 Or what went yee out to see? a man clothed in soft rayment? Behold, they that weare soft clothing, are in kings houses.

9 But what went ye out to see? A Prophet? yea, I say vnto you, and more then a Prophet.

Mala. 3.a marke 1.d 10 For this is hee of whom it is written, *Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say vnto you, among them that are borne of women, there hath not risen a greater then Iohn the Baptist: notwithstanding, hee that is least in the Kingdome of heauen, is greater then [e] hee.

12 From the dayes of Iohn Baptist vntill now, the Kingdome of heauen suffereth violence, and the violent pluckeit vnto them.

Luke 16.b 13 *For all the Prophets, and the law it selfe, prophecied vnto Iohn.

C 14 And if yee will receiue it, *This is Elias which Luke 1.b mala. 3.d was for to come.

15 He that hath eares to heare, let him heare.

iohn 1.c 16 *And whereunto shal I liken this generation? It is Luke 7.c like vnto little children sitting in the market, and calling

vnto

nto their fellowes.
17 And saying, We haue piped vnto you, & ye haue not anced: we haue mourned vnto you, & ye haue not sorowed.
18 For Iohn came neither eating nor drinking, and hey say, He hath a deuill.
19 The Sonne of man came eating and drinking, and hey say, Behold a man gluttonous, and a wine-bibber, nd a friend to Publicanes and sinners: and [f] wisedome is iustified of her children.
20 *Then began he to vpbraid the cities, wherein most of his mighty works were done, because they repented not. Luke 10.c D
21 Woe vnto thee, Chorazin: Woe vnto thee, Bethsaida: for if the mighty works which were done in you, had eene done in Tyre and Sidon, they would haue repented ong agoe in sackcloth and ashes.
22 But I say vnto you, It shall be easier for Tyre and Sidon at the day of iudgement, then for you.
23 And thou Capernaum, which hast bin lifted vp vnto heauen, shalt be brought downe to hell: For if the mighie workes which haue bene done in thee, had beene done mong them of Sodom, they would haue remained vntill his day.
24 But I say vnto you, that it shalbe easier for the land f Sodom in the day of iudgement, then for thee.
25 At that time Iesus answered, and sayd, I thanke hee O Father, Lord of heauen and earth, because thou hast hide these things from the wise and prudent, and hast hewed them vnto babes. *The Gospel on S. Matthias day.*
26 Euen so O Father, for [g] so it was thy good pleasure.
27 *All things are giuen vnto me of my Father: and no Luke 10.c man knoweth the Sonne but the Father: neither knoweth any man the Father, saue the Sonne, and he to whomsoeuer the Sonne will open him.
28 Come vnto me all yee that labour sore, and are laden, and I will ease you. E
29 *[h] Take my yoke vpon you, and learne of me, for I am meeke and lowly of heart, and ye shall finde rest vnto your soules. Eccle.6.b
30 For my yoke is easie, * and my burden is light. 1.Iohn 5.a

¶ The Notes.

[a] Christ is not content, that he hath sent his Apostles to preach, but hee himselfe goeth and preacheth in all the townes and cities about, doing in this the office of a true Bishop.

[b] Iohn doeth send his disciples vnto Christ, not that hee did doubt of Christ, whether hee was the true Messias or nor, but that he might so winne his disciples vnto Christ.

[c] Christ

[c] Christ did worke his miracles, to the intent that we seeing his workes, should beleeue that he is the true Messias, and so giuing credit vnto his doctrine, being thus confirmed as it were by these heauenly signes, should through him enioy life euerlasting. Note here the miracles of Christ.

[d] They that seeke to promote Gods trueth, wil in no wise backbite one another, but rather before ỹ people cõmend each others doings, so long as they do agree with Gods true doctrine

[e] He is greatest in the kingdome of heauen, that is best: he is best that doeth most good. Here thou shalt marke that the kingdome of heauen is taken for the doctrine of the Gospel and the ministery thereof.

[f] This sentence (wisedom was iustified of her children) is sundry wayes expounded. Some by those children doe vnderstand the elect and chosen, because that they haue imbraced the wisdome of God in Iohn and in Christ iustifying, that is to say, allowing and praysing it. Chrysostome by the children doeth generally vnderstand all men whether they bee elect or reprobate: for by them the wisedome of God is iustified, that is to say, by their owne confession hee hath ouercome in iudgement, and hath omitted nothing that perteineth to their saluation, so that their perdition cannot be layd to her charge.

[g] We ought not to discusse curiously the counsels of God in his workes and iudgements, but rather to prayse, laud and magnifie them, for this cause onely, that it hath so pleased God to doe this or that.

[h] We must so shake off the yoake of mens traditions, that in the meane season, we doe not refuse to submit our necks vnto the sweete and pleasant yoke of our Sauiour Christ, that is to say, wee must so put off intollerable burdens of Anabaptists dreames, that in the meane season wee seeke no carnall liberty in the Gospel.

The xij Chapter.

3 *Christ excuseth his disciples which plucke the eares of corne.* 13 *He healeth the dryed hand,* 22 *helpeth the possessed that was blinde and dumbe.* 29 *He rebuketh the vnfaithfull that would needs haue tokens,* 49 *and sheweth who is his brother, sister, and mother.*

A

AT that time Iesus went on the Sabbath daye through the corne, and his disciples were an hungred, and began * to plucke the eares of corne and to eate.

Matth.12.d deut.23.d

2 But when the Pharises saw them, they sayd vnto him, Behold, thy disciples doe that which is not lawfull to doe on the Sabboth day.

3 But hee sayd vnto them, Haue yee not read what [a] Dauid did when hee was an hungred, and they that were with him?

4 How

4 *How he entred into the house of God, and did eate the Shew bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the Priests? 1.Sam.21.a

5 Or haue ye not read in the Law, how that on the Sabboth dayes the Priests in the Temple prophane the Sabboth day, and are blamelesse?

6 But I say vnto you, that in this place is one greater then the Temple.

7 But if ye had knowen what this meaneth, *I will mercy and not sacrifice, ye would not haue condemned the guiltlesse. B Marke 11.b ose.6.b

8 For [b] the Son of man is Lord of ỹ Sabboth day.

9 And when he was departed thence, *hee went into their Synagogue. Marke 3.a

10 And behold, there was a man which had his hand dryed vp, and they asked him, saying, *Is it lawfull to heale vpon the Sabboth dayes? that they might accuse him. Luke 14.a

11 And he sayd vnto them, [c] What man of you will there be, that shall haue one *sheepe, & if it fall into a pit on the Sabboth day, wil he not take hold of it, and lift it out? Deut.22.a

12 How much more then is a man better then a sheepe? Wherefore it is lawfull to do well on the Sabboth dayes.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth, and it was restored whole like as the other.

14 *Then the Phariſes went out, and held a counsell against him, how they might destroy him. C Marke 3.a

15 But when Iesus knew it, he departed thence: and great multitudes followed him, and he healed them all, iohn 10.g

16 And charged them, that they should not make him knowen:

17 That it might bee fulfilled, which was spoken by Esayas the Prophet, saying,

18 *Behold, my childe whom I haue chosen, my beloued in whom my soule well delighteth: I will put my Spirit vpon him, and he shall shew [d] iudgement to the Gentiles, Esay 42.a

19 Hee shall not striue, nor cry, neither shall any man heare his voyce in the streetes.

20 [e] A bruised reede shall he not breake, and smoking flaxe shall he not quench, till he send forth iudgement vnto victory.

21 And in his Name shall the Gentiles trust. Luke 11.b

22 *Then was brought to him one possessed with a de- D

uill,

vill, blinde and dumbe, and he healed him, insomuch that the blinde and dumbe both spake and saw.

23 And all the people were amazed, and said, Is not this that sonne of Dauid?

Matth. 12.d marke 3.c luke 11.c

24 *But when the Pharisees heard it, they said, This fellow doth not cast out deuils, but by Beelzebub the prince of the deuils.

25 But when Iesus knew their thoughts, he said vnto them, Euery kingdom diuided against it selfe, is brought to desolation: and euery citie or house diuided against it selfe, cannot stand.

26 And if Sathan cast out Sathan, then were he diuided against himselfe: how then shall his kingdom endure?

27 Also if I by Beelzebub cast out deuils, by whom do your children cast them out? therefore they shall bee your iudges.

28 But if I cast out deuils by the Spirit of God, then is the kingdome of God come on you.

Luke 11.c

29 Or else, *how can one enter into a strong mans house, and spoyle his goods, except he first binde the strong man, and then spoyle his house?

30 He that is not with me, is against me: and hee that gathereth not with me, scattereth abroad.

Marke 3 d luke 12.b

31 Wherefore I say vnto you,* All maner of sinne and blasphemy shall be forgiuen vnto men: but the blasphemy against the holy Spirit, shall not be forgiuen vnto men.

32 And whosoeuer speaketh a word against the Sonne of man, it shall be forgiuen him: but whosoeuer speaketh against [f] the holy Ghost, it shall not be forgiuen him, neither in this world, neither in the world to come.

Matth. 7.a luke 6.f

33 *Either make the tree good, and his fruit good: or else make the tree euill, and his fruit euill: for the tree is knowen by his fruit.

34 O generation of vipers, how can yee speake good things, when yee your selues are euill? *For out of the abundance of the heart, the mouth speaketh.

Pfal. 45.a luke 6.g

35 A good man out of the good treasure of his heart bringeth foorth good things: and an euill man out of the euill treasure, bringeth foorth euill things.

36 But I say vnto you, that of euery idle word that men shall speake, they shall giue account thereof in the day of Iudgement.

2. Reg. 1.e luke 15.c

37 *For of thy words thou shalt be iustified: and of thy words thou shalt be condemned.

Marke 8.b luke 11.c

38 Then certaine of the Scribes & of the Pharises answered him, saying, *Master, we will see a signe of thee.

39 But

39 But he answered and said vnto them, An euill and adulterous generation * seeketh a signe, and there shall no signe be giuen to it, but the signe of the Prophet Ionas. Matth. 16.c marke 8.b

40 * For as Ionas was three dayes and three nights in the whales belly, so shall the Sonne of man bee three dayes and three nights in the heart of the earth. iohn 6.d Ionas 12.a

41 The men of Nineue shal rise in iudgement with this nation, & condemne it, because * they repented at the preaching of Ionas, & behold, here is one greater then Ionas. Ionas 3.c

42 The Queene of the South shall rise in iudgement with this generation, and shall condemne it: * for she came from the vttermost parts of the earth to heare the wisedome of Solomon, and behold, in this place is one greater then Solomon. G Luke 11.d 3.reg. 10.c 2.par. 9.a

43 * When the vncleane spirit is gone out of a man, he walketh throughout drie places, seeking rest, and findeth none. Luke 11.d

44 Then he saith, I will returne into my house from whence I came out. And when hee is come, hee findeth it emptie, swept, and garnished.

45 * Then goeth he, & taketh with himselfe seuen other spirits worse then himselfe, and they enter in, and dwell there: * & the last state of that man is worse then the first. [a] Euen so shall it be also vnto this froward generation. 2.Pet.2.d hebr.6.a

46 * While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speake with him. Marke 3.d luke 8.c

47 Then one said vnto him, Behold, thy mother, and thy brethren stand without, desiring to speake with thee.

48 But he answered, and said vnto them that told him, Who is my mother? or who are my brethren?

49 And when he had stretched forth his hand toward his disciples, he said, * Behold my mother, & my brethren. H Iohn 15.b

50 For whosoeuer shal doe the wil of my Father, which is in heauen, the same is my brother, and sister, & mother.

¶ The Notes.

[a] Charity, faith, and necessity, may alwayes dispence with the Law.

[b] Euery faithfull man is Lord of the world, of the Sabboth, and of the Law.

[c] The wicked worldlings had rather see a thousand of their neighbours to perish before them, then to lose one seely poore sheepe.

[d] By the iudgement is vnderstood the doctrine & knowledge of the trueth, which when it was refused by the Iewes, was

was by the kingdome of Christ brought and preached vnto th Gentiles.

[e] By the bruised reed, and smoking flaxe the aduersaries o Christ, the Scribes and Pharisees are vnderstood, whose powe is likened vnto a bruised reede, and their furie, wherewith they persecuted the innocent, vnto smoking flaxe: so that it had bee as easie for Christ to haue destroyed them, as it is to breake a sunder a bruised reede, and to quench smoking flaxe. Some suppose that this same should be vnderstood of the Publicanes an sinners, whom he did not contemne nor despise, but mercifully called them vnto him.

[f] To perseuere and continue in sinne and infidelity, to kic against the manifest and knowen trueth, and so to die withou repentance, with a despaire of the mercy of God in Iesus Christ is to sinne against the holy Ghost.

[g] Vnlesse we doe now at this present take better heede vn to our selues, and vse thankefully the grace of God now offere vnto vs by his Gospel, and labour to expell those foule spirit that yet remaine among vs, as couetousnesse, whoredome, an vncleannesse, &c. the same that Christ threatneth heere to th Iewes shall happen vnto vs.

The xiij. Chapter.

3 *The parable of the seede,* 24 *and of the tares.*

A THe same day, when Iesus was gone out of the house,
Matth. 4. a * he sate by the Sea side,

2 And great multitudes were gathered together vnt him, so that he went into the ship, and sate, and the whol multitude stood on the shore.

3 And he spake many things to them in parables, say ing, Behold, the Sower went out to sow.

4 And when hee sowed, some seedes fell by the wa side: and the fowles came and deuoured them vp.

5 Some fell vpon stonie places, where they had no much earth, and anon they sprang vp, because they had n deepenesse of earth.

6 And when the Sunne was vp, they caught heat and because they had not roote, they withered away.

B 7 Againe, some fell among thornes, and the thorn sprang vp and choked them.

8 But some fell into good ground, and brought foot fruit, some an hundred fold, some sixtie fold, some thirt fold.

9 Who hath eares to heare, let him heare.

10 And the Disciples came, and said vnto him, Wh speakest thou to them by parables?

11 H

11 He answered, and said vnto them, because it is gi- Marke 4.b
uen vnto you to know the secrets of the kingdome of hea- luke 8.b
uen, but to them it is not giuen.

12 * For whosoeuer hath, [a] to him shalbe giuen, and he Matth. 5.c
shall haue more abundance: but whosoeuer hath not, marke 4.a
from him shalbe taken away euen that he hath. luke 8.c.

13 Therefore spake I vnto them in parables: because and 19.b
they seeing see not, and hearing they heare not, neither doe they vnderstand.

14 [b] And in them is fulfilled the prophecie of Esayas C
which sayd, * With the eare shall ye heare, and shall not Esay 6.c
vnderstand: and seeing ye shal see, and shal not perceiue. marke 4.c

15 For this peoples heart is waxed grosse, and their luke 8.b
eares are dull of hearing, and their eyes haue they closed: iohn 13.b
lest at any time they should see with their eyes, and heare actes 28.d
with their eares, and should vnderstand with their heart, rom. 11.b
and should conuert, that I might heale them.

16 But * blessed are your eyes, for they see, and your Luke 10.d
eares, for they heare.

17 Verely I say vnto you, * that many Prophets, and 1. Pet. 1.d
righteous men haue desired to see those things which yee see, and haue not seene: and to heare those things which ye heare, and haue not heard.

18 Heare ye therefore the similitude of the Sower.

19 * When one heareth the word of the kingdome, and Marke 4.c
vnderstandeth it not, then commeth the euill and catch- luke 8.d
eth away that which was sowen in his heart, this is hee which receiued seed by the way side.

20 But he that receiued the seed into stony places, the same is he that heareth the word, and anon with ioy re-
ceiueth it:

21 Yet hath he not root in himselfe, but dureth for a D
season: for when tribulation or persecution ariseth be-
cause of the word, by and by he is offended.

22 Hee also that receiueth seed into the thornes, is he that heareth the word, and the cares of the world, and the deceitfulnesse of riches choake vp the word, and so is hee made vnfruitfull.

23 But he that receiued the seed in to good ground, is he that heareth the word, and vnderstandeth it, which al-
so beareth fruit, and bringeth forth, some an hundred fold some sixty fold, and some thirty fold.

24 Another parable put he forth vnto them, saying, *The Gospel on the 5. Sunday after the Epi-phany.*
The kingdome of heauen is likened vnto a man which sowed good seed in his field.

25 But while men slept, his enemie came and sowed Marke 4.c

tares among the wheate, and went his way.

26 But when the blade was sprung vp, & had brought forth fruit, then appeared the tares also.

27 So the seruants of the housholder came, and said vnto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

E 28 He said vnto them, The malicious man hath done this. The seruants said vnto him, Wilt thou then that we goe and gather them vp?

29 But he said, Nay: lest while ye gather vp the tares, ye roote vp also the wheat with them.

30 Let both grow together vntill the harueſt: and in time of harueſt I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burne them: but carry the wheat into my barne.

31 Another parable put he forth vnto them, * saying, * The kingdome of heauen is like vnto a graine of mustard seed, which a man tooke and sowed in his field. Marke 4.c Luke 13.d

32 Which indeed is the least of all seedes: but when it is growen, it is the greatest among herbes, and is a tree: so that the birds of the ayre come and make their nests in the branches thereof.

33 Another parable spake he to them, saying, * The kingdome of heauen is like vnto leauen, which a woman tooke and hid in three peckes of meale till all was leauened. Luke 13.d

34 * All these things spake Iesus vnto the people in parables, and without parables spake he not vnto them. Marke 4.c

F 35 That it might be fulfilled which was spoken by the Prophet, saying, * I will open my mouth in parables, I will speake forth things which haue bene kept secret from the foundation of the world. Psal.78.a

36 Then Iesus when hee had sent the people away, went into the house: * and his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field. Marke 4.d

37 Hee answered and said vnto them, Hee that sowed the good seede, is the sonne of man.

38 The field is the world. The good seede, these are the children of the kingdome: but the tares are the children of the wicked.

39 And the enemy that sowed them, is the Deuil. The harueſt is the end of the world. The reapers be ỳ Angels.

40 Euen as the tares therfore are gathered and burnt in the fire, so shall it be in the end of the world.

41 * The sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which doe iniquity: Apoc. 14.d

42 And

42 And shall cast them into a furnace of fire, there shall G
be wailing and gnashing of teeth.

43 *Then shall the righteous shine as ỳ sun in the king- Dan. 12. a
dom of their father: who hath eares to heare, let him heare. sapient. 4. d

44 Againe, the kingdome of heauen is likened vnto 1. cor. 15. f
treasure hidde in the fielde: the which when a man hath
found, hideth, and for ioy thereof, goeth and selleth all that
he hath, and buyeth that field.

45 Againe, the kingdome of heauen is like vnto a mer-
chant man seeking goodly pearles,

46 Which when he had found one precious pearle, went
and sold all that he had, and bought it.

47 Againe, the kingdome of heauen is like vnto a net
that was cast into the Sea, and gathered of all kinds:

48 Which when it is full, the fishers drew to land, and
sate downe, and gathered the good into the vessels, but
cast the bad away.

49 So shall it bee in the end of the world: the Angels H
shall come forth and seuer the bad from among the iust,

50 And shall cast them into a furnace of fire: *there Matt. 22. b
shall be wailing and gnashing of teeth. and 25. a

51 Iesus saith vnto them, Haue ye vnderstood all these
things? they say vnto him, Yea Lord.

52 Then said he vnto them, Therefore euery c Scribe
which is taught vnto the kingdome of heauen, is like vnto
a man which is an housholder, which bringeth forth out of
his treasure things new and old.

53 And it came to passe, that when Iesus had finished
these parables, he departed thence.

54 And when he came into his own country, he taught
them in their Synagogue, insomuch that they were *asto- Marke 6. a
nied, and said, Whence commeth this wisedom and migh- luke 4. c
tie workes vnto him?

55 *Is not this the Carpenters sonne? Is not his mo- I
ther called Mary? and his brethren Iames and Ioses,
and Simon, and Iudas?

56 And are not all his sisters with vs? whence hath Marke 6. a
he then all these things? luke 4. d

57 And they were offended in him. But Iesus said vn- iohn 5. f
to them, *A Prophet is not without honour saue in his
owne country, and in his owne house.

58 And d hee did not many mighty workes there, be-
cause of their vnbeliefe.

¶ The Notes.

a They that haue a desire of righteousnesse, and of the trueth,
shall bee more and more illuminated of God. On the contrary

part, they that doe not couet after righteousnesse and trueth are more hardened and blinded, although they seeme vnto themselues to be most wise.

b God doth heere follow the example of a louing Father which when hee seeth that fatherly correction doth not helpe towards his children, vseth another way, he ceaseth to be beneficiall vnto them, and to minister fatherly correction, he giueth them ouer vnto themselues, suffering them to liue as they list themselues: yet his fatherly affection cannot bee withdrawen from them, hee loueth them still, hee seeketh their saluation wherfore he doth all that he can, to bring them to a better life, but all will not helpe, for the children waxe euery day worse and worse.

c The office of Scribes was to interpret and expound the Law and the Prophets. He is then a Scribe taught to the kingdome of God that hath the Spirit, that is to say, the true meaning of the Law and the Prophets, and not only out of the dead letter, but out of the treasure of his heart, and with a feruent spirit of God bringeth foorth Christ out of the Law and the Prophets.

d Christ might haue wrought miracles, yea though they beleeued not, but he did not worke many, and that for their owne profit lest if he had done t here as he did in other places, their condemnation should haue beene the greater.

The xiiij. Chapter.

10 *Iohn is taken and beheaded.* 19 *Christ feedeth fiue thousand men with fiue loaues and two fishes.*

A

Marke 9.c luke 9.a

AT that time * Herod the Tetrarch heard of the fame of Iesus,

2 And saide vnto his seruants, this is Iohn the Baptist, he is risen from the dead, and therefore [a] great workes doe shew forth themselues in him.

3 For Herod, when he had taken Iohn, he bound him and put him in prison for Herodias sake, his brother Philips wife.

Marke. 6.a luke 3.d leuit. 18.c Matth. 21.b Gen. 40.b

4 For Iohn said vnto him, [b] * It is not lawful for thee to haue her.

5 And when he would haue put him to death, he feared the people, *because they counted him as a Prophet.

6 * But when Herods birth day was kept, the daughter of Herodias daunced before them and pleased Herod.

B

Marke 6.c

7 * [c] Wherefore hee promised with an oath to giue her whatsoeuer she would aske.

8 And she being before ‖ instructed of her mother said, Giue me here Iohn Baptists head in a platter.

‖ Or, intised, or, induced.

9 And the king was sorry: neuertheless, for the [c] oth[er] sake,

sake, and them which sate also at the table, he commanded it to be giuen her.

10 And sent a Tormentor, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the Damsell: and she brought it to her mother.

12 And his disciples came, and tooke vp his body, and buried it, and went and told Iesus.

13 And when Iesus heard of it, * hee departed thence in a ship vnto a desert place out of the way: and when the people had heard thereof, they followed him on foote out of the Cities. Marke 6.d luke 9.d iohn 6.a

14 And when Iesus went foorth, he saw much people, and was moued with mercie toward them, and he healed their sicke. ℭ

15 And when it was euening, his disciples came to him, saying, This is a desert place, and the houre is now past: let the people depart, that they may goe into the villages, and buy them victuals.

16 But Iesus said vnto them, They haue no need to goe away: giue ye them to eate.

17 They said vnto him, Wee haue not here but [d] fiue loaues and two fishes.

18 He said, Bring them hither to me.

19 And when hee had commaunded the people to sit downe on the grasse, and had taken the fiue loaues, and the two fishes, and lifted vp his eyes toward heauen, and blessed: and when he had broken them, hee gaue the loaues to his disciples, and his disciples to the people.

20 And they did all eat & were sufficed: and they tooke vp (of the fragments that remained) twelue baskets full.

21 And they that had eaten were about fiue thousand men, beside women and children. D

22 * And straightway Iesus constrained his disciples to get vp into a ship, and to goe before him vnto the other side, while he sent the people away. Marke 6.f iohn 6.b

23 And when he had sent the people away, * he went vp into a mountaine alone to pray: and when night was come, he was there himselfe alone. Luke 6.e

24 But the ship was now in the midst of the Sea, and was tost with the waues: for it was a contrary wind.

25 And in the fourth watch of the night, Iesus went vnto them, walking on the Sea.

26 And when the disciples saw him walking on the Sea, they were troubled, saying, that it is a spirit: and they cried out for feare.

27 But straightway Jesus spake vnto them, saying, Be of good cheere: It is I, be not afraid.

28 Peter answered him, and said, Lord if it bee thou bid me come vnto thee on the water.

29 And hee said, Come. And when Peter was come downe out of the ship, hee walked on the water to goe to Jesus.

30 But when he saw a mighty winde, hee was afraid: and when he began to sinke, he cried, saying, Lord saue me.

31 And immediately Jesus when he had stretched forth his hand, caught him, and said vnto him, O thou of little faith, wherefore didst thou doubt?

Marke 6.g 32 * And when they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the sonne of God.

34 And when they were gone ouer they came into the land of Genezareth.

F 35 And when the men of that place had knowledge of him they sent out into all that country round about, and brought vnto him all that were sicke.

36 And besought him, that they might touch the hem of his garment onely: & as many as touched it were made perfectly whole.

¶ The Notes.

a It is an heathenish beleife, to thinke that men can doe greater things after their death, then in their life time: and hereof did spring this vaine worshipping of dead folkes.

b No whoremongers, adulterers, nor voluptous persons can abide that the trueth be told vnto them; they hate therefore Gods veritie and his heauenly doctrine.

c Better it is other whiles that a man forsweare himselfe, then to doe any vngodly thing. This deed of Herod can in no wise bee excused: for if shee had asked his owne head, or her mothers head, he would not haue granted her.

d Though we thinke our selues vnable to teach Christs Congregation, yet let vs at the commandement of Christ, imploy and bestow that little that we haue vpon Christs flocke, and hee that augmented the fiue loaues and the two fishes, shall also augment in vs his owne gifts.

e Christ walking vpon the sea, declareth thereby his Godhead.

The xv. Chapter.

Christ excuseth his disciples, and rebuketh the Scribes and Pharisees.

Then

Then * came to Jesus Scribes and Pharisees, which were come from Jerusalem, saying, A Marke 7.a

2 Why doe thy Disciples transgresse the tradition of the Elders? for they wash not their hands, when they eat bread.

3 But hee answered, & said vnto them, Why do ye also transgresse the commandement of God by your tradition?

4 For God commanded saying, * Honour thy Father, and thy Mother: and he that curseth Father, or Mother, let him die the death. Exod. 20.b marke 7.b

5 * But ye say, Whosoeuer shall say to his Father or his mother, * By the gift ỹ is offered of me, thou shalt be holpen, Exod. 21.b

6 And so shall he not honour his father or his mother. And thus haue yee made the commaundement of God of none effect by your tradition. ephes. 6.a deut. 5.d

7 Ye hypocrites, full wel did Esayas prophecy of you, B saying,

8 * This people draweth nigh vnto mee with their mouth and honoureth mee with their lips: howbeit their heart is farre from me. Esay 29.c marke 7.b

9 But in vaine [b] doe they worship mee, teaching doctrines, precepts of men.

10 And when he had called the people vnto him, he said vnto them, Heare and vnderstand.

11 That which goeth into the mouth, defileth not the man: but that which commeth out of the mouth, defileth the man.

12 Then came his disciples, and said vnto him, Knowest thou not that the Pharisees were offended, after they heard this saying?

13 But hee answered, and sayd, [c] All maner plantling, which my heauenly Father hath not planted, shall be rooted vp.

14 Let them alone, they be blind leaders of the blind. C If the blind [d] lead the blind, both shall fall into the ditch.

15 Then answered Peter, and sayde vnto him, Declare vnto vs this parable.

16 Jesus sayd, Are ye also yet without vnderstanding?

17 Doe not ye yet vnderstand, that whatsoeuer entreth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 For out of the heart proceed euil thoughts, murders, adulteries, whoredoms, thefts, false witnesse, blasphemies.

20 These are the things which defile a man: But to

eate with vnwashen hands, defileth not a man.

D 21 And Iesus, when he went thence, departed into the coast of Tyre and Sidon.

The Gospel on the 2. Sunday in Lent.

22 And behold a woman of the Canaanites, which came out of the same coast, cried vnto him, saying, Haue mercy on me, O Lord, thou Sonne of Dauid, my daughter is grieuously vexed with a deuill.

23 But hee answered her not a [c] word. And his disciples came and besought him, saying, Send her away, for she crieth after vs.

Luke 19.b 24 But he answered, and said, I am not sent * but vnto the lost sheepe of the house of Israel.

25 Then came she and worshipped him, saying, Lord helpe me.

26 But hee answered and said, It is not meete to take the childrens bread, and to cast it to little dogs.

27 And she said, Yes Lord, for the little dogs also eate of the crummes which fall from their masters table.

C 28 Then Iesus answered, and said vnto her, O woman, great is thy faith: be it done vnto thee, euen as thou wilt. And her daughter was made whole euen from that same houre.

29 And Iesus when hee was departed from thence, came nigh vnto the Sea of Galilee, and when hee was gone vp into a mountaine, he sate downe there.

30 Then great multitudes came vnto him, hauing with them those that were blinde, lame, dumbe, maymed, Esay 53.b and many others, and cast them downe at Iesus feet, * and he healed them:

31 Insomuch that the people wondred, when they saw the dumbe speake, the maymed to be whole, the lame to walke, and the blinde to see, and they glorified the God of Israel.

Marke 8.a 32 * Then Iesus called his disciples vnto him, and said, I haue compassion on the people, because they continue with me now three dayes, and haue nothing to eate: And I will not let them depart fasting, lest they faint in the way.

33 And his disciples say vnto him, Whence should wee get so much bread in the [c] wildernesse, as to suffice so great a multitude.

34 And Iesus saith vnto them, How many loaues haue ye? And they said, * Seuen, and a few little fishes.

Matth. 16.b 35 And hee commanded the people to sit downe on the F ground.

36 And when he had taken the seuen loaues, and the fishes,

ſhes, and had giuen thankes, he brake them, and gaue to his diſciples; and the diſciples gaue them to the people.

37 And they did eat and were ſufficed, and they tooke vp of the broken meat that was left, ſeuen baſkets full.

38 And yet they that did eate, were foure thouſand men, beſide women and children.

39 And when hee had ſent away the people, hee tooke ſhip and came into the parts of Magdala.

¶ The Notes.

a God hath commaunded to honour father and mother that is to ſay, to helpe and ſuccour them: but the Scribes taught the people another leſſon, ſaying. Whatſoeuer ye offer in the Temple, the ſame is giuen to your parents, and therefore ſay to your parents after this maner, The gift that I haue offered in the Temple ſhall be no leſſe profitable to you, then vnto mee. And ſo brought to paſſe (by their deuiliſh wreſting) that the children offred in the Temple thoſe things wher with their poore parents ſhould haue beene ſuccoured and helped.

b God will not be worſhipped after the doctrines and precepts of men, but as he himſelfe preſcribed and taught vs in his word.

c All kinds of Religion and doctrine that is not of God, ſhal be plucked vp by the roots, onely the word of God ſhal remaine for euer.

d Ignorance excuſeth no man If thou of ignorance followeſt a blinde guide, thou ſhalt periſh together with him.

e We ought not to leaue of by and by, or to deſpaire, though the Lord doeth not heare vs ſtraightway: but rather with a bold confidence and truſt in his mercy, we muſt ſtill cry and cal vpon him, till at length he grant vs our petition.

f We are all in a wilderneſſe as many as be in this vaile of miſery, Chriſt is our Paſtour and Shepheard, which feedeth vs with his bleſſed word in the wildernes, that is to ſay, among ſo many traditions of men, wherewith we are burdened.

The xvj. Chapter.

1 *The Phariſees require a token.* 6 *Ieſus warneth his Diſciples of the Phariſees doctrine.*

THe *Phariſees alſo with the Sadducees, came tempting, and deſired him that he would ſhew them a ſigne from heauen. *a* Marke 8.b iohn 6.b luke 1.d

2 He anſwered and ſaid vnto them, When it is euening, ye ſay, It will be faire weather: for the ſkie is red. Luke 12.g

3 And in the morning, It will be foule weather to day: for the ſkie is lowring red. O yee [a] hypocrites, ye can diſcerne the outward appearance of the ſkie: but can ye not diſcerne

discerne the signes of the times?

Marke 12.c marke 4.d luke 11.d
4 *A froward and adulterous nation requireth a signe, & there shall no signe be giuen vnto it, but the signe of the Prophet Ionas. And he left them and departed.

iohn 6.d ionas 2.a
5 And when his disciples were come to the other side of the water, they had forgotten to take bread with them.

Luke 12.a
6 Then Iesus said vnto them, *Take heed, & beware of the [b] leauen of the Pharisees, and of the Sadducees.

B
7 And they thought in themselues, saying, For we haue taken no bread with vs.

8 Which when Iesus vnderstood, he said vnto them, O ye of little faith, why thinke yee within your selues, because ye haue brought no bread?

Matth. 14.c
9 Do ye not perceiue, neither remember those fiue loaues of the fiue thousand, * and how many baskets tooke ye vp?

10 Neither the seuen loaues of the foure thousand, and how many baskets tooke ye vp?

11 How is it that ye doe not vnderstand, that I spake it not vnto you concerning bread, that yee should beware of the leauen of the Pharisees, and of the Sadduces?

12 Then vnderstood they how that hee bad not them beware of the leauen of the bread, but of the doctrine of the Pharisees, and Sadducees.

The Gospel on S. Peters day.
13 When Iesus came into the coasts of Cesarea which is called Philippi, he asked his disciples, saying, Whom doe men say that I the sonne of man am?

C
14 They say, Some say that thou art Iohn Baptist, some Elias, some Ieremias or one of the Prophets.

15 He saith vnto them, [d] But whom say ye that I am?

Marke 8.d luke 9.c
16 Simon Peter answered, & said, Thou art * Christ the sonne of the liuing God.

iohn 6.d Iohn 6.d
17 And Iesus answered and said vnto him, Happy art thou Simon Bar-Iona: for flesh and blood hath not opened that vnto thee, * But my Father which is in heauen.

1. Cor. 10.a
18 And I say also vnto thee, that thou art Peter, and [e] vpon this * rocke I will build my congregation: and the [f] gates of hell shall not preuaile against it.

Matth. 18.c
19 And I will giue vnto thee the keyes of the kingdome of heauen, & * whatsoeuer thou shalt binde on earth shall be bound in heauen, and whatsoeuer thou shalt loose on earth, shall be loosed in heauen.

20 Then charged he his disciples, that they should tell no man that he was Iesus Christ.

D
21 * From that time forth began Iesus to shew vnto his disciples, how that he must goe vnto Ierusalem, & suffer many things of the Elders, & high Priests, & Scribes

Matth 8.d luke 9.c

and

nd must be killed, and be raised againe the third day.
22 And when Peter had taken him aside, he began to
ebuke him, saying, Lord, fauour thy selfe, this shall not be
nto thee.
23 But he turned him about and said vnto Peter, Goe
fter me, Sathan, thou art an offence vnto me: for thou
auourest not the things that bee of God, but those that be
f men.
24 Then said Iesus vnto his Disciples, If any man
will goe after me, let him forsake himselfe, and take vp his
rosse, and follow me.
25 For whosoeuer will saue his life shall loose it: and
whosoeuer shall loose his life for my sake, shall finde it. Luke 9 d marke 8.f
26 For what is a man profited, if he shal win the whole
world, and lose his owne soule? Or what shall a man giue
for the ransome of his soule.
27 For the Sonne of man shall come in the glory of his
Father with his Angels. And then shall he * reward eue- Rom. 2.b
ry man according to his workes.
28 Verely I say vnto you, h * There bee some standing Marke 8.d
heere, which shall in no wise taste of death, till they see the iohn 9.d
Sonne of man comming in his kingdome.

¶ The Notes.

a Mans reason can comprehend all things that be worldly, but it is not able to comprehend the high mysteries of Christ, without a speciall grace. Besides that, though carnall reason can well trust in naturall creatures, yet it will neuer trust God, nor yet his word, without some outward signe or token.

b Leauen is here taken for the erronious doctrine of the Pharises and Sadduces, which with their glosses depraued the Scriptures. Some thinke this word (Leauen) is taken for the wholesome doctrine of the Gospel. Matthew 13.

c Origen. If any man bee a Bishop or Magistrate, let him hardly aske this question, What doe men say of mee? But this they must aske of them that will tell the trueth without flaterie,

d It is not ynough to beleeue in our hearts: but Christ doth also require of vs an open confession of the mouth.

e Christ is the rocke whereupon the true Church is builded. No man can lay any other foundation besides that which is layd already, which is Iesus Christ, 1. Corinth. 3. Peter is through faith one of the stones, wherewith the Church is builded,

f By the gates of hell, the power of Sathan with all his subtiltie and craftie counsell is vnderstood.

g We

g We ought to rebuke sharpely all them that goe about to plucke vs away from the obedience that we owe vnto God, and to his word.

h The same is to be vnderstood of his glorious Transfiguration, as if he should say, There are some standing among you, which shall not die, till they haue seene mee in the same glory and Maiestie, that I should come in at the last day of iudgement.

The xvij Chapter.

1 *The transfiguration of Christ.* 15 *Hee healeth the lunatike.*

A AND *after sixe dayes, Iesus taketh Peter, Iames and
Marke 9.a Iohn his brother, and bringeth them vp into an high
luke 9.c mountaine out of the way,
Apoc.1.c 2 And was transfigured before them, *and his face did shine as the Sunne, & his clothes were white as the light.
3 And behold, there appeared vnto them, Moses, and Elias talking with him.
4 Then answered Peter, and said vnto Iesus, Lord, it is good for vs to be here. If thou wilt, let vs make here three Tabernacles: one for thee, and one for Moses, and one for Elias.
Matth.3.d 5 *While he yet spake, behold, a bright cloud ouershadowed them: and behold, there came a voyce out of the
Isay 62.a cloud, which said, *This is my beloued Sonne, in whom
Deut.18.c I am well pleased, a* heare him.
6 And when the disciples heard these things, they fell on their face, and were sore afraid.
B 7 And Iesus came and touched them, and said, Arise ye, and be not afraid.
8 And when they had lift vp their eyes, they saw no man saue Iesus onely.
Marke 9.a 9 *And when they came downe from the mountaine, Iesus charged them, saying, Shew the vision to no man, vntill the Sonne of man be risen againe from the dead.
10 And his disciples asked him, saying, Why then say the Scribes that Elias must first come?
Mala.3.d 11 Iesus answered and said vnto them, * Elias truely shall first come, and restore all things.
Matth.11.c 12 But I say vnto you, * that Elias is come already, and they knew him not, but haue done vnto him whatsoeuer they listed: Likewise also shall the Sonne of man suffer of them.
13 Then the disciples vnderstood that hee spake vnto them b of Iohn Baptist.
C 14 And when they were come to the people, there came to him a certaine man, kneeling downe to him, and saying,
15 Lord,

15 Lord haue mercy on my sonne, for he is lunaticke, and sore vexed: for oft times hee falleth into the fire, and oft into the water.

16 * And I brought him to thy disciples, and they could not heale him. Marke 9.c luke 9.f

17 Jesus answered, and said, O faithlesse and peruerse nation, how long shal I be with you? how long shal I suffer you? bring him hither to me.

18 And Jesus rebuked the deuill and he departed out of him: and the child was healed euen the same time.

19 * Then came the disciples to Jesus secretly, and said Why could not we cast him out? Marke 9.d

20 Jesus said vnto them, because of your vnbeliefe: for verely I say vnto you, * If ye haue faith || as a graine of mustard seed, ye shall say vnto this mountaine, Remoue hence to yonder place, and it shall remoue, neither shall any thing be vnpossible vnto you. Luke 17.a || As much.

21 Howbeit, c this kind || * goeth not out, but by prayer and fasting. D ||Of deuils.

22 While they were conuersant in Galilee, Jesus said vnto them, * It wil come to passe, that the Sonne of man shall be betrayed into the hands of men. Marke 9.d matth. 20.c

23 And they shal kill him, and the third day shal be rise againe. And they were exceeding sorry. Marke 9.d luke. 9.c

24 And when they were come to Capernaum, they that receiued tribute money, came to Peter, and said, Doth not your master pay tribute money?

25 He saith, Yes. And when he was come into the house, Jesus preuented him, saying, What thinkest thou Simon? of whom doe the kings of the earth take tribute or tolle, of their owne children, or of strangers?

26 Peter saith vnto him, of strangers. Jesus saith vnto him, Then are the children d free.

27 Notwithstanding, lest we should offend them, goe thou to the Sea, and cast an hooke, and take vp the fish that first commeth vp, and when thou hast opened his mouth thou shalt find a piece of twenty pence, that take, and giue it vnto them for mee and thee.

The Notes.

a Sith that we are from aboue (by the voice of the heauenly Father) bidden to heare Christ, we ought not (as Saint Cyprian saith) to care what the fathers haue done before vs, but much rather, what Christ which was before the Fathers did command vs to doe, that we are most bound to follow and to doe.

b Iohn

b Iohn Baptist was called Elias, because that he came in the spirit and power of Elias most sharpely rebuking sinne, that men knowing their owne sinfull nature, and the damnation that hangeth ouer them, should the more gladly embrace Christ the Sauiour and Redeemer of the world.

c Satan and the flesh which are our most mortall enemies are ouercome by faithfull prayer, and true abstinence or sobernesse of liuing, if we vse the same according to Gods word, and the doctrine of Christ.

d Though we be made free by the death of Christ yet ought we to bee obedient vnto Magistrates, and to pay them such tribute as they require of vs.

The xviij. Chapter.

3 Hee teacheth his disciples to bee humble and harmelesse, 6 To auoyd all occasion of euill.

A The *Gospel on S. Michaels and all Angels.*

AT the same time came the disciples vnto Iesus, saying, [a]Who is the greatest in the kingdome of heauen?

2 Iesus called a little childe vnto him, and set him in the midst of them,

3 And said, Verely I say vnto you, * except yee turne and become as little children, yee shall not enter into the kingdome of heauen.

Marke 9. f
luke 9. g
marke 10. c

4 Whosoeuer therefore shall humble himselfe as this little childe, the same is the greatest in the kingdome of heauen.

5 And who so shall receiue such a little childe in my Name, receiueth mee.

Marke 9. f
luke 17. a

6 * But who so shall offend one of these little ones which beleeue in me, it were better for him that a millstone were hanged about his necke, and that hee were drowned in the depth of the sea.

B

7 Woe vnto the world because of offences: * it must needes bee that offences come: but woe to that man by whom the offence commeth.

1. Cor. 11. c

Matth. 5. c
marke 9. f

8 If then * thy hand or thy foot offend thee, [b] cut them off and cast them from thee: it is better for thee to enter into life halt and maimed, rather then thou shouldest hauing two hands or two feet, be cast into euerlasting fire.

9 And if thine eye offend thee, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then hauing two eyes, to be cast into hell fire.

10 Take heed that ye despise not one of these little ones: for I say vnto you, that in heauen their [c] Angels do alwayes behold the face of my Father which is in heauen.

11 For

11 For the sonne of man is come to saue that which was lost.

12 How thinke ye? If a man haue an hundred sheepe, and one of them bee gone astray, doeth hee not leaue those ninetie and nine, and goeth into the mountaines, and seeketh that which went astray? Luke 15.d

13 And if so be that he finde it, verily I say vnto you, hee reioyceth more of that sheepe, then of the ninetie and nine which went not astray.

14 Euen so, it is not the will of your Father which is in heauen, that one of these little ones should perish. ℭ

15 *Moreouer, if thy brother shall trespasse against thee, goe and tell him his fault betweene thee and him alone: if he heare thee, thou hast wonne thy brother. Leuit. 19.d luke 17.a iames 5.c

16 But if he will not heare thee, then take yet with thee one or two, that in the * mouth of two or three witnesses, euery word may be established. Deut. 19.c 2.cor. 13.a hebr. 10.c

17 If he will not heare them, tell it vnto the Church, if hee will not heare the Church, let him bee vnto thee as an heathen man and a Publicane.

18 Verily I say vnto you, d*Whatsoeuer ye shall binde in earth, shall be bound in heauen, and whatsoeuer ye shall loose on earth, shall be loosed in heauen. Iohn 21.d

19 Againe, truely I say vnto you, that if two of you shall agree in earth as touching any thing that they shall aske, it shall be done for them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the middest of them.

21 Then came Peter vnto him, and said, Lord, how oft shall my brother sinne against me, and I forgiue him? till seuen times? ℭ

22 Iesus saith vnto him, I say not vnto thee, vntill seuen times: but vntill seuentie times seuen. *The Gospel on the 22. Sunday after Trinitie.*

23 Therefore is the kingdome of heauen likened vnto a certain man that was a king, which would take account of his seruants.

24 And when he had begun to reckon, one was brought to him which ought him ten thousand talents.

25 But forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The seruant therefore fell downe, and besought him, saying, Lord, haue patience with me, and I will pay thee all.

27 Then the Lord of that seruant moued with pitie, loosed him, and forgaue him the debt.

28 But

28 But the same seruant went out, and found one of his fellowes which ought him an hundred pence: and when he had laid hands on him, he' tooke him by the throat, saying, Pay me that thou owest.

29 And his fellow fell down on his feet, and besought him, saying, Haue pacience with me, & I will pay thee all.

30 And he would not, but went and cast him into prison till he should pay the debt.

31 So when his fellowes saw what was done, they were very sory, and came and told vnto their Lord all that was done.

32 Then his Lord, after that he had called him, sayde vnto him, O thou vngracious seruant, I forgaue thee all that debt when thou desiredst me:

33 Shouldest not thou also haue had compassion on thy fellow, euen as I had pitie on thee?

34 And his Lord was wroth, and deliuered him to the tormentors, 'til he should pay all that was due vnto him.

Matth. 6. b marke 11. d iames 2. c

35 *So likewise shall my heauenly Father do also vnto you, if ye from your hearts forgiue not euery one his brother their trespasses.

¶ The Notes.

a Satan doeth alwayes tempt the ministers of Gods word to ambition that they setting their mindes vpon worldly promotion, and honors should neglect their office and duty which is the preaching of Gods word whereby his kingdome is ouerthrowen.

b Wee must cut off all our fleshly and carnall concupiences or affections lest we be with them cast into the fire of hell.

c In this appeareth the fatherly kindnesse of God toward vs that he doth send his holy Angels to keepe and defend vs, euen from our very birth.

d To bind vs to banish the stiffenecked & vnrepentant sinner from the congregation of the Saints. To loose, is (when he repenteth and submitteth himselfe) to receiue him againe into the fellowship of the elect and chosen people of God.

e If we be through our vnthankefulnesse put from the mercie of God, we shal neuer be able to pay our debts, that is to say, We are altogether vndone and lost for euer.

The xix. Chapter.

3 *Christ giueth answere concerning marriage.* 21 *And teacheth not to be carefull,* 22 *Nor to loue worldly riches.*

Marke 10. a

A AND it came to passe,* that when Iesus had finished these sayings, he gate him from Galilee, and came into the coasts of Iury beyond Iordan.

2 And

2 And great multitudes followed him, and he healed them there.

3 The Pharises also came vnto him, tempting him, and saying vnto him, * Is it lawful for a man to put away his wife for euery cause? Marke 10.a

4 He answered and said vnto them, Haue ye not read, that he which created at the beginning, * made them male and female, Gen 2.d ephes. 5.b

5 And said, For this cause shall a man leaue his father and his mother, and shall bee knit to his wife, and they twaine shalbe one flesh?

6 Wherefore they are no more twaine, but one flesh. Let not a man therefore put asunder that, which God hath coupled together.

7 They said vnto him, Why did * Moses then cõmand B to giue a writing of diuorcement, and to put her away? Deut. 24.c

8 Hee said vnto them, Moses because of the hardnesse of your hearts, suffered you to put away your wiues: but from the beginning it was not so.

9 I say vnto you, * Whosoeuer shall put away his wife except it be for fornication, and shall marry another, committeth adultery: and who so marrieth her which is diuorced, doeth commit adultery. Marke. 10.c

10 His disciples say vnto him, If the case of the man be so with his wife then it is not good to marry.

11 But he said vnto them, All men cannot receiue this saying, * saue they to whom it is giuen. Sapi. 2.c

12 For there are some chast which were so borne out of their mothers wombe: and there are some chaste, which were made chaste of men: and there be chaste, which haue made themselues [b] chaste for the Kingdome of heauens sake. He that is able to receiue it, let him receiue it.

13 * Then were there brought vnto him yong children Marke 10.b that hee should put his hands on them, and pray: and the luke 18.c disciples rebuked them.

14 But Iesus said vnto them, Suffer the yong children C and forbid them not to come vnto mee: for to such belongeth the kingdom of heauen.

15 And when he had put his hands on them, he departed thence.

16 * And behold, one came and said vnto him, Good Marke 10.c masters, what good thing shal I do, that I may haue euer- luke 18.c lasting life?

17 Hee said vnto him, Why callest thou [c] mee good? There is none good but on, and that is God: but if thou wilt enter into that life, keepe the commandements.

Exod. 20.b deut. 5.c
18 Hee saith vnto him, Which? Iesus said,* thou shalt doe no murther, Thou shalt not commit adultery. Thou shalt not steale. Thou shalt not beare false witnesse.

Rom. 13.b galat. 5.c
19 Honour thy father, and thy mother: and,* Thou shalt loue thy neighbour as thy selfe.

20 The yong man saith vnto him, All these things haue
D I kept from my youth vp: what lacke I yet?

Matth. 10.c luke 8.c marke 6.c
21 Iesus said vnto him, If thou wilt be perfect, goe* & sell thy substance, and giue to the poore, and thou shalt haue treasure in heauen, and come and follow me.

22 But when the yong man heard that saying, he went away sory: for he had great possessions.

Marke 10.b
23 Then Iesus said vnto his Disciples, Verily I say vnto you,* that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a Camel to goe through the eye of a needle,[d] then for the rich to enter into the kingdome of God.

25 When the disciples heard this, they were exceedingly amazed, saying, Who then can be saued?

26 But Iesus beheld them, and said vnto them, With
Zach. 8.d men this is vnpossible,* but with God all things are possible.

The Gospel on the conuersion of S. Paul
27 Then answered Peter, and said vnto him, Behold, we haue forsaken all, and followed thee, what shall we haue therefore?

28 Iesus said vnto them, Verily I say vnto you, that when the Sonne of man shall sit in the throne of his Ma-
Marke 10.c iestie, ye that haue followed me in the regeneration,* shall
luke 18.c sit also vpon twelue seates, iudging the twelue Tribes of
E Israel.

Luke 22.e deut. 23.b Iob 24.c
29 * And euery one that hath forsaken houses, or brethen, or sisters or father, or mother, or wife or children, or lands for my Names sake,* shall receiue an hundred folde, and shall inherite euerlasting life.

Matth. 20.c luke 13.e
30 * But many that be first shalbe last, and the last shall be first.

¶ The Notes.

a He that putteth away his wife for adultery, or fornication sake, doth not put asunder that which God hath coupled, for it is God himselfe (which commandeth such to bee stoned to death) that doeth separate them.

b Hee maketh himselfe chaste for the kingdome of heauens sake which either hauing the gift of sole life, vseth the same to the setting forth of Gods word, or else being a perfect and naturall man, taketh to him selfe an honest yoke fellow and liueth in

chaste

thaſt wedlocke with her, ſetting forth neuertheleſſe Gods truth to his vttermoſt power.

c If there be any goodneſſe in vs, that we haue of God, but God onely is good of himſelfe.

d Onely they that put their truſt and confidence in their riches are here vnderſtood: for there bee many godly rich men that vſe their riches and ſubſtance, according to the will and pleaſure of God.

The xx. Chapter.

1 *Chriſt teacheth by a ſimilitude, that God is debter vnto no man.* 20 *He teacheth his diſciples to be lowly,* 30 *and giueth two blinde men their ſight.*

FOr the kingdome of heauen is like vnto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. A *The Goſpel on Septuageſima Sunday.*

2 And when hee had agreed with the labourers for a peny a day, he ſent them into his vineyard.

3 And when he went out about the third houre he ſaw other ſtanding idle in the market place,

4 And ſaid vnto them, Goe ye alſo into the vineyard, and whatſoeuer is right, I will giue you. And they went their way.

5 Againe when he went out about the ſixt and ninth houre, he did likewiſe.

6 And about the eleuenth[a] houre, when he went out he found other ſtanding idle, and ſaith vnto them, Why ſtand ye here all the day idle?

7 They ſay vnto him, Becauſe no man hath hired vs, B Hee ſaith vnto them, Goe yee alſo into the vineyard: and whatſoeuer is right that ſhall ye receiue,

8 So when euen was come, the Lord of the vineyard ſaith vnto the ſteward, Call the labourers, and giue them their hier, beginning from the laſt vntill the firſt.

9 And when they came that were hyred about the eleuenth houre, they receiued euery man a penie.

10 But when the firſt came alſo, they ſuppoſed that they ſhould haue receiued more, and they likewiſe receiued euery man a peny.

11 And when they had receiued it, they murmured againſt the good man of the houſe.

12 Saying, Theſe laſt haue wrought but one houre, and thou haſt made them equal vnto vs, which haue borne the burden and feruent heate of the day.

13 But he anſwered to one of them, and ſaid, Friend, I doe thee no wrong; diddeſt thou not agree with mee for a penie?

C 14 Take that thine is, and go thy way: I will giue vn
to this last, euen as vnto thee.
15 Is it not lawfull for me to do that I wil with min
owne? Is thine eye euill because I am good?
Marke 10.c luke 18.f 16 * So the last shalbe first, and the first shalbe [b] last
[c] for many be called, but few be chosen.
17 And Iesus going vp to Ierusalem, tooke the twelu
disciples aside in the way, and said vnto them,
Marke 10.e luke 18.c 18 * Behold, we go vp to Ierusalem, and the Sonne o
man shalbe betrayed vnto the chiefe Priests, and vnto th
Scribes, and they shall condemne him to death,
19 And shall deliuer him to the Gentiles to be mocke
and to be scourged, and to be crucified: and the third da
he shall rise againe.
The Gospel on S. Iames day the Apostle, Marke 10.c 20 * Then came to him the mother of Zebedees childre
with her sonnes, worshipping him and desiring a certain
thing of him.
D 21 And he said vnto her, What wilt thou? She sayt
vnto him, Graunt that these my two sonnes may sit, th
one on thy right hand, and the other on the left in th
kingdome.
22 But Iesus answered, and said, Ye wote not what y
aske. Are ye able to drinke of the [d] cup that I shall drink
of, and to be baptized with the baptisme that I am bapt
zed with? They say vnto him, We are able.
23 He saith vnto them, Yee shall drinke indeed of m
cup, and be baptized with the baptisme that I am bapt
zed with: but to sit on my right hand, and on my left, i
not [e] mine to giue, but to them for whom it is prepared
my Father.
Marke 10.f 24 * And when the ten heard this, they disdained at th
two brethren.
25 But Iesus when he had called them vnto him, said
Luke 22.d * Ye know that the princes of the Gentiles haue domin
on ouer them, and they that are great exercise authorit
vpon them.
26 It shall not be so among you: But whosoeuer wi
be great among you, let him be your minister.
27 And who so wil be chiefe among you, let him be yo
seruant.
E 28 Euen as * the Sonne of man came not to bee min
Phil. 1.a stred vnto, but to minister, and to giue his life a ranso
for many.
Marke 10.g luke 18.f 29 * And as they departed from Iericho, much peop
followed him.
30 And behold, two blind men sitting by the way si
wh

when they heard that Iesus passed by, they cryed, saying, O Lord thou Sonne of Dauid, haue mercy on vs.

31 And the people rebuked them, because they should hold their peace: but they cryed the more, saying, Haue mercy on vs, O Lord, thou sonne of Dauid.

32 And Iesus stood still, and called them, and said, What will ye that I shall doe vnto you?

33 They said vnto him, Lord, that our eyes may bee opened.

34 So Iesus had compassion on them, & touched their eyes: and immediatly their eyes receiued sight, and they followed him.

¶ The Notes.

a In the olde time they did reckon twelue houres from the rising of the sunne to the going downe of the same, therefore the eleuenth houre was, as a man might say, an houre before the sunne going downe.

b To be made of the first last, is to be excluded and shut out of the kingdome of heauen: as in a running game, not they that runne first, but they that come first to the game, winne the game, and beare away the prize.

c All nations and people are by the outward preaching of the Gospel called: but onely they that are ordeined and chosen vnto life euerlasting, doe beleeue and giue credit vnto the word.

d By the cup and baptisme, he vnderstandeth his bitter passion and death, as he himselfe testifieth a little after, saying, Let this cup passe from me.

e Though Christ had receiued all power of his Father, yet had he not receiued it to this ende, that he should giue the glore of his kingdome vnto other then his Father had appointed. Beside that, Christ doeth here speake as a man, for touching his Godhead, he was and is equall with his Father.

The xxj. Chapter.

7 He rideth to Hierusalem, 12 driueth the merchants out of the Temple, 19 and curseth the figtree.

AND when they drew nigh vnto Hierusalem, & were come to Bethphage, vnto the mount of Oliues, then sent Iesus two disciples,

2 Saying vnto them, Goe into the village that lieth ouer against you, * and anon yee shall finde an Asse tyed, and a Colt with her, when yee haue loosed them, bring them vnto me.

3 And if any man say ought to you, ye shall say, a The Lord hath neede of them: and straightway hee will let them goe.

A *The Gospel on the 3. Sunday in Aduent.*
Marke 11. c
luke 19. c
luke 19. c

4 All this was done, that it might bee fulfilled which was spoken by the Prophet, saying,

Esay 62.d zach.9.b iohn 12.a

5 * Tell yee the daughter of Sion, Behold, thy king commeth vnto thee, meeke, and sitting vpon an asse, and a colt, the foale of the asse vsed to the yoke.

6 The [b] disciples went, and did as Jesus commanded them,

B

7 And brought the asse and the colt, and put on them their clothes, and he sate thereon.

8 And many of the people spread their garments in the way, other cut downe branches from the trees, and strawed them in the way.

9 Moreouer the multitudes that went before, and they that came after, cryed, saying, Hosanna to the Son of Dauid: * Blessed is he that commeth in the Name of ỹ Lord. Hosanna in the highest.

Luke 19.f iohn 12.b psal 118.d marke 11.b

10 And when he was come into Jerusalem, all the citie was moued, saying, Who is this?

11 And the multitude said, This is Jesus that Prophet of Nazareth a citie in Galilee.

12 And Jesus went into the Temple of God, [c] and cast out all them that sold and bought in the Temple, & ouerthrew the tables of the money changers, and the seates of them that sold doues,

3 Reg.8.d e f esay 56.c iere.7.c

13 And sayd vnto them, It is written, * My [d] house shall be called the house of prayer, but yee haue made it a den of theeues.

14 And the blinde and the halt came vnto him in the

C

Temple, and he healed them.

15 When the chiefe Priests & Scribes saw the wonders that he did, and the children crying in the Temple, and saying, Hosanna to the Sonne of Dauid, they disdained,

16 And sayd vnto him, Hearest thou what these say? But Jesus sayd vnto them, Yea, haue ye neuer read, * Out of the mouth of babes and sucklings thou hast ordained praise?

Psal.8.a

17 * And hee left them, and went out of the citie vnto Bethanie, and he lodged there.

Iohn 8.a

18 * In the morning as he returned into the city, hee hungred.

Marke 11.b

19 * And when he saw one figtree in the way, he came to it, and found nothing thereon but leaues only, and said vnto it, Neuer fruit grow on thee hence forward. And anon the figtree withered away.

Luke 13.a

20 And when the disciples saw it, they marueiled saying, How soone is the figtree withered away?

21 Jesus

21 Jesus answered & said vnto them, Verily I say vn- D
to you, * If you haue faith, and doubt not, ye shall not one- Matth. 17.c
ly doe this, which is done to the figtree, but also if yee shall luke 17.a
say vnto this mountaine, Be thou remooued, and be thou
cast into the sea, it shall be done.

22 And all things whatsoeuer yee shall aske in prayer,
beleeuing, ye shall receiue.

23 * And when he was come into the Temple, the chiefe Marke. 11.d
Priests and the Elders of the people came vnto him tea-
ching, and saying, * By what authoritie doest thou these Marke 11.d
things, and who gaue thee this power? luke 20.a

24 Jesus answered, and said vnto them, I will also exod. 2.e
aske you one question, which if ye tell me, I in likewise will actes 4.d
tell you by what authoritie I doe these things. and 7.d

25 The c baptisme of John, whence was it? from heauen, or of men? And they reasoned with themselues, say-
ing, If wee shall say, From heauen, hee will say vnto vs,
Why did ye not then beleeue him?

26 But if we shall say, Of men, then feare we the peo-
ple: for all men hold John as a Prophet.

27 And they answered vnto Jesus, & said, * We cannot Marke 11.c
tell. And hee said vnto them, Neither tell I you by what
authoritie I doe these things.

28 But what thinke you? A certaine man had two E
sonnes, and when he came to the first, he said, Sonne, goe
and worke to day in my vineyard.

29 He answered and said, I will not: But afterward
he repented and went.

30 And when he came to the second, hee sayd likewise:
and he answered and said, I goe sir, and went not.

31 Whether of them twaine did the wil of his father?
And they said vnto him, The first. Jesus saith vnto them,
Verily I say vnto you, that the Publicanes and the har-
lots goe into the kingdome of heauen before you.

32 * For John came vnto you by the way of righteous- Matth. 3.c
nesse, and yee beleeued him not: but f the Publicanes and
the harlots beleeued him. And yee when yee had seene it,
were not mooued afterward with repentance, that yee
might haue beleeued him.

33 Hearken another similitude, * There was a certaine
man an housholder, which planted a vineyard, and hedged Gen. 9.e
it round about, and digged a wine presse in it, and built a esay 5.a
Tower, and let it out to husbandmen, and went into a iere. 12.c
strange countrey. marke 11.c

34 And when the time of the fruit drew neere, hee sent luke 20.b
his seruants to the husbandmen, that they might receiue

the fruits of it.

F 35 And the husbandmen, when they had taken his seruants, they beat one, killed another, and stoned another.

36 Againe, hee sent other seruants, moe then the first, and they did vnto them likewise.

37 But last of all hee sent vnto them his owne sonne, saying, They will stand in awe of my sonne.

38 But when the husbandmen saw the sonne, they said among themselues, * This is the heire, come, let vs kill him, and let vs seaze vpon his inheritance.

Matth. 26. a
iohn 11. b

39 And they caught him, and thrust him out of the vineyard, and slew him.

40 When the Lord therefore of the vineyard commeth, what will he doe to those husbandmen?

41 They say vnto him, He will miserably destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall render him the fruit in due season.

G 42 Iesus saith vnto them, Did yee neuer reade in the Scriptures: * The stone which the builders disallowed, the same is become the § head of the corner? This is the Lords doing, and it is marueilous in our eyes.

Psal. 118 d
1. pet. 2. d
actes 4. b

43 Therefore I say vnto you, The kingdome of God shall bee taken from you, and giuen to a nation bringing foorth the fruits thereof.

44 And * whosoeuer shall fall on this stone, shall be broken in pieces: but on whomsoeuer it shall fall, it shall all to grinde him.

Esay 8. b

45 And when the chiefe Priests & Pharisees had heard his parables, they perceiued that he spake of them:

46 And when they sought to lay hands on him, they feared the multitudes, because they tooke him as a Prophet.

¶ The Notes.

a Christ hath not onely a foresight of things, but also can by his diuine vertue and power, moue the hearts of men to true obedience toward him and his word.

b They which in the ministerie and preaching doe otherwise then God hath commaunded them, are no more disciples of Christ.

c Here wee doe learne, that they which vnder the pretence of godlinesse are giuen vnto filthy lucre, ought in no wise to be borne with, or to be maintained in the Church of Christ.

d For this finall cause or end are the temples of the Christians ordeined, that they may haue some conuenient places to assemble themselues together, for to offer with one accord their sacrifices of prayers and thankesgiuing vnto the Lord

for,

for to preach and heare Gods word, and for to minister the Sacraments duely and rightly. But if there be hypocrisie, superstition and false doctrine, the people are robbed and spoiled, and the Temples made dennes of theeues.

e Here the baptisme of Iohn is taken for that heauenly doctrine which he taught. For as water doth wash away the filthinesse of the body: so doeth true doctrine make the soule cleane, deliuering it from superstition, and erroneous doctrine.

f The harlots and Publicanes repenting truely, and with amendment of life, submitting themselues vnto the mercy of God, are more acceptable vnto God, then the proud whoremongers that trust in their owne righteousnesse.

g Christ is called the head stone of the corner, not onely because that hee beareth vp the whole building, (that is to say, the congregation) but because that hee doeth ioyne two walles together in one, that is to say, the Iewes and the Gentiles.

The xxij. Chapter.

17 Tribute to be giuen to the Emperour. 36 He answereth the Scribe vnto his question.

AND Iesus answered, and spake vnto them againe by parables, and said,

2 The kingdome of heauen is like vnto a * man that was a King, which made a marriage for his sonne:

3 And sent foorth his seruants to call them that were bidden to the wedding: and they would not come.

4 Againe, hee sent foorth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner, my Oxen and my fatlings are killed, and all things are ready: come vnto the marriage.

5 But they made light of it, and went their wayes, one to his farme, and another to his merchandise.

6 And the remnant tooke his seruants, and intreated them spitefully, and slew them.

7 But when the King heard thereof, hee was wroth, and when hee had sent foorth a his armies, hee destroyed those murderers, and burnt vp their cities.

8 Then said hee to his seruants, The marriage indeede is prepared, but they which were bidden, were not worthy.

9 Goe yee therefore out into the high wayes, and as many as ye shall finde, bid to the marriage.

10 And the seruants went out into the high wayes, and gathered together all, as many as they found, both good and bad, and the wedding was furnished with ghests.

11 When the King came in to see the ghests, hee spied there

A *The Gospel on the 20. Sunday after Trinitie.* Luke 14.c

B

Esay 41.a

there * a man which had not on a wedding garment.

12 And he saith vnto him, Friend, how camest thou hither, not hauing a [b] wedding garment? and hee was euen speechlesse.

13 Then said the king to the ministers, When ye haue bound him hand and foote, take him vp, and cast him into Matth. 13.g and 25.c vtter darknes, * there shalbe weeping & gnashing of teeth.

14 For many are called, but few chosen.

C *The Gospel on the 24. Sunday after Trinitie.*

15 * Then went the Phariſees, and tooke counſell how they might intangle him in his talke.

16 And they ſent vnto him their Diſciples with the Herodians, ſaying, Maiſter, wee know that thou art true, and teacheſt the way of God truely, neither careſt thou Marke 12.b for any man, for thou doeſt not reſpect mens perſons. luke 20.b

17 Tell vs therefore, how thinkeſt thou? Is it lawful to giue tribute to Ceſar, or not?

18 But Ieſus when hee knew their wickednesse, ſaid, Why tempt ye me, yee hypocrites?

19 Shew me the tribute money. And they brought vnto him a peny.

23 And hee ſaid vnto them, Whoſe is this image and ſuperſcription?

D 21 They ſaid vnto him, Ceſars. Then ſayd hee vnto Matth. 22.c them, Giue therefore vnto * Ceſar the things which are rom. 13.d Ceſars: and vnto God thoſe things that are Gods.

22 When they had heard theſe words, they marueiled and left him, and went their way.

Matth. 22.c luke 20.d Actes 23.d deut. 25 d

23 * The ſame day came vnto him the Sadducees, which ſay that there is no reſurrection, and aſked him,

24 Saying, Maiſter, Moſes ſaid, * If a man die hauing no children, his brother ſhall ‖ marry his wife, and raiſe vp ſeede vnto his brother.

‖ By the Law and affinitie.

25 There were with vs ſeuen brethren, and the firſt when hee had married a wife, deceaſed, and hauing no iſſue, left his wife vnto his brother.

26 Likewiſe the ſecond alſo, and the third, vnto the ſeuenth.

27 Laſt of all the woman died alſo.

E 28 Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeuen? for they all had her.

29 Ieſus anſwered, and ſaid vnto them, Ye * doe erre not knowing the Scriptures, nor the power of God.

30 For in the reſurrection they neither marry, nor are giuen in marriage, but are as * the Angels of God in heauen.

31 But as touching the reſurrection of the dead, haue

e not read that which was ſpoken vnto you of GOD,
hich ſaith,
32 * I am the God of Abraham, and the God of Iſahac, Exod. 3.c
d the God of Iacob? God is not the God of the dead, marke 12.d
t of the liuing. luke 20.f
33 And when the multitudes heard this, they were a-
nied at his doctrine.
34 But when the Phariſes had heard that he had put *The Goſpel on*
e Sadducees to ſilence, they were gathered together. *the 18. Sun-*
35 Then one of them which was a Lawer, aſked him *day after Tri-*
queſtion, tempting him, and ſaying, *nity.*
36 Maiſter, which is the greateſt commandement in F
e Law?
37 Jeſus ſaid vnto him, Thou *ſhalt loue the Lord thy Deut. 6.b
od with all thy heart, and with all thy ſoule, and with
l thy minde.
38 This is the firſt and greateſt commandement.
39 And the ſecond is like vnto it, * Thou ſhalt loue thy Leuit. 19.d
ighbour as thy ſelfe. marke 12.d
40 In theſe two commandements hang all the Law rom. 13.c
nd the Prophets. galat. 5.d
42 When the Phariſees were gathered together, Je- iames 2.d
s aſked them, Matth. 5.g
42 Saying, What thinke ye of Chriſt? whoſe ſonne is G
e? They ſaid vnto him, The ſonne of Dauid. Marke 12.c
43 He ſaith vnto them, * How then doeth Dauid in ſpi-
t call him Lord, ſaying,
44 The Lord ſaid vnto my Lord, * Sit thou on my Pſal. 110.a
ght hand, till I make thine enemies thy footſtoole?
45 c If Dauid then call him Lord, how is hee then his
nne?
46 And no man was able to anſwere him a word, nei-
her durſt any man (from that day) aſke him any more
ueſtions.

The Notes.

a This was done by the Emperours of Rome, Veſpaſianus and
itus, which deſtroyed Hieruſalem, and ſlew about eleuen hun-
eth thouſand of men. Note, that the Romanes are here called
he armies of the Lord, euen as the King of the Aſſyrians is in
he Prophet called the ſeruant of God, becauſe that by him
od did puniſh his people.

b The wedding garment is Chriſt himſelfe, which in bap-
ſme we doe put on through faith, wherefrom procee..eth loue
nd charitie, which is the common badge of all true faithfull
hriſtians.

c The ignorance of the Scriptures and word of God, is the
head-

head-spring of all heresies, and pernicious errours. For why? without the Scriptures the power of God cannot bee knowen which is Christ.

d Here wee must note and marke, that Christ doeth not say, In the resurrection they shall be Angels: but, They shall be like vnto Angels. For Angels haue no bodies at all: but wee shall haue our bodies both raised from death, and also glorified.

e Christ in that he is very naturall man, is Dauids sonne: but in that he is a true and naturall God, equall with the Father, he is also his Lord.

The xxiij. Chapter.

13 Christ cryeth woe to the Pharisees, Scribes and hypocrites, 37 and prophecieth the destruction of Ierusalem.

A THen spake Jesus to the multitude, & to his disciples,
Nehe. 8. 8. a. 2 Saying, * The Scribes and the Pharisees
‖ Beza readeth it, sit. ‖ sate in Moses seate:
3 All a therefore whatsoeuer they bid you obserue, that obserue and doe, but doe not after their workes: for they say and doe not.
Esay 10. a luke 11. f 4 * Yea, they binde together heauie burdens, and grieuous to bee borne, & lay them on mens shoulders, but they themselues will not moue them with one of their fingers.
5 All their workes they doe for to be seene of men, they make broad their b Phylacteries, & inlarge the c hemmes of their garments,
6 And loue the vppermost seates at feasts, and to sit in the chiefe place in the Synagogues,
B 7 And greetings in the markets, and to bee called of men, Rabbi, Rabbi.
Iames 3. a 8 * But be not ye called Rabbi, for one is your master, euen Christ, and all ye are brethren.
9 And call no man your father vpon the earth: for one is your Father which is in heauen.
10 Neither be ye called masters: for one is your master, euen Christ.
11 He that is greatest among you, shalbe your seruant.
Luke 14. b and 18. c 12 * But whosoeuer shall exalt himselfe, shalbe brought low, and he that humbleth himselfe, shalbe exalted.
13 Woe vnto you Scribes and Pharisees, hypocrites, for yee d shut vp the kingdome of heauen before men: yee
Luke 11. g * neither goe in your selues, neither suffer yee them that come to enter in.
C 14 Woe vnto you Scribes and Pharisees, hypocrites, for ye deuoure widowes houses, & that vnder a pretence of long prayer, therefore ye shal receiue ỳ greater damnation.
15 Woe

15 Woe vnto you Scribes and Pharisees, hypocrites. for yee compasse the sea & the land to make one proselyte, & when hee is become one, yee make him twofold more the child of hell, then ye your selues are.

16 Woe be vnto you ye blinde guides, for ye say, Whosoeuer shall sweare by the Temple, it is nothing, but whosoeuer shall sweare by the golde of the Temple, hee is a debter.

17 Ye fooles and blind: for whether is greater, the gold or the Temple that sanctifieth the gold?

18 And whosoeuer shall sweare by the Altar, it is nothing, but whosoeuer sweareth by the gift that is vpon it, he is a debter.

19 Ye fooles and blind: for whether is greater, the gift or the Altar that sanctifieth the gift?

20 Who so therefore shall sweare by the altar, sweareth by it, and by all things thereon.

21 And who so shall sweare by the Temple, sweareth by it, and him that dwelleth therein. D

22 * And hee that shall sweare by heauen, sweareth by the seate of God, and by him that sitteth thereon. Matth. 5. f

23 * Woe vnto you Scribes and Pharisees, hypocrites, for ye tithe Mint, and Annise, and Cummin: and haue left the weightier matters of the Law, iudgement, mercy, and faith: these ought you to haue done, and not to leaue the other vndone. Luke 11. f

24 Yee blinde guides, which straine out a gnat, and swallow a camell.

25 Wo vnto you Scribes and Pharisees, hypocrites, for ye make cleane the outer side of the cup and of the platter, but within they are full of bribery and excesse:

26 Thou blinde Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be cleane also.

27 * Wo vnto you Scribes and Pharisees, hypocrites, for ye are like vnto painted Sepulchres, which indeed appeare beautifull outward, but are within ful of dead mens bones, and of all filthinesse. Luke 11. f

28 Euen so, yee also outwardly appeare righteous vnto men: but within yee are full of hypocrisie and iniquitie. E

29 Wo vnto you Scribes and Pharisees, hypocrites, because ye build the tombes of the Prophets, and garnish the Sepulchres of the righteous,

30 And say, If we had bin in the dayes of our fathers, we would not haue bene partners with them in the blood of

of the Prophets.

1.Thes.2.c 31 Wherefore ye * be witnesses vnto your selues, that ye are the children of them which killed the Prophets.

32 Fulfill you also the measure of your fathers.

33 Ye serpents, ye generation of vipers, how will ye escape the damnation of hell?

The Gospel on S. Stevens day. 34 Wherefore behold, * I send vnto you Prophets, and wise men, and Scribes, and some of them ye shall kill and crucifie and some of them shall ye scourge in your Synagogues, and persecute them from city to city.

Matth.10.b luke 11.g Iohn 16.a actes 5 a and 7.a 35 * That vpon you may come all the righteous blood shed vpon the earth, from the blood of that righteous Abel, vnto the blood of Zacharias, sonne of Barachias whom ye slew betweene the Temple and the Altar.

F 36 Verily I say vnto you, All these things shall come vpon this generation.

2.Par 24.b luke 13.g 4.esdr.1.c 37 * O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which haue beene sent vnto thee, how often would I haue * gathered thy children together, euen as a henne gathereth her chickens vnder her wings, and ye would not.

38 Behold, your house is left vnto you desolate.

Psal.9.f psal.118 d luke 19.f 39 For I say vnto you, Ye shall by no meanes see me hencefoorth, till that ye shall say, * Blessed is he that commeth in the name of the Lord.

¶ The Notes.

a Wee ought to haue an eye most especially to the doctrine of the Preachers, whether they sit in Christs chayre or not that is to say, whether they teach Christs doctrine or not. For by their doctrine shall wee either bee iustified, or condemned, and not by their liuing.

b Aphylactery was a certaine paper or parchment, wherein the ten Commandements were written, and this did the Phariseees and Scribes put round about their heads like a crowne the by to perswade the simple and ignorant people, that they were holy, and that they did diligently keep the Law. Iere.22.

c Reade Numb.15.Chapter, and there thou shalt learne why the Iewes did weare such borders on their garments.

d To shut vp the kingdome of heauen, is to keepe off men from the true doctrine, and from the faith of the Gospel of Christ.

The xxiiij Chapter.

1 *Christ sheweth his disciples the destruction of the Temple,* 6 *The*

end of the world, and the tokens of the latter dayes, 24 *warneth them to awake,* 44 *for the world shall suddenly perish.*

AND Iesus went out, & departed * from the Temple, and his disciples came to him, for to shew him the buildings of the Temple. A Marke 13.a luke 21.a

2 Iesus said vnto them, See ye not all these things? Verily I say vnto you, there shall not be left here one stone vpon another that shall not be destroyed.

3 And as hee sate vpon the mount of Olives, his disciples came vnto him secretly, saying, Tell vs, When shall these things bee? and what shalbe the token of thy coming, and of the end of the world?

4 And Iesus answered, and sayd vnto them, * Take heed that no man deceiue you. Colos 2.c ephese. 5.a

5 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

6 It will come to passe, that yee shall heare of warres, and rumors of warres: see that ye be not troubled: for all these things must come to passe: but the end is not yet.

7 * For nation shall rise against nation, and realme against realme, and there shall be famines. and pestilences, and earthquakes in || certaine places. B 4 Esd. 13 c || Some read, euery place.

8 All these are the beginning of sorrowes.

9 * Then shall they put you to trouble, & shall kill you, and ye shall be hated of all nations for my Names sake. Matth. 10.b marke 13.b

10 And then shall many bee offended, and shall betray one another and shall hate one another. luke 21.c

11 And many false prophets shall rise, and shall deceiue many.

12 * And because iniquitie shall abound, the loue of many shall wax colde Iohn. 16.a

13 * But he that shall endure to the end, the same shalbe saued. 4. Esd. 14.b

14 * And this Gospel of the kingdome shalbe preached in all the world, for a witnesse vnto all nations, and then shall the end come. Matth. 10.c C

15 * When ye therefore shall see the abomination of desolation, spoken of by * Daniel the Prophet, stand in the holy place, (who so readeth let him vnderstand.) Marke 13.b Luke 21.d Dan 9.d

16 Then let them which be in Iury, flee into the mountaines:

17 And let him that is on the house toppe, not come downe to fetch any thing out of the house.

18 Neither let him which is in the field, returne backe to fetch his clothes.

19 Woe shall bee in those dayes to them that are with child,

childe, and to them that giue sucke.

20 But pray yee that you flight bee not in the winter, neither on the Sabboth day.

D 21 For then * shall be great tribulation, such as was
Dan. 12.a not since the beginning of the world to this time, no, nor in any wise shall be.

22 Yea, and except those dayes should bee shortened, there should no flesh be saued: but for the chosens * sake those dayes shalbe shortened.

Marke 13.d 23 * Then if any man shall say vnto you, Loe, here is
luke 17. d Christ, or there: beleeue it not.

24 For there shall arise false Christes, and false Pro-
Deut. 13.a phets, * and shall shew great signes & wonders: insomuch
2.thess 2.b that (if it were possible) they should deceiue the very elect.

25 Behold, I haue told you before.

26 Wherefore, if they shall say vnto you, Behold, he is in the desert: goe not forth. Behold, hee is in the secret places: beleeue it not.

27 For as the lightning commeth out of the East, and shineth into the West, so shall also the comming of the Sonne of man be.

E 28 * For wheresoeuer the dead carkasse is, euen there
Iob. 39.d will the Eagels also be gathered together.

luke 17.f 29 Immediatly, after * the tribulation of those dayes,
Marke 13.d shall the b Sunne bee darkened, and the Moone shall not
luke 21.d giue her light, and the starres shall fall from heauen, and
ioel 4.c the powers of heauen shall be shaken.

30 And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kinreds of the earth
Apoc. 1.b mourne, and they shall * see the Sonne of man comming
dan. 11.c in the clouds of heauen with power and great glory.
1.thes 3.b 31 And he shall send his Angels with the great sound of a trumpet, and they shall gather together his chosen, from the foure winds, euen from one end of heauen to the other.

32 Learne a parable of the figge-tree: when his branch is yet tender, and the leaues spring, ye know that Summer is nigh:

33 So likewise yee, When ye shall see all these things, be sure that it is neere, euen at the doores.

34 Verily I say vnto you, this generation shall in no wise passe, till all these things be fulfilled.

F 35 * Heauen and earth shall passe away, but my words
Marke 13.d shall in no wise passe away.

36 But of that day and houre knoweth no man, no not
Gen. 7.d the Angels of Heauen, but my Father only.

luke 17.c 37 * But as the dayes of Noe were, so also shall the com-

ming

ming of the Sonne of man be.

38 * For as in the dayes that were before the flood, they were eating and drinking, marrying, and giuing in marriage, euen vntill the day that Noe entred into the Arke, Luke 17.c

39 And knew not till the flood came, & tooke them all away: so shall also the comming of the Sonne of man be.

40 Then shall two bee in the field: the one is receiued, and the other is left alone.

41 * Two women shall be grinding at a mill: the one is receiued, the other is left alone. Luke 17.g

42 * Watch therefore, for you know not what houre your Lord doeth come. G Matth. 25.b

43 Of this yet be sure, that if the goodman of the house had knowen at what watch * the theefe would come, hee would haue watched, and would not haue suffered his house to be broken vp. marke 13.d luke 12.c Apoc. 19.c

44 Therefore be ye also ready: for in such an houre as ye thinke not, the Sonne of man commeth.

45 Who then is that faithfull and wise seruant, whom his Lord hath made ruler ouer his household, to giue them meate in due season?

46 Blessed is that seruant, whom his Lord when hee commeth, shall finde so doing.

47 Verily I say vnto you, that hee shall make him ruler ouer all his goods.

48 But and if that euill seruant shall say in his heart, My Lord will be long in comming,

49 And so begin to smite his fellowes, yea, and to eate and to drinke with the drunken: H

50 The same seruants Lord shall come in a day when he looketh not for him, and in an houre when hee is not aware of,

51 And shall hew him in pieces, and giue him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

¶ The Notes.

[a] Heere are the elect and chosen of God, very much comforted in this, that for their sakes the dayes of afflictions and troubles shall be shortened.

[b] By the Sunne, (Christ which is the sunne of righteousnes) is to be vnderstood. The sunne hath beene, and shall be in the latter dayes darkened with the cloudes of mens traditions. Therefore the Moone, which is the Church, and hath her light of the Sunne, must needes lose her light, yea, and also the starres, that is to say, the teachers and ministers shall fall from heauen, that is to say, from the heauenly doctrine and word of God.

The xxv. Chapter.

1 *The ten virgins.* 14 *The talents deliuered to the seruants,* 32 *and of the generall iudgement.*

A THen shall the kingdome of heauen be likened vnto ten virgins, which when they had taken their lampes, went forth to meete the bridegrome.

2 But fiue of them were wise, and fiue were foolish.

3 They that were foolish, when they had taken their [a] lampes, tooke none oyle with them.

4 But the wise tooke oyle in their vessels, with their lampes also.

5 While the bridegrome taried, they all slumbred and slept.

6 And euen at midnight there was a cry made, * Behold, the bridegrome commeth, goe ye out to meete him.

B 7 Then all the virgins arose, and prepared their lampes.

8 So the foolish sayd vnto the wise, Giue vs of your oyle, for our lampes are gone out.

9 But the wise answered, saying, Not so, lest there be [b] not enough for vs and you: but goe yee rather to them that sell, and buy for your selues.

10 And while they went to buy, the bridegrome came: and they that were ready, went in with him to the marriage, and the doore was shut vp.

11 Afterward came also the other virgins, saying, * Lord, Lord, open to vs.

Matth. 7. d

12 But he answered and sayd, Verily I say vnto you, I know you not.

Matth. 24. d
marke 13. d
luke 12. c

13 * Watch therefore, for yee know neither the day, nor yet the houre, wherein the Sonne of man commeth.

C 14 * Likewise as when a certaine man taking his iourney into a strange countrey, called his owne seruants, and deliuered vnto them his goods.

Marke 13. d
luke 19. b

15 And vnto one he gaue fiue talents, to another two, and to another one, to euery man after his abilitie, and straightway tooke his iourney.

16 Then hee that had receiued the fiue talents, went and occupied with the same, and made them other fiue talents.

17 And likewise he that had receiued two, he also gained other two.

18 But hee that had receiued one, went and digged in the earth, and hid his Lords money.

19 After a long season, the Lord of those seruants commeth, and reckoneth with them.

20 A

20 And so hee that had receiued fiue talents, came and
brought other fiue talents, saying, Lord, thou deliueredst
vnto me fiue talents: behold, I haue gained besides them,
fiue talents more.
21 His Lord said vnto him, Well done thou good and D
faithfull seruant, thou hast bene faithfull ouer few things,
I will make thee ruler ouer many things: enter thou into
the ioy of thy Lord.
22 He also that had receiued the two talents, came and
said, Lord, thou deliueredst vnto me two talents: behold,
I haue wonne two other talents beside them.
23 His Lord said vnto him, Well done good and faith-
full seruant, thou hast beene faithfull ouer few things, I
will make thee ruler ouer many things: enter thou into
the ioy of thy Lord.
24 Then hee which had receiued the one talent, came
and said, Lord, I knew thee that thou art an hard man,
reaping where thou hast not sowen, and gathering where
thou hast not strawed,
25 And therefore I was afraid, and went and hid thy
talent in the earth: loe, there thou hast that thine is.
26 His Lord answered, and said vnto him, Thou euill
and slothfull seruant, thou knewest that I reape where I
sowed not, and gather where I haue not strawed.
27 Thou oughtest therefore to haue deliuered my mo-
ney to the exchangers, and then at my comming should I
haue receiued mine owne with aduantage.
28 Take therefore the talent from him, and giue it vn- E
to him which hath ten talents.
29 * For vnto euery one that hath, shalbe giuen, and he Matth. 13. c
shall haue abundance: and from him that hath not, shalbe marke 3. c
taken away, euen that which he hath.
30 And cast the vnprofitable seruant into vtter darke-
nesse, * there shall weeping and gnashing of teeth. Matth. 13. g
31 * When the Sonne of man shall come in his glory, and 22. b
and all the holy Angels with him, then shall he sit vpon the 2. Thess. 1. b
throne of his glory, ezech. 34. c
32 And before him shall bee gathered all nations. And
he shall separate them one from another, as a shepheard
diuideth the sheepe from the goates.
33 And he shall set the sheepe on his right hand, but the
goates on the left.
34 Then shall the King say vnto them, which shalbe on
his right hand, Come ye blessed of my Father, inherit the
kingdome, which hath beene * prepared for you, from the Matth. 20. a
foundation of the world.

F

35 For *I was an hungred, and yee gaue me meate: I
Esay 58.b ezech. 18.a was thirstie, and ye gaue me drinke: I was a stranger, and
ye tooke me in:

36 Naked, and ye clothed mee: I was sicke, and ye vi-
Eccle. 7.d sited me: *I was in prison, and ye came vnto me.
2. tim. 1.d

37 Then shal the righteous answere him, saying, Lord,
when saw wee thee an hungred, and fed thee? or thirstie,
and gaue thee drinke?

38 When saw wee thee a stranger, and tooke thee in? or
naked, and clothed thee?

39 Or when saw wee thee sicke, or in prison, and came
vnto thee?

40 And the king shall answere and say vnto them, Ve-
rily I say vnto you, In as much as yee haue done it vnto
one of the least of these my brethren, yee haue done it vnto
mee.

41 Then shall he say vnto them on the left hand, *De-
Psal. 6.d part from mee ye cursed, into the euerlasting fire, which is
matth. 7.d prepared for the deuill and his Angels:
luke 13.f
dan. 7.d

42 For I was an hungred, and ye gaue mee no meate:
I was thirstie, and ye gaue me no drinke:

G

43 I was a stranger, and yee tooke mee not in: naked,
and ye clothed me not: sicke and in prison, and yee visited
me not.

44 Then shal they also answere him, saying, Lord, when
saw wee thee an hungred, or athirst, or a stranger, or na-
ked, or sicke, or in prison, and did not minister vnto thee?

45 Then shall hee answere them, saying, Verily I say
vnto you, In as much as ye did it not to one of the least of
these, ye did it not to me.

Prou. 13.c and 17.b iohn 3.c 46 *And these shall goe away into euerlasting pain:
but the righteous into life eternall.

¶ The Notes.

[a] These lampes doe signifie all maner of outward things
whereby wee are knowen to bee Christians. The oyle betok-
neth that liuely faith, which worketh by vnfained loue and
charity: all the whole parable speaketh of the true and sin-
Christians.

[b] Let no man trust in another mans faith and good
workes: for euery man at that day shall haue little enough
himselfe.

The xxiiij. Chapter.

7 *Mary Magdalene anoynteth Christ.* 26 *They eate the Pas-*
ouer.

AND it came to passe, when Iesus had finished all these sayings, he said vnto his disciples,
A
The Gospel on the next Sunday before Easter.
2 * Ye know that after two dayes is the feast of Passeouer, and the Sonne of man is betrayed to be crucified.
3 * Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people vnto the palace of the high Priest, which was called Caiaphas:
Marke 14.a
luke 22.a
4 And held a councell that they might take Iesus subtilly, and kill him.
Iohn 18.d
5 But they said, Not on the feast day, lest there bee an vproare among the people.
6 * When Iesus was in Bethanie, in the house of Simon the Leper,
Marke 14.a
iohn 12.a
7 There came vnto him a woman, hauing an Alabaster box of precious oyntment, and powred it on his head, as he sate at the board.
B
8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?
9 This oyntment might haue bene sold for much, and giuen to the poore.
10 When Iesus vnderstood that, hee said vnto them, Why trouble ye the woman? For she hath wrought a good worke vpon mee.
11 * For yee haue the poore alwayes with you, but mee [a] haue ye not alwayes.
Deut. 15.b
12 For in that this woman hath cast this oyntment on my body, she did it to bury mee.
13 Verely I say vnto you, Wheresoeuer this Gospel shall bee preached in the whole world, there shall also this that this woman hath done, be told for a memoriall of her.
14 * Then one of the twelue, called Iudas Iscariot, went vnto the chiefe Priests,
C
Marke 14.b
15 And said vnto them, What will ye giue mee, and I will deliuer him vnto you? And they appointed vnto him thirtie siluer pieces.
luke 22.a
iohn 12.a
16 And from that time forth, he sought opportunity to betray him.
17 * The first day of [b] sweet bread, the disciples came to Iesus, saying vnto him, Where wilt thou that we shall prepare for thee to eat the Passeouer?
Marke 14.b
luke 22.a
18 And hee said, Goe into the Citie to such a man, and say vnto him, The Master saith, My time is at hand, I make the Passeouer at thy house with my disciples.
19 And the disciples did as Iesus had appointed them: and they made ready the Passeouer.
Marke 14.c
20 * When the Euen was come, hee sate downe with
luke 22.c

the twelue.

D 21 And as they did eat, he said, Verely I say vnto you
Iohn 13.d that * one of you shall betray me.

22 And they being exceeding sorrowfull, began euery one to say vnto him, Lord, is it I?

23 He answered & said, Hee that hath dipped his hand with me in the dish, the same shall betray me.

Psal. 41.b 24 * The Sonne of man truely goeth, as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: It had bene good for that man if he had not bene borne.

25 Then Judas which betrayed him, answered and said, Master, is it I?

1 Cor 11.d 26 When they were eating, * Jesus when he had taken
luke 22.c the bread and [c] giuen thankes, he brake it, and gaue it to
marke 14.d the disciples, and said, Take ye, eat ye, this is my body.

27 And when he had taken the cup, and giuen thankes he gaue it them, saying, Drinke ye all of it:

E 28 For this is my blood of the [d] new Testament, that is shed for many, for the remission of sinnes.

29 But I say vnto you, I will in no wise drinke hence forth of this fruit of the Vine tree, vntill that day when I drinke it new with you in my Fathers kingdome.

Marke 24.d 30 * And when they had prayed God, they went out
marke 14.d vnto the mount of Olives.

31 Then saith Jesus vnto them, All ye shall be offended because of mee this night: for it is written, * I will
Zach. 13.f smite the Shepheard, and the sheepe of the flocke shall be scattered abroad.

32 But after I am risen againe, I will goe before you into Galilee.

Marke 14.b 33 Peter answered, and said vnto him, * Though all
luke 22.c men shall bee offended because of thee, yet will I neuer be offended.

34 Jesus said vnto him, Verely I say vnto thee, that this same night, before the cocke crow, thou shalt denie me thrice.

F 35 Peter sayd vnto him, Though I should die with thee, yet will I by no maner of meanes denie thee. Likewise also said all the disciples.

Marke 14.d 36 * Then commeth Jesus with them vnto a place cal-
led Gethsemane, and saith vnto the disciples, Sit ye here while I goe and pray yonder.

37 And when hee had taken with him Peter & the two
Marke 14.d sonnes of Zebedee, he began to be sorrowful and heauie.
i ohn 12.b 38 Then said Jesus vnto them, * My [e] soule is exceeding

ding heauie, euen vnto the death: tary heere, and watch with me.

39 And when he had gone a little further, he fell flat on his face, praying, and saying, O my Father, if it be possible, * let this cup passe from mee: neuertheless, not as I will, but as thou wilt. Luke 22.d

40 And he commeth to the disciples, and findeth them asleepe, and saith vnto Peter, What, could ye not watch with me one houre?

41 Watch and pray, that ye enter not into temptation. * The spirit indeed is willing, but the flesh is weake. Galat. 5.c G

42 * He went away againe the second time, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke it, thy will be fulfilled. Marke 14.f

43 And when he came, he findeth them asleepe againe: for their eyes were heauie.

44 And he left them, and went againe, and prayed the third time, saying the same words.

45 Then commeth hee to his disciples, and saith vnto them, Sleepe henceforth, and take your rest: behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners.

46 Rise, let vs be going: behold, he is at hand that doth betray mee.

47 * While hee yet spake, loe, Iudas one of the twelue came, and with him a great multitude with swords and staues from the chiefe Priests and Elders of the people. Marke 14.g luke 22.c

48 But he that betrayed him, gaue them a token, saying, Whosoeuer I shall kisse, the same is he, hold him fast.

49 And forthwith when hee came to Iesus, hee said, Haile Master, and kissed him. H

50 And Iesus said vnto him, Friend, wherefore art thou come? Then came they and laid hands on Iesus, and tooke him.

51 And behold, one of them which were with Iesus, stretched out his hand and drew his sword, and after that he had stricken a seruant of the high Priests, hee smote off his eare.

52 Then said Iesus vnto him, Turne backe thy sword into his * place: for all they that take the sword, * [f] shall perish with the sword. Iohn 18.b Gen. 9.a apoc. 13.c ezek. 11.b

53 Thinkest thou that I cannot now pray to my Father, and hee shall cause to stand by mee more then twelue Legions of Angels?

54 * But how then shall the Scriptures bee fulfilled, that thus it must bee? Luke 24.d

55 In that same houre said Jesus to the multitudes, * Ye be come out as it were vnto a theefe, with swords and staues, for to take mee: I sate with you dayly teaching in the Temple, and ye tooke mee not.

Marke 14.f
Iake 22.f

I 56 But all this was done, that the Scriptures of the Prophets might be fulfilled. * Then all the disciples hauing forsaken him, fled.

Psal. 21.d and 69.d

57 But they that had taken Jesus, ledde him away to Caiaphas the high Priest, where the Scribes and the Elders were assembled.

58 But Peter followed him afarre off vnto the high Priests palace, and went in, and sate with the seruants to see the end.

59 * The chiefe Priests, & Elders, and all the counsel sought false witnesse against Jesus to put him to death.

Marke 14.f
actes 16.d

60 But found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This fellow said, * I am able to destroy the Temple of God, and to build it in three dayes.

Marke 14 f
iohn 2.d

Marke 14.f

62 * And the chiefe Priest arose, and said vnto him, Answerest thou nothing? What is that which these witnesse against thee?

K 63 But Jesus held his peace. * And the chiefe priest answered & said vnto him, I charge thee by the liuing God, that thou tell vs whether thou be Christ the Son of God.

Marke 15.f

64 Jesus saith vnto him, Thou hast said: neuertheless, I say vnto you, * Hereafter shall yee see the Sonne of man sitting on the right hand of the power of God, and comming in the cloudes of the skie.

Luke 14 g and 22.g

65 * Then the high Priest rent his clothes, saying, He hath spoken blasphemie: what need we any moe witnesses? Behold, now ye haue heard his blasphemie.

Marke 14.g

66 What thinke ye? They answered, and said, He is worthy to die.

97 * Then did they spit in his face, and buffetted him, with fists, and other smote him on the face with the palmes of their hands,

Esay 50.a

68 Saying, Prophesie vnto vs, O Christ, who is he that smote thee?

69 Peter sate without in the palace: and a damsel came to him, saying, Thou also wast with Jesus of Galilee.

L 70 But hee denied before them all, saying, I wote not what thou sayest.

71 When hee was gone out into the porch, another wench saw him, and said vnto them that were there, This fellow

fellow was also with Iesus of Nazareth.

72 And againe he denied with an oath, I doe not know the man.

73 And after a while came vnto him they that stood by, and said vnto Peter, * Surely thou art euen one of them: for thy speach bewrayeth thee. Marke 14.g

74 Then he began to curse, and to sweare, saying, [g] I know not the man. And immediatly the * cocke crew: Luke 22.g

75 And Peter remembred the wordes of Iesus, which said vnto him, * Before the cocke crow, thou shalt denie me thrice. And he went out, and wept bitterly. Iohn 18.c verse 34.

¶ The Notes.

[a] Wee cannot haue Christ alwayes with vs touching his manhood, for he is ascended vp into heauen with it, and sitteth on the right hand of the Father, but as touching his Godhead, he is alwaves with vs vnto the worlds end.

[b] They are called the dayes of Sweet bread, because that by the space of seuen dayes, no leauened bread was vsed among the Iewes, when they kept their Easter, Exod. 12.

[c] Giuing of thankes vnto God for the death of his onely begotten Sonne Christ, is the true consecration.

[d] Thou shalt haue a further exposition of the same in the 12. Chapter of Luke.

[e] Here we learne, that Christ did not only take an humane body vpon him, but also an humane soule, so that hee was both a perfect man and a perfect God, else if the Godhead had beene vnto him in stead of his soule, he could not haue bene heauie.

[f] This ought not to be vnderstood of Magistrates, which haue receiued of God authority to strike with the sword such as be ill doers: but of priuate persons that goe about to reuenge themselues.

[g] Peter had afore confessed that Christ was the onely begotten Sonne of the liuing God: and now hee vtterly denied him: yet for all that, assoone as hee repented, and did call for mercy, he was forgiuen. This opinion then is false which affirmeth, that if a man falleth (after he hath knowen the trueth) he shall neuer be forgiuen.

The xxvij. Chapter.

2 *Christ is deliuered vnto Pilate.* 5 *Iudas hangeth himselfe.*

WHen the morning was come, * all the chiefe Priests and Elders of the people held a counsel against Iesus to put him to death. A Psal.2.a marke 15.a

2 And when they had bound him, they led him away, and deliuered him to Pontius Pilate the deputie. luke 23.a Iohn.18.c

3 Then Iudas which had betrayed him, when he saw acts 3.a

that

|| Or, siluerlings.

that hee was condemned, repented himselfe, and brought againe || the thirtie siluer pieces to the chiefe Priests and Elders,

4 Saying, I haue sinned, in that I haue betrayed the innocent blood. And they said, What is that to vs? see thou to that.

2.Reg.17.b
actes 1.c

5 And when hee had cast downe the pieces of siluer in the Temple, he departed,* and went his way and hanged himselfe.

6 And the chiefe Priests tooke the siluer pieces, and said, It is not lawfull for to put them into the Treasury, because it is the price of blood.

B

7 And when they had taken counsel, they bought with them the potters field to bury strangers in.

8 Wherefore the field was called, The field of blood vntill this day.

9 (Then was fulfilled that which was spoken by Jeremie the Prophet, saying, * And they tooke thirty siluer pieces, the price of him that was valued, whom they bought of the children of Israel,

Zach.11.c

10 And gaue them for the potters field, as the Lord appointed me.)

Marke 14.a
luke 23.a
iohn 18.f

11 * Iesus stood before the Deputie, and the Deputie asked him, saying, Art thou the King of the Iewes? Iesus saith vnto him, thou sayest.

12 And when hee was accused of the chiefe Priests and Elders, he answered nothing.

13 Then said Pilate vnto him, Hearest thou not how many things they witnesse against thee?

Esay 53.c
marke 15.c

14 * And he answered him to neuer a word: insomuch that the Deputie marueiled greatly.

15 * And at that Feast the Deputie was woont to let loose vnto the people a prisoner whom they would.

16 He had then a notable prisoner called Barabbas.

Iohn 18.g

17 Therefore when they were gathered together, Pilate said vnto them, * Whether will yee that I giue loose vnto you Barabbas, or Iesus which is called Christ?

18 For he knew that for enuie they had deliuered him.

19 When hee was set downe on the Iudgement seat, his wife sent vnto him, saying, Haue thou nothing to do with that [a] iust man: for I haue suffered many things this day in a dreame because of him.

Luke 23.b
marke 15.a

20 * But the chiefe Priests and Elders perswaded the people, that they should aske Barabbas, and destroy Iesus.

D

21 The Deputie answered, and said vnto them, Whether of the twaine will ye that I let loose vnto you? They said,

say, * Barabbas. Actes 3.c
22 Pilate said vnto them, * What shall I then doe with Iesus, which is called Christ? They all said vnto him, Let him be crucified. marke 15.c
23 The Deputy saith, What euill hath he done? But they cried exceedingly, saying, Let him be crucified.
24 When Pilate saw that hee could preuaile nothing, but that more busines was made, hee tooke water and washed his hands before the people, saying, I am innocent of the blood of this iust person: see ye to it.
25 Then answered all the people, and said, * His blood be on vs, and on our children. Actes 5.e
26 * Then let he Barabbas loose vnto them, and when he had scourged Iesus, he deliuered him to be crucified. Marke 15.a luke 23.d
27 * Then the souldiers of the Deputy, when they had taken Iesus into the common hall, gathered vnto him all the band of souldiers. Marke 15.a
28 And when they had stripped him, they put on him a scarlet robe. E
29 And when they had platted a crowne of thornes, they put it vpon his head, and a reede in his right hand, and when they had bowed the knee before him, they mocked him, saying, Haile King of the Iewes.
30 And when they had spit vpon him, they tooke the reed, and smote him on the head.
31 And after that they had mocked him, they tooke the robe off him, and put his owne raiment on him, and led him away to crucifie him.
32 And as they came out, * they found a man of Cyrene, Simon by name, him they compelled to beare his crosse. Marke 15.b luke 23.d
33 * And when they were come into a place called Golgotha, that is to say, a place of a skull, Marke 15.b iohn 19.c
34 They gaue him vineger to drinke mingled with gall, and when he had tasted thereof, he would not drinke.
35 When they had crucified him, they parted his garments, casting lots: that it might be fulfilled which was spoken by the Prophet, * They parted my garments among them, and vpon my vesture did they cast lots. F Psal. 22.d marke 15.d
36 And sitting downe, they watched him there, luke 23.e
37 * And set vp ouer his head his accusation written: This is Iesus the King of the Iewes. iohn 19.d Marke 15.d
38 * Then were there two theeues crucified with him: luke 23.d
one on the right hand, and another on the left. Esay 53.e
39 They ỹ passed by reuiled him, wagging their heads, sapient. 2.b
40 And saying, Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou be the Son

of

of God, come downe from the Crosse.

41 Likewise also the high Priests mocking him, with the Scribes and Elders, said,

G 42 Hee saued others, himselfe can he not saue. If he be the King of Israel, let him now come downe from the crosse, and we will beleeue him.

Psal.22.b 43 * Hee hath trusted in God, let him deliuer him now, if he will haue him: for he said, I am the Sonne of God.

44 The theeues also which were crucified with him, cast the same in his teeth.

Marke 15.d luke 23.a 45 * From the sixt houre was there darkenesse ouer all the land, vnto the ninth houre.

46 And about the ninth houre Iesus cryed with a loud voyce, saying, Eli, Eli, lamasabachthani, that is to say, * My God, my God, why hast thou forsaken me?

Psal.22.a marke 15.c

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

Marke 15.d iohn 19.f 48 And straightway * one of them ranne, and tooke a spunge, and when hee had filled it full of vineger, and put it on a reed, he gaue him to drinke.

H 49 The rest said, Let be, let vs see whether Elias will come to saue him

50 Iesus when hee had cried againe with a loud voyce, yeelded vp the ghost.

Marke 15.d luke 23.g 51 And behold, the * vaile of the Temple was rent in two parts, from the top to the bottome, and the earth did quake, and the stones rent,

52 And graues were opened, & many bodies of Saints which slept, arose:

53 And after that they were come out of the graues, after his resurrection, came into the holy Citie, and appeared vnto many.

Marke 15.d luke 23.g 54 * When the Centurion, and they that were with him watching Iesus, saw the earthquake, & those things that were done, they feared greatly, saying, Truely this was the Sonne of God.

Marke 15.d luke 23.g 55 * And many women were there beholding him afar off, which followed Iesus from Galilee, ministring vnto him:

I 56 Among which was Mary Magdalene, and Mary the mother of Iames and Ioses, and the mother of Zebedees children.

The Gospel on Easter Euen. Marke 15.d luke 23.g iohn 19.g 57 When the Euen was come, * there came a rich man from the citie of Arimathea, named Ioseph, which also himselfe was Iesus disciple,

58 Hee went to Pilate, and begged the body of Iesus: then Pilate commanded the body to be deliuered.

59 And

59 And when Ioseph had taken the body, he wrapped it in a cleane linnen cloth,

60 And laid it in his new tombe, which hee had hewen out of a rocke: and when he had rolled a great stone to the doore of the sepulchre, he departed.

61 And there was * Mary Magdalene, and the other Mary, sitting ouer against the sepulchre. Marke 15.b

62 The next day that followed the day of preparing, the high Priests and the Pharisees came together vnto Pilate,

63 Saying, Syr, we remember that this deceiuer said, while he was yet aliue, * After three dayes I arise againe. K Matth. 16.c and 17.b

64 Commaund therefore that the sepulchre bee made sure vntill the third day, lest his disciples come by night, and steale him away, and say vnto the people, Hee is risen from the dead: & the last errour shalbe worse then the first. Marke 9.a luke 18.f

65 Pilate said vnto them. Ye haue the watch, goe your way, make it as sure as ye know.

66 So they went, and when they had sealed vp the stone, they made the sepulchre sure with the watch.

¶ The Notes.

[a] This was done by the diuine prouidence of God, and not by the operation of the deuil, as some men thinke, which affirme that this was done by Satan, to let the redemption of mankind. But it was not so. For if the deuil would haue letted Christ from his death, hee would haue stopped the furie of the Scribes, Priests and Pharisees, whom hee did by all meanes kindle against Christ, to bring his purpose to an end. This therefore was done to this intent, that Christs innocencie should bee so knowen (euen heathen women bearing witnesse of the same) that Pilate with all other should be inexcusable.

The xxviij. Chapter.

6 *The resurrection of Christ.* 12 *The high Priests giue the souldiers money to say that Christ was stollen out of his graue.*

IN the latter end of the Sabboth day, * which dawneth the first day of the weeke, came Mary Magdalene, and the other Mary to see the sepulchre. A Marke 16.a luke 24.a

2 And behold, there was a great earthquake, for the Angel of the Lord descended from heauen, and came and rolled backe the stone from the doore, and sate vpon it. iohn 20.a

3 His countenance was like lightning, and his rayment as white as snow.

4 And for feare of him the keepers did shake, and became as dead [a] men.

5 * The

Marke 16.b luke 24.a

5 * The Angel answered, and said vnto the women, Feare ye not: for I know that yee seeke Iesus which was crucified.

6 He is not here, he is risen, as he said: Come, see the place where that the Lord was laid:

B

7 And goe quickly, & tell his disciples that he is risen from the dead, and behold, hee goeth before you into Galilee, there shall ye see him: loe, I haue told you.

Marke 16 b luke 24.b

8 * And they departed quickly from the sepulchre with feare, and great ioy, and did runne and bring his disciples word.

9 And as they went to tell his disciples, behold, Iesus met them, saying, All haile. And they came, and held him by the feete, and worshipped him.

10 Then said Iesus vnto them, Be not afraid, goe tell my brethren, that they goe into Galilee, and there shall they see me.

11 When they were gone, behold, some of the watch came into the citie, and shewed vnto the high Priests all the things that were done.

12 And when they were assembled with the Elders, and had taken counsell, they gaue large money vnto the souldiers,

13 Saying, Say yee, his disciples came by night, and stole him away while we slept.

C

14 And if this come to the Deputies eares, we will perswade him, and make you carelesse.

15 So they, when they had taken the money, did as they were taught. And this saying was noysed among the Iewes vntill this day.

16 Then the eleuen disciples went away into Galilee, into a mountaine where Iesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Iesus came, and spake vnto them, saying, * All power is giuen vnto me in heauen and in earth.

Marke 11.d iohn 17.a marke 16.c

19 * Goe yee therefore, and teach all nations, baptizing them in the Name of the Father, and of the Sonne, and of the holy Ghost.

Iohn 14.b

20 [b] Teaching them to obserue all things whatsoeuer I haue commanded you: and loe, * I am with you alway, euen vnto the end of the world.

¶ The Notes.

[a] They that goe about to feare the Ministers of Gods word, are by the power of God, at the rising againe of the truth, stricken

tricken downe to the ground, and bee as dead; for they are at their wits end.

[b] Here do all preachers learne what they ſhould teach, nothing elſe but Gods word, nothing elſe but what the Lord hath commanded them, not their owne dreames and inuentions.

Here endeth the Goſpel by S. Matthew.

The life of the Euangeliſt Saint Marke, *written by the famous Doctor S. Hierome.*

MArke being the diſciple and interpreter of Peter, at the deſire of certaine brethren that were at Rome, did write a ſhort Goſpel, according as hee had heard of Peter: which Goſpel, Peter (aſſoone as hee ſaw it) did both allow and ſet foorth by his owne authoritie, for to bee read in the Church, as Clement did write in his booke of informations. Papias Biſhoppe of Hieruſalem maketh mention of this Marke, and Peter in his firſt Epiſtle (where vnder the name of Babylon hee ſetteth foorth Rome couertly and colouredly) ſaith on this maner, The choſen congregation that is at Babylon ſalute you, and Marke my ſonne. He therefore taking the Goſpel which hee had made, went into Egypt, and teaching Chriſt firſt at Alexandria, did gather a congregation, with ſuch doctrine and continencie of liuing, that hee did thereby prouoke and moue all the profeſſors of Chriſt to follow his example. Finally, Philo a moſt eloquent man among the Iewes, ſeeing the firſt congregation of Alexandria to be yet Iewiſh (that is to ſay, to vſe yet the ceremonies of the Iewes,) did write as it were to the prayſe and laude of his nation, a booke of their conuerſation and liuing. And as Lucas doeth tell, that they which beleeued in Hieruſalem, had all things common among them: ſo this man did ſet foorth by writing whatſoeuer hee did ſee, vnder Marke being then their teacher. At length hee dyed (in the eight yeere of Nero) and was buried at Alexandria. Anianus ſucceeded him.

¶ The

The first Chapter.

8 *The office of Iohn Baptist.* 9 *The baptizing of Christ.* 13 *His fasting,* 14 *and preaching.*

A THe [a] beginning of the Gospel of Jesus Christ the Sonne of God,

2 As it hath beene written in the Prophets, * Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Malac.3.a
Matth.11.b
luke 7.g

Esay 40.a

3 A voyce of him that cryeth in the wildernesse, * Prepare yee the way of the Lord, and make his paths straight.

4 Iohn was baptizing in the wildernesse, and * preaching the [b] baptisme of repentance, for the remission of sinnes.

Matth.3.a
luke 3.a

5 And all the land of Jury, and they of Hierusalem went out vnto him, and were all baptized of him in the riuer of Iordan, confessing their sinnes.

Matth.3.d

6 * Iohn was clothed with Camels haire, and with a girdle of skin about his loynes: and he did eate locusts and wilde hony,

B 7 And preached, saying, * There commeth after me, whose shoe latchet I am not worthy to stoope downe and vnloose.

Matth.3.b
luke 3.c
Iohn 1.d

8 I haue baptized you with water, but he shall baptize you with the holy Ghost.

Matth 3.c
luke 3.b
iohn 1.e

9 * And it came to passe in those dayes, that Iesus came from Nazareth, a city of Galilee, and was baptized of Iohn in Iordan.

Matth.3.d

10 Assoone as hee was come vp out of the water, * he saw heauen open, and the Spirit [c] descending vpon him like a Doue.

Matth.3.d

11 And there came a voyce from heauen, * Thou art my deare Sonne, in whom I am well pleased.

12.b. 17.b

Matth.4.a
esay 42.a

12 * And immediatly the Spirit driueth him into the wildernesse.

13 And hee was there in the wildernesse forty dayes tempted of Satan, and was with wilde beasts, * and the angels ministred vnto him.

Matth.4.b

C 14 * After that Iohn was deliuered to prison, Iesus came into Galilee, preaching the Gospel of the kingdom of God,

Matth.4.b
luke 4.b

15 And saying, * The time is come, and the kingdom of God is at hand: repent ye, and beleeue the Gospel.

Matth.3.a

16 * An

16 *And as hee walked by the sea of Galilee, hee saw Simon, and Andrew his brother, casting nets into the sea (for they were fishers.) Matth 4 c luke 5.a

17 And Jesus said vnto them, Follow me, and I will make you *fishers of men. Matth. 4.b

18 And straightway they forsooke their nets, and followed him.

19 And when hee had gone a little further thence, hee saw James the sonne of Zebedee, and John his brother, which also were in the ship mending their nets.

20 And anon he calleth them, and they left their father Zebedee in the ship with the hired seruants, and followed him.

21 *And they came to Capernaum, and straightway on the Sabbath dayes he entred into the Synagogue, and taught. D Matth. 4.b luke 4.c

22 And they were astonied at his learning, *for hee taught them as one that had authority, and not as the Scribes. Matth. 7 d luke 4.c

23 *And there was in the Synagogue a man vexed with an vncleane spirit, and he cryed aloud, Luke 4.c

24 Saying, Let vs alone, what haue wee to doe with thee, thou Jesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, euen that holy one of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the vncleane spirit had torne him, and cryed with a loud voyce, he came out of him.

27 And they were all amazed: insomuch that they demanded one of another among themselues, saying, What thing is this? What [d] new doctrine is this? For with authority commandeth hee the foule spirits, and they doe obey him.

28 And immediatly his fame spread abroad throughout all the region bordering on Galilee. E

29 *And foorthwith when they were come out of the Synagogue, they entred into the house of Simon and Andrew, with James and John. Matth. 8 b luke 4.a

30 But Simons wiues mother lay sicke of a feuer, and anon they tell him of her.

31 And he came and tooke her by the hand, and lift her vp: and immediatly the feuer forsooke her, and shee ministred vnto them.

32 And at Euen when the Sunne was downe, they brought vnto him all that were diseased, and them that were vexed with deuils:

33 And all the city was gathered together at the doore.
34 And hee healed many that were sicke of many diseases, and * cast out many deuils, and suffered not the deuils
Luke 4 f
matth.9.d
to speake, because they knew him.
F 35 And in the morning very early before day, Iesus when he had risen vp, went out, and departed into a solitary place, and there prayed.
36 And Simon, and they that were with him, followed after him.
37 And when they had found him, they said vnto him, All men seeke for thee.
38 And hee said vnto them, Let vs goe into the next townes, that I may preach there also: for therefore am I come.
39 And hee preached in their Synagogues in all Galilee, and cast the deuils out.
Matth.8.a
luke 5.c
40 * And there came a leper to him,, beseeching him, and kneeling downe to him, and saying vnto him, If thou wilt, thou canst make me cleane.
41 And Iesus hauing compassion on him, when he had put forth his hand, touched him, and saith vnto him, I will, be thou cleane.
G 42 And assoone as hee had spoken, immediatly the leprosie departed from him, and he was made cleane.
43 And after hee had giuen him a straight commandement, he sent him away forthwith,
Luke 5.c
44 And saith vnto him, * See thou say nothing to any man: but get thee hence, shew thy selfe to the Priest, and offer for thy cleansing, those things which Moses commanded for a witnesse vnto them.
45 But hee assoone as hee was departed, began openly to declare many things, and to publish this rumour: insomuch that Iesus could no more openly enter into the city, but was without in desert places: and they came to him from euery quarter.

¶ The Notes.

[a] The beginning of the Gospel, is the end of the Law.

[b] Baptisme is a signe of repentance, and of forgiuenesse of sinnes, whereby God doth testifie that he washeth away or forgiueth the sinnes of them that beleeue, and also whereby God doeth seale, and admonish vs of true repentance all the dayes of our life.

[c] Christ did come downe, the holy Ghost did also come downe: But Christ the Sonne of God did appeare in a true naturall and essentiall body, whereas the holy Ghost came downe in the likenesse, and not in the true and essentiall body of a Doue.

The Father also did speake from heauen. Here ye haue the whole Trinitie. Ambrose de Sacra lib. 1. cap. 5.

[d] They blasphemed, which did call the Gospel a new doctrine: for Christ did onely by himselfe speake those things which he had spoken before by the Prophets.

The ij. Chapter.

3 Hee healeth the man of the palsie, 14 and calleth Leui the Customer.

AFter a few dayes also hee entred into Capernaum a- A
gaine, and it was noysed that he was in the house.

2 And anon many were gathered together, insomuch that now there was no roome to receiue them, no not so much as about the doore, and hee preached the word of the Gospel vnto them.

3 * And they came vnto him, bringing one sicke of the palsie, which was borne of foure men. Matth. 9.a luke 5.d

4 And when they could not come nigh vnto him for preasse, they vncouered the roofe of the house that he was in, and when they had broken vp the roofe, they doe with coards let downe the bed wherein the sicke of the palsie lay.

5 When Iesus saw their faith, hee said vnto the sicke of the palsie, * Sonne, thy sinnes be forgiuen thee. Esay 43.c and 44.d luke 5.d

6 But there were certaine of the Scribes sitting there, and reasoning in their hearts,

7 Why doeth he thus speake blasphemies? Who can forgiue sinnes, but God onely? B

8 And immediatly when Iesus perceiued in his spirit, that they so reasoned within themselues, he saith vnto them, Why reason you such things in your hearts?

9 Whether is it easier to say to the sicke of the palsie, Thy sinnes bee forgiuen thee, or to say, Arise, take vp thy bed, and walke?

10 But that ye may know that the Sonne of man hath power in earth to forgiue sinnes (hee sayd to the sicke of the palsie,)

11 I say vnto thee, * Arise, take vp thy bed, and get thee hence vnto thine house. Matth. 9.a luke 5.d

12 And immediatly hee arose, tooke vp the bed, & went forth before them all, insomuch that they were all amazed, & glorified God, saying, We neuer saw it on this fashion. iohn 5.b

13 And hee went againe by the sea side, and all the people resorted vnto him, and he taught them.

14 * And as Iesus passed by, he saw [a] Leui the sonne of Alphee, sitting at the receit of custome, and sayd vnto him, Follow me. And he arose, and followed him. C Matth. 9.b

15 And it came to passe, that when Iesus sate at meate

in his house, many Publicanes and sinners sate also together at meate with Jesus and his disciples: for there were many, and they followed him.

16 And when the Scribes and Pharises saw him eate with Publicanes & sinners, they said vnto his disciples, How is it that hee eateth and drinketh with Publicanes and sinners?

1.Tim.1.c
Matth.9.b
Luke 4.f

17 When Jesus heard that, he saith vnto them, *They that be whole haue no need of the Phisitian, but they that are sicke: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees did fast, and they come and say vnto him, Why doe the disciples of John, and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said vnto them, Can the children of the bridechamber fast while the bridegrome is with them? as long as they haue the bridegrome with them, they cannot fast.

20 But the dayes will come when the [b] bridegrome shall be taken away from them, and then shall they fast in those dayes.

D 21 No man alse soweth a piece of new cloth vnto an olde garment: otherwise his new piece taketh away somewhat from the olde garment, and the rent is made worse.

22 And no man powreth new wine into old vessels, els the new wine doth burst the vessels, and the wine runneth out, and the vessels will be marred: but new wine must be put into new vessels.

Matth.12.a
Luke 6.a

23 *And it came to passe, that hee went through the corne fields on the Sabboth dayes, and his Disciples began by the way to plucke the eares of corne.

24 And the Pharisees said vnto him, Behold, why doe they on the Sabboth dayes that which is not lawfull?

25 And he said vnto them, Haue yee neuer read what Dauid did when hee had neede, and was an hungred, both he and they that were with him?

3.Reg.21.b

26 *How he went into the house of God, in the dayes of Abiathar the high Priest, and did eate the shewbread, which is not lawfull to eate, but for the Priests, and gaue also to them which were with him?

27 And he said vnto them, The Sabboth was made for man, and not man for the Sabboth.

E 28 Therefore is the Sonne of man Lord also of the Sabboth.

¶ The

¶ The Notes.

[a] He that is here in Marke called Leui, in the Gospel before is called Matthew, in him we haue an example, how they that be called and beleeue, ought to bring foorth fruits worthy of repentance.

[b] The bridgrome is taken from vs, when euill affections, concupiscences, and lustes doe driue Christ out of our hearts, then ought wee to vse abstinence, thereby to tame the wanton flesh, and to giue our selues to earnest prayer, that so the Spirit of God may be renewed in vs.

The iij. Chapter.

1 *Hee healeth the man with the dryed hand:* 14 *Chuseth his Apostles.*

AND *hee entred againe into the Synagogue, and a man was there which had a withered hand: A Matth. 12 a luke 6. a

2 And they watched him, whether hee would heale him on the Sabboth day, that they might accuse him.

3 And hee said vnto the man which had the withered hand, Arise, and stand in the middest.

4 And he saith vnto them, Is it lawful to doe good on the Sabboth dayes, or to doe euill? to saue life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, mourning for the hardnesse of their hearts, he saith to the man, *Stretch forth thine hand. And he stretched it out: and his hand was restored as whole as the other. Marke 12. b luke 6. b

6 *And the Pharisees departed, and straightway gathered a councell with the Herodians against him, that they might destroy him. 1. reg. 12. b Matth. 12. b

7 But Iesus auoyded with his disciples to the sea, and a great multitude followed him from Galilee, and from Iury, B

8 And from Ierusalem, and from Idumea, and from the region which is beyond Iordan, *and they that dwelt about Tyre and Sidon, a great multitude, when they had heard what things he did, came vnto him. Matth. 4. d marke 6. g luke 6. b

9 And Iesus commanded his disciples, that a shippe should waite on him, because of the people, lest they should throng him. iohn 6 a

10 For he healed many, insomuch that they preassed vpon him for to touch him, as many as had plagues.

11 And the vncleane spirits, when they saw him, they [a] fell downe before him at his feet, and cryed, saying, Thou art the Sonne of God.

12 And hee straightway charged them, that they should not make him known.

13 And hee goeth into a mountaine, and calleth vnto him whom he would: and they came vnto him.

C 14 *And he ordeined twelue, that they should bee with
Matth.10.a him, and that he might send them forth to preach,

15 And that they might haue power to heale sicknesses, and cast out deuils.

16 And he gaue vnto Simon to name, Peter.

17 And he called James the sonne of Zebedee, and John James brother (and gaue them names, Boanerges, which is to say, the sonnes of thunder.)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the sonne of Alphee, and Thaddeus, and Simon the Canaanite,

19 And Iudas Iscariot, which also betrayed him: and they came into an house.

20 And the people commeth together againe, so that they could not so much as eat bread.

D 21 And when they that belonged to him, heard of it, they went out to lay hands vpon him: for they said, He is madde.

22 And the Scribes which came downe from Hierusalem, said, He hath Beelzebub, *and by the Prince of the
Matth.9.d and 12.b deuils, casteth he out deuils.
luke 11.b

23 And when he had called them vnto him, hee said vnto them in a parable, How can Satan cast out Satan?

24 And if a Realme bee diuided against it selfe, that Realme cannot endure.

25 And if a house bee diuided against it selfe, that house cannot continue.

26 And if Satan make insurrection against himselfe, and be diuided, he cannot continue, but hath an end.

27 No man can enter into a strong mans house, and take away his goods, except hee will first binde the strong man, and then will spoile his house.

E 28 Verely, I say vnto you, All sinnes shall be forgiuen vnto the children of men, and blasphemies wherewith soeuer they shall blaspheme,

Matth.12.c 29 *But he that shal blaspheme against the holy Ghost,
luke 12.b hath neuer forgiuenesse, but is in danger of eternall damnation.

30 For they said, He hath an vncleane spirit.

Matth.12.b 31 *There came his mother and his brethren, and standluke 8.c ing without sent vnto him, calling him:

32 And the people sate about him, and said vnto him, Behold, thy mother, and thy [b] brethren, and thy sisters seeke for thee without.

33 And

33 And he answered them, saying, Who is my mother, or my brethren?
34 And when hee had looked round about on them which sate about him, he said, Behold my mother, and my brethren.
35 For whosoeuer shall doe the will of God, the same is my brother, and my sister, and my mother.

¶ The Notes.

[a] The vncleane spirits confesse heere that Christ is the Sonne of God. Bee yee therefore confounded, and looke for a worse punishment then the deuils haue, that dare deme Christ to be a very naturall God.

[b] Heere they are called Christs brethren, which indeed were not his naturall brethren, but his cousins and kinsefolke, euen as Lot is called Abrahams brother, which was his brother Arams sonne. Conferre the 6. of Marke, and the 13. of Matthew with the 19. of Iohn, and againe reade diligently the 44. Chapter of Ezekiel, and thou shalt finde that the virgine Mary had neuer more sonnes or daughters but Christ onely.

The iiij. Chapter.

2 The parable of the sower. 37 Christ stilleth the tempest of the Sea, which obeyed him.

AND he began againe to teach by the sea side: and there gathered vnto him much people, so that hee entred into a ship, * and sate in the sea, and all the people was by the sea side on the shore: A Matth. 13. a
2 And he taught them many things by parables, and said vnto them in his doctrine,
3 Hearken behold, * There went out a sower to sow. Luke 8. a
4 And it fortuned as he sowed, that some fell by the way side: and the foules of the ayre came, and deuoured it vp.
5 Some fell on stony ground, where it had not much earth: and immediatly it sprang vp, because it had no depth of earth.
6 But assoone as the Sunne was vp, it caught heate, and because it had no root, it withered away.
7 And some fell among thornes: and the thornes grew vp and choked it, and it gaue no fruit. B
8 And some fell vpon good ground, [a] and did yeeld fruit that sprang vp, and grew, and brought forth, some thirty, and some sixty, and some an hundred.
9 And he said vnto them, He that hath eares to heare, let him heare.
10 And when he was alone, they that were about him, with the twelue, asked him of the parable.

Matth. 8.b
luke 8.b

11 And hee said vnto them, * Vnto you it is giuen to know the mysterie of the kingdome of God: but vnto them that are without, all things are done by parables,

Esay 6.c
matth. 15.b'
luke 8.b
iohn 12.f
actes 28 f
rom. 11.b

12 * That when they see, they may see, and not discerne, and when they heare, they may heare, and not vnderstand, lest at any time they should turne, and their sinnes should be forgiuen them.

13 And he said vnto them, Know yee not this parable? And how then will ye know all parables?

C 14 The sower soweth the word.

15 And they that receiued seede by the wayes side, are those where the word is sowen, but when they haue heard, Satan commeth immediatly, and taketh away the word that is sowen in their hearts.

16 And likewise they that receiue seede into the stony ground, are they, which when they haue heard the word, at once receiue it with gladnesse:

17 Yet haue no root in themselues, and so endure but a time: and anon when trouble and persecution ariseth for the words sake, immediatly they are offended.

18 And they that receiue seed among thornes, are such as heare the word:

19 And the cares of this world, and the deceitfulnesse of riches, and the lust of other things entring in, choke the word, and it is made vnfruitfull.

20 And they which receiued seed into good grounds, are such as heare the word, and receiue it, so that one corne doeth bring forth thirtie, some sixtie, some an hundred.

D 21 And he said vnto them, * Is the candle lighted to be put vnder a bushell, or vnder the table, and not to bee put on a candlestick?

Matth. 5.b
luke 9.c
and 11.c

22 * For there is nothing so priuie that shall not be opened, neither hath it bene so secret, but that it shall come abroad.

Matth 10.c
luke 8.d
and 12.c

23 If any man hath eares to heare, let him heare.

24 And he said vnto them, Take heed what yee heare: * with what measure yee mete, with the same shall it be measured to you againe; and vnto you that heare, shall more be giuen.

Matth. 7.a
luke 6.f

Matth. 13.c
and 25.c
luke 8.c
and 18.d

25 * For vnto him that hath, shall it be giuen: and from him that hath not, shall be taken away euen that which he hath.

Matth. 13.d

26 And he said, So is the kingdome of God, euen as * if a man should sow seed in the ground,

27 And should sleepe, and rise vp night and day, and the seed should spring, and grow vp he knoweth not how.

28 For

28 For the earth bringeth forth fruit of her selfe, first E
the blade, then the eare, after that, the full corne in the eare.
29 But when the fruite is brought forth, anon hee
thrusteth in the sickle, because the harueſt is come.
30 And hee said, Whereunto shall wee liken the King-
dome of God? or with what comparison shall wee com-
pare it?
31 *It is like a graine of mustard seed: which when it Matth. 13. d
is sowen in the earth, is lesse then all seedes that bee in the luke 13. d
earth.
32 And when it is sowen, it groweth vp, and is grea-
ter then all herbes, and beareth great branches, so that
the foules of the ayre may make their nestes vnder the sha-
dow of it.
33 And with many such parables preached hee the Matth. 13. c
word vnto them, as they were able to heare it.
34 But without parables spake he not vnto them, but
when they were alone, *hee expounded all things to his Matth. 13. c
Disciples.
35 And the same day when the euen was come, he saith F
vnto them, Let vs passe ouer vnto the other side.
36 And they left the people, and tooke him, euen as he
was in the ship, and there were with him also other little
ships.
37 *And there arose a great storme of winde, and the Matth. 8. c
waues dashed into the ship, so that it was now full. luke 8. c
38 And hee was in the sterne asleepe on a pillow: and
they wake him, and say vnto him, Master, carest thou not
that we [b] perish?
39 And he arose and rebuked the winde, and said vnto
the sea, Peace and be still. And the wind ceased, and there
followed a great calme.
40 And he said vnto them, Why are fearefull? How
is it that ye haue not faith?
41 And they feared exceedingly, & said one to another,
Who is this, that both the winde and the sea obey him?

¶ The Notes.

[a] Onely the fourth part of the seed doeth bring foorth fruit: therefore let not the Ministers of Gods word bee discouraged, though that very few doe giue credite to their doctrine, and be saued.

[b] It is said that the Lord sleepeth, when in troubles and aduersities of this world, hee deferreth to heare and succour his elect and chosen, which thing was here prefigured by Iesus sleeping.

The

The v. Chapter.

1 *Christ deliuereth the possessed from the vncleane spirit:* 25 *The woman from the bloody issue.*

A AND they came ouer * to the other side of the Sea, into
Matth. 8. d the countrey of the Gadarenes.
luke 8. d 2 And when hee was come out of the ship, immediatly there met him from among the tombes a man possessed of an vncleane spirit,

3 Which had his abiding among the tombes, and no man could binde him, no not with chaines,

4 Because that he had beene often bound with fetters and chaines, and the chaines had bene plucked asunder by him, and the fetters broken in pieces, neither could any man tame him.

5 And alwayes night & day he was in the mountaines and in the tombes, crying, and all to cutting himselfe with stones.

6 But when he had spied Jesus afarre off, he ran and worshipped him,

B 7 And cried with a loud voyce, and said, * What haue
Matth. 8. b I to doe with thee, Jesus, thou Sonne of the most High
actes 16. c God? I require thee in the Name of God, that thou torment me not.

8 For hee said vnto him, Come out of the man, thou foule spirit.

9 And he asked him, What is thy name? And he answered, saying, My name is Legion, for we are many.

10 And he prayed him instantly that he would not send them away out of the countrey.

11 But there was there nigh vnto the mountaines a great herd of swine feeding.

12 And all the deuils besought him, saying, * Send vs
Matth. 8. b into the swine, that we may enter into them.
luke 1. b 13 And anon Jesus gaue them leaue. And the vncleane spirits went out, and entred into the swine, and the herd ranne headlong into the Sea, (they were about two thousand, and were choaked in the Sea.)

C 14 And the swineherds fled, and told it in the city and in the countrey. And they went out for to see what was done.

15 And they come to Jesus, and see him that was vexed with the fiend, and had the Legion, sitting, and clothed, and they were afraid.

16 And they that saw it, told them how it came to passe to him that was possessed with the Deuill, and also of the swine.

17 * And

17 *And they began to pray him to [b] depart out of their coasts. Luke 8.c

18 *And when hee was come into the ship, he that had bene possessed with the deuill, prayed him that he might be with him. Matth.8.d

19 Howbeit, Iesus suffered him not, but sayeth vnto him, Goe home to thy friends, and shew them how great things the Lord hath done for thee, and had compassion on thee.

20 And hee departed, and began to publish in Decapolis, how great things Iesus had done for him, and all men did marueile.

21 And when Iesus was come ouer againe by ship vnto the other side, much people gathered vnto him, and hee was nigh vnto the Sea. D

22 *And behold, there commeth one of the rulers of the Synagogue, Iairus by name: and when he saw him, hee fell downe at his feet, Matth.9.d luke 8.f

23 And besought him greatly, saying My yong daughter lieth at the point of death: I pray thee come and lay thy hands on her, that she may be safe and liue.

24 And Iesus went with him, and much people followed him, and thronged him.

25 And there was a *certaine woman which had bene diseased of an issue of blood twelue yeeres: Matth.9.d luke8.f

26 And had suffred many things of many Physicians, and had [c] spent all that shee had, and felt none amendment at all, but rather the worse.

27 When she had heard of Iesus, she came in the preasse behind him, and touched his garment:

28 For she said, If I may but touch his clothes, I shall be whole. E

29 And straightway the fountaine of her blood was dried vp, and she felt in her body that she was healed of the plague.

30 And Iesus immediatly knowing in himselfe that vertue proceeded from him, turned him about in the preasse, and said, Who touched my clothes?

31 And his disciples said vnto him, Thou seest the people thrust thee, and askest thou, Who did touch mee?

32 And hee looked round about, for to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done within her, came and fell downe before him, and told him all the truth.

34 And he said vnto her, *Daughter, thy faith hath saued Luke 8.g

Luke 8.g

ued thee. * Goe in peace, and be whole of thy plague.

F

Matth.9.c luke 8.g

35 While hee yet spake, there came from the Ruler of the Synagogues house, certaine which said, * Thy daughter is dead. Why diseasest thou the Master any further?

36 Assoone as Iesus heard the word that was spoken, he saith vnto the Ruler of the Synagogue, Be not afraid, onely beleeue.

37 And hee suffered no man to follow him, saue Peter and James, and John, the brother of James.

Matth.9.c luke 8.g

38 * And hee commeth to the house of the Ruler of the Synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith vnto them, Why make yee this adoe, and weepe? The damsell is not dead, but sleepeth.

40 And they laughed him to scorne, but after that he had put them all out, hee taketh the father and the mother of the damsell, and them that were with him, and entreth in where the damsell lay.

41 And when he had taken the damsell by the hand, he saith vnto her, Talitha cumi, which is, being interpreted, Damsell (I say vnto thee) arise.

G

42 And straightway the damsell arose and walked, for she was of the age of twelue yeeres, and they were astonied out of measure.

43 And he charged them straightly that no man should know of it, and commanded to giue her meat.

¶ The Notes.

[a] Here we learne, that it is the nature and property of the deuill, alwayes to doe harme and to hurt, vnlesse hee were forbidden of God.

[b] They are very Gadarenites, which for feare to lose any thing of their worldly substance, doe banish away Christ and his Gospel.

[c] Here the woman is not blamed, because that shee had spent and bestowed much substance vpon Physicians: but rather here we doe learne, that Physicke ministred without God, is vnprofitable. Let vs then not despise Physicke, which the Highest did create from the earth: but let vs resigne and put our whole will into the hands of God, whether that hee will heale vs by Physicke, or bring vs vnto our graue.

The vj. Chapter.

A

Of Christs doings, and estimation in his owne countrey.

Matth.13.g luke 4.c

AND * hee departed thence, and came into his owne countrey, and his disciples follow him.

2 And

2 And when the Sabboth day was come, he began to
ach in the Synagogue: and many hearing him were a-
onied, saying, From whence hath he these things? and
hat wisedome is this that is giuen vnto him, and such
ighty workes that are wrought by his hands?
3 *Is not this the Carpenter [a] Maries sonne, the Matth.13.g
other of Iames and Ioses, and of Iuda and Simon?
nd are not his sisters heere with vs? And they were of-
nded at him.
4 Iesus said vnto them * A Prophet is not without Matth.13.g
onour, but in his owne country, and among his owne luke 4.d
nne, and in his owne house. iohn.5.f
5 And hee could doe there no great worke: but laid
is hands vpon a few sicke folke, and healed them.
6 And he marueiled because of their vnbeliefe. * And he Matth.4.d
ent about by ỳ villages that lay on euery side, teaching.
7 *And he called the twelue, and began to send them B
orth, two and two, and gaue them power against vn- Matth.10.a
eane spirits,
8 And commanded them that they should take nothing
n their iourney, saue a staffe onely: no scrip, no bread, no
oney in their purse:
9 But should bee shod with sandales: and that they
ould not put on two coates.
10 And he said vnto them, Wheresoeuer ye enter into
n house: there abide till ye depart thence.
11 *And whosoeuer shall not receiue you, nor heare you, Matth.10.b
hen yee depart thence, shake off the dust that is vnder luke 9.a
our feete for a witnesse against them: * I say verily vnto Matth.11.c
ou, It shall be easier for the Sodomites and the Gomor- luke 14.a
heans in the day of Iudgement, then for that citie.
12 *And they went out and preached, That men should Matth.13.a
epent.
13 And they cast out many deuils, and anoynted many
hat were sicke with [b] oyle, and healed them.
14 *And king Herod heard of him (for his name was C
pread abroade) and he said that Iohn Baptist was risen Matth.14.a
rom the dead, and therefore mightie workes doe shew luke 9.b
orth themselues in him.
15 Other said that it is Elias. Some said that it is a
rophet, or as one of the Prophets.
16 But when Herod had heard of him, he said, It is
ohn, whom I beheaded: he is risen from the death.
17 For Herod himselfe had sent forth ‖ and laid hands ‖ His ser-
pon Iohn, and bound him in prison for Herodias sake uants.
is brother Philips wife: because he had married her.

18 For

Leuit. 18.d and 20 d

18 For Iohn said vnto Herod, * It is not lawfull thee to haue thy brothers wife.

19 Therefore Herodias laid waite for him, and would haue killed him, but she could not.

20 For Herod feared Iohn, knowing that he was a iust man, and an holy, and gaue him reuerence: and when he heard him, he did many things, and heard him gladly.

D

Gen. 40.d

21 And when a conuenient day was come, that Herod on his * birth day made a supper to the Lords, high Captaines, and chiefe estates of Galilee:

22 And when the daughter of the same Herodias came in, and daunced, and pleased Herod, and them that sate at board also, the King said vnto the damsell, Aske of me whatsoeuer thou wilt, and I will giue it thee.

Matth. 14.b

23 And he sware vnto her, * Whatsoeuer thou shalt aske of mee, I will giue it thee, euen vnto the one halfe of my kingdome.

24 And she went forth, and said vnto her mother, What shall I aske? She said, Iohn Baptists head.

25 And shee came in straightway with haste vnto the King, and asked, saying, I will that thou giue me by and by in a charger the head of Iohn Baptist.

26 And the king was exceeding sorie: howbeit for his oaths sake, and for their sakes which sate at supper also, he would not cast her off.

27 And immediatly the King sent the hangman, and commanded his head to be brought in: and hee went and beheaded him in the prison,

E

28 And brought his head in a charger, and gaue it to the damsell, and the damsell gaue it to her mother.

29 And when his disciples heard of it, they came and tooke vp his body, and laid it in a tombe.

30 And the Apostles gathered themselues together vnto Iesus, & told him all things, both what they had done and what they had taught.

Matth. 14.b luke 9.b iohn 6.a

31 And he said vnto them, * Come yee alone out of the way into the wildernesse, and rest a while, for there were many comming & going, and they had no leasure so much as to eate.

Matth. 14.b

32 * And they departed by ship out of the way into a desert place.

33 And the people spied them when they departed, and many knew him, & ran afoote thither out of all cities, and came thither before them and came together vnto him.

[Matth. 9.a and 14.c ezech. 34.a

34 And Iesus when he came out, saw much people, and had compassion on them, because * they were like sheepe, not hauing

haning a shepheard, and hee beganne to teach them many things.

35 * And when the day was now farre spent, his Disciples came vnto him, saying, * This is a desert place, and now the time is farre passed. F Matth. 14.b luke 9.b

36 Let them depart, that they may goe into the countrey round about, and into the villages, & buy them bread, for they haue nothing to eate. iohn 6.a

37 He answered and said vnto them, Giue yee them to eate. And they say vnto him, Shall we go and buy [c] two hundreth peny worth of bread, and giue them to eate?

38 He saith vnto them, How many loaues haue yee? Goe and looke. And when they had searched, they say, Fiue, and two fishes.

39 And hee commaunded them to make them all sit downe by companies vpon the greene grasse.

40 And they sate downe, heere a row and there a row, by hundreds, and by fifties.

41 And when he had taken the fiue loaues and the two fishes, and looked vp to heauen, hee blessed, and brake the loaues, and gaue them to his Disciples, to set before them, and the two fishes diuided he among them all.

42 And they did all eate, and were satisfied. G

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that did eate the loaues, were about fiue thousand men.

45 * And straightway he constrained his Disciples to goe into the ship, and to goe ouer the sea before vnto Bethsaida, while he should send away the people. Matth. 14.c

46 * And when he had sent them away, he departed into a mountaine to pray. Matth. 14.c iohn 6.b

47 And when euen was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them troubled in rowing, (for the wind was contrary vnto them:) and about the fourth watch of the night, hee commeth vnto them, walking vpon the sea, and would haue passed by them.

49 But when they saw him walking vpon the sea, they H suppосed that it had bene a spirit, and cryed out.

50 For they all saw him, and were troubled: and anon hee talked with them, and saith vnto them, Bee of good cheere, it is I, be not afraid.

51 * And hee went vp vnto them into the ship, and the winde ceased, and they were sore amazed in themselues beyond measure, and marueiled. Matth. 14.c

52 For

52 For they vnderstood not what was done of the loaues, because their hearts were hardened.

53 And when they had passed ouer, they came into the land of Genezareth, and drew vp into the hauen.

54 And when they were come out of the ship, straightway they knew him:

55 And ranne foorth throughout all the region round about, and began to cary about in beds those that were sicke, thither where they heard that he was.

¶ 56 And whithersoeuer hee entred, into villages, or cities, or fields, they layd the sicke folkes in the streetes, and prayed him that they might touch, and it were but the hemme of his garment: and as many as touched it, were made whole.

¶ The Notes.

[a] Reade in the third Chapter the exposition of this place.

[b] In healing the sicke, the Apostles did vse oyle, to signifie thereby, that they were healed by the vertue of the holy Ghost, which in the holy Scriptures many times is signified by the outward vnction. Of this oyle we will speake more in the fift Chapter of Iames.

[c] We learne here that Christ had money, else the Apostles would not haue said, Let vs goe and buy two hundreth pennyworth of bread. Then it is lawfull for Preachers to haue money with them, therewith to buy meate and drinke and clothes, with other necessaries.

The vij. Chapter.

2 *The Pharisees finde fault at the disciples for eating of meate with vnwashen hands.* 32 *The healing of the deafe and dumbe.*

¶ AND the Pharisees came together vnto him, and certaine of the Scribes which came from Ierusalem.

Matth. 15.a 2 *And when they saw some of his disciples eate bread with defiled (that is to say, with vnwashen hands,) they found fault.

3 For the Pharisees, & all the Iewes except they wash their hands oft, eate not, obseruing the traditions of the Elders.

4 And when they come from the market, except they wash, they eate not: and many other things there be, which they haue taken vpon them to obserue, as the washing of cups and pots, brasen vessels, and of tables.

5 Then asked him the Pharisees and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eate bread with vnwashen hands?

6 Hee answered and said vnto them, Surely Esayas hath

hath prophecied well of you, hypocrites, as it is written,
* This people honoureth mee with their lippes, but their heart is farre from me. Esay 29.b matth. 15 a
7 Howbeit in vaine doe they worship mee, teaching doctrines, the commandements of men. B
8 For the commandement of God, being laid apart, ye obserue the tradition of men, as the washing of pots, and cups, and many other such like things ye doe.
9 And hee said vnto them, Full well yee cast aside the commandement of God, that ye may keepe your owne tradition.
10 * For Moses said, Honour thy father and thy mother: * And who so curseth father or mother, let him die the death. Exod. 20.b deut. 5 c ephes 6.a
11 But yee say, If a man shall say to his father, or his mother, Corban, (that is by the gift) that is offered of mee thou shalt be helped. Leuit. 20.b prou. 20.c
12 And so yee suffer him no more to doe ought for his father or his mother,
13 Making the word of God of none effect through your tradition, that yee haue ordeined, and many such things doe ye.
14 And when he had called all the people vnto him, hee said vnto them, Hearken vnto mee euery one of you, and vnderstand. C
15 * There is nothing without a man that can defile him when it entreth into him: but the things which proceede out of a man, those are they that defile the man. Matth. 15.b
16 If any man haue eares to heare, let him heare.
17 And when hee came into the house, away from the people, his disciples asked him of the similitude.
18 And he saith vnto them, Are ye also without vnderstanding? Doe yee not perceiue, that whatsoeuer thing from without entreth into the man, cannot defile him,
19 Because it entreth not into his heart, but into ỳ belly, & goeth out into the draught, purging all the meates?
20 And he said, That which commeth out of the man, defileth the man.
21 For from within, euen out of the heart of man proceede euill thoughts, adulteries, fornications, murthers, D
22 Theft, couetousnesse, wickednesse, deceit, wantonnesse, a wicked eye, blasphemy, pride, foolishnesse:
23 All these euill things come from within, and defile the man.
24 And from thence hee rose, * and went into the borders of Tyre and Sidon, and entred into an house, and Matth. 15.c

would that no man should haue knowen, but he could
be hid.

25 For a certaine woman whose young daughter
an vncleane spirit, when shee had heard of him, came
fell at his feete.

26 (The woman was a Greeke, out of the nation
Syrophenissa:) and she besought him, that he would
out the deuill from her daughter.

27 But Iesus said vnto her, Let the children first
fed: for it is not meete to take the childrens bread, and
cast it vnto little dogges.

Matth. 15. d

28 She answered, and said vnto him, * Yes Lord:
the little dogges also eate vnder the table of the childr
crummes.

29 And he said vnto her, For this saying, goe thy
the deuill is gone out of thy daughter.

30 And when shee was come home vnto her house,
found that the deuill was departed, and her daughter
ing on the bed.

The Gospel on the 12. Sunday after Trinitie.

31 And when hee was departed againe from the co
of Tyre & Sidon, he came vnto the sea of Galilee thro
the midst of the coasts of Decapolis.

32 And they bring vnto him one that was deafe, a
had an impediment in his speach: and they pray him
put his hand vpon him.

33 And when he had taken him aside from the peo
hee put his fingers into his eares, and when hee had
touched his tongue.

34 And when he had looked vp to heauen, he sighed,
said vnto him, Ephatha, that is to say, Be thou opened.

35 And straightway his eares were opened, and
string of his tongue was loosed, and he spake plaine.

36 And hee commaunded them that they should tell
man: but the more he commanded them, so much the
a great deale they [b] published it,

37 And were beyond measure astonied, saying, He h
done all things wel: he hath made both the deafe to he
and the dumbe to speake.

¶ The Notes.

[a] Meate defileth not, if it be taken and receiued with
and if any man make this obiection, saying, Doeth not m
and drinke defile them that doe surfeit and are drunken? A
swere, that surfeiting and drunkennesse ought not to be imp
to the meate or drinke, but to the inordinate lust of the hea

[b] In this place we are taught, when we do any good d

that wee ſhould not hunt and hawke after the prayſe of men. They therefore that doe here ſo earneſtly ſpread abroad the benefits and power of God, ſinne not againſt Chriſts words. For in other places hee requireth thankefulneſſe of vs, and that wee ſhould alwayes ſet foorth the bounteous liberality of our heauenly Father. Theophylactus.

The viij. Chapter.

5 *The miracle of the ſeuen loaues.* 34 *How wee ſhould follow Chriſt.*

IN thoſe dayes the * company being very great, and hauing [a] nothing to eate, when Ieſus had called his diſciples vnto him, he ſaith vnto them, A *The Goſpel on the 7. Sunday after Trinitie.*

2 I haue compaſſion on the people, becauſe they haue now bene with me three dayes, and haue nothing to eate. Matth. 15.d

3 And if I ſend them away faſting to their owne houſes, they ſhall faint by the way: * for diuers of them come from farre. Eſay 9.a tob. 13.d

4 And his diſciples anſwered him, From whence can a man ſatisfie theſe men with bread heere in the wildernes?

5 And hee aſked them, How many loaues haue yee? They ſaid, Seuen.

6 And hee commaunded the people to ſit downe on the ground: and he tooke the ſeuen loaues, and when he had giuen thankes, hee brake, and gaue to his diſciples, to ſet before them: and they did ſet them before the people.

7 And they had a few ſmall fiſhes, and when hee had bleſſed, he commanded to ſet them alſo before them. B

8 So they did eate, and were ſufficed, and they tooke vp of the broken meate that was left, ſeuen baſkets full.

9 And they that had eaten, were about foure thouſand, and he ſent them away.

10 And anon when he had entred into a ſhip with his diſciples, he came into the parts of Dalmanutha:

11 * And the Phariſees came forth and began to diſpute with him, ſeeking of him a ſigne from heauen, tempting him. Matth. 16.d luke 11.c

12 * And whē he had ſighed deeply in his ſpirit, he ſaith, Why doeth this generation ſeeke a ſigne? Verily I ſay vnto you, There ſhal no ſigne be giuen vnto this generation. iohn 6.d

13 And when he had left them, and entred into the ſhip againe, he departed ouer the water.

14 And they had forgotten to take bread with them, neither had they in the ſhip with them moe then one loafe. C

15 And he charged them, ſaying, * Take heed, beware of the leauen of the Phariſees, & of the [b] leauen of Herod. Matth 16.b luke 12.a

16 And they reasoned among themselues, saying, Wee haue no bread.

17 And when Iesus knew it, he saith vnto them, Why reason yee because ye haue no bread? Perceiue ye not yet, neither vnderstand? Haue ye your hearts yet hardened?

18 Hauing eyes, see ye not? and hauing eares, heare ye not? Doe ye not remember?

Matth. 14.c 19 *When I brake the fiue loaues among fiue thousand men, how many baskets full of broken meate tooke ye vp? They said vnto him, Twelue.

Matth. 15.d 20 *When I brake the seuen among foure thousand, how many baskets full of the leauings of the broken meat tooke ye vp? They said, Seuen.

D 21 And he said vnto them, How happeneth it, that yee doe not vnderstand?

22 And hee commeth to Bethsaida, and they bring a blinde man to him, and desired him to touch him.

23 And when he had caught the blind by the hand, he led him out of the towne, and when he had spit in his eyes, and put his hands vpon him, he asked him if he saw ought.

24 And he looked vp, and said, I see men, for I perceiue them walke as they were trees.

25 After that, he put his hands againe vpon his eyes, and made him see, and he was restored, and saw euery man clearely.

26 And he sent him home to his house, saying, Neither goe into the village, nor tell it to any in the village.

Matth. 16.b luke 9.c 27 *And Iesus went out and his disciples, into the villages that long to Cesarea Philippi: and by the way hee asked his disciples, saying vnto them, Whom doe men say that I am?

E 28 And they answered, Iohn Baptist: and some say, Elias: againe some say, that thou art one of the Prophets.

Matth. 16.c and 22.c luke 9.c iohn 6 g 29 And hee said vnto them, But whom say ye that I am? Peter answereth and saith vnto him, *Thou art very Christ.

30 And he charged them, that they should tell no man.

31 And he began to teach them, that the Sonne of man must suffer many things, and be reprooued of the Elders, and of the high Priests and Scribes, and bee killed, and after three dayes rise againe.

32 And hee spake that saying openly, and Peter tooke him aside, and began to rebuke him.

33 But when hee had turned about, and looked on his disciples, he rebuked Peter, saying, Goe after me, Satan: for thou sauourest not the things that bee of God, but the things

things that bee of men.

34 And when hee had called the people vnto him with his disciples also, hee sayd vnto them, * Whosoeuer will come after mee, let him forsake himselfe, and take vp his crosse and follow mee.

Math. 16.c luke 9.c and 14.f

35 For whosoeuer shall saue his life, shall lose it, and whosoeuer shall lose his life for my sake and the Gospels, the same shall saue it.

36 For what shall it profit a man, if he shall win all the world, and lose his owne soule?

37 Or what shal a man giue for a ransome of his soule?

38 * Whosoeuer therefore shall be ashamed of me, and of my wordes, in this adulterous and sinfull generation, of him also shall the Sonne of man bee ashamed, when hee commeth in the glory of his Father, with the holy Angels.

Matth. 10.c luke 12.b

¶ The Notes.

[a] Alwayes the flesh is afraid to lacke, but they that be desirous of Gods trueth, and giue themselues to godlinesse, can neuer lacke any thing.

[b] By the leauen of Herod, he vnderstandeth the doctrine of the Sadduces, which did denie both the immortality of the soule, and also the resurrection of the dead. Their doctrine did Herod and all his Court embrace. They were also called Herodians, which beleeued and taught that Herod was the Messias.

The ix. Chapter.

1 *The transfiguration of Christ.* 49 *Of seasoning with salt.*

AND he said vnto them, Verely I say vnto you, * that there be some of them that stand heere, which shall in no wise taste of death, till they haue seene the Kingdome of God come with power.

A Matth. 16.c luke 9.c

2 * And after sixe dayes, Iesus taketh with him Peter, and Iames, and Iohn, and leadeth them vp into an high mountaine out of the way alone, and hee was transfigured before them.

Matth. 17.a luke 9.c

3 And his raiment did shine, and became very white, euen as snow, so as no Fuller vpō the earth can white them.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 And Peter answered, and said to Iesus, Master, heere is good being for vs: and let vs make three Tabernacles, one for thee, and one for Moses, and one for Elias.

6 For hee wist not what hee should say, for they were sore afraid.

B 7 And there was a cloude, that shadowed them: and a voice came out of the cloud, saying, * This is my beloued Sonne: heare him.

Matth. 3. c and 17. a Luke 3. c marke 1. b

8 And suddenly when they had looked round about, they saw no man more then [a] Iesus only with themselues.

9 And as they came downe from the hill, hee charged them, that they should [b] tell no man those things that they had seene, till the Sonne of man were risen from the dead.

10 And they kept that saying within them, and demaunded one of another, what the rising from the dead should meane.

11 And they asked him, saying, Why then say the Scribes that Elias must first come?

Mala. 4. a

12 Hee answered and said vnto them, * Elias verely when he commeth, first restoreth all things: and the Sonne of man, * as it is written of him, shall suffer many things, and be set at nought:

Esay. 53. a

13 But I say vnto you, that Elias is come, and they haue done vnto him whatsoeuer they would, as it is written of him.

C 14 And when hee came to his disciples, hee saw much people about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And hee asked the Scribes, What dispute yee ‖ among your selues?

‖ Some read, with them?

Matth. 17. d Luke 6. a

17 * And one of the company answered and said, Master, I haue brought vnto thee my sonne which hath a dumbe spirit.

18 And whersoeuer he taketh him, he teareth him, and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out, and they could not.

19 Hee answereth him, and saith, O faithlesse nation: how long shall I bee with you! How long shall I suffer you!

20 And they brought him vnto him: and when he saw him, straightway the spirit tare him, and when hee fell downe on the ground, he wallowed foming.

D 21 And hee asked his father, How long is it agoe since this came vnto him? And he said, Of a childe.

Matth. 17. b

22 * And oft times it hath cast him into the fire, and into the water to destroy him, but if thou canst doe any thing, haue mercy on vs, and helpe vs.

23 Iesus said vnto him, This thing if thou canst be-

lieue

ceue, * all things are possible vnto him that beleeueth. Matth. 17. b
24 And straightway when the father of the childe had cried with teares, he said, Lord, I beleeue: helpe thou my vnbeliefe.
25 When Iesus saw that the people came running together, he rebuked the foule spirit, saying vnto him, Thou dumbe and deafe spirit, I charge thee come out of him, and enter no more into him.
26 And the spirit when he had cryed and rent him sore, came out of him, and hee was as one that had beene dead, insomuch that many said, He is dead.
27 But Iesus when hee had caught him by the hand, lifted him vp: and he arose.
28 And when he was come into the house, his disciples E
asked him secretly, Why could not we cast him out?
29 And hee said vnto them, * This || kinde can come Matth. 17. c
forth by nothing, but by prayer and fasting. || Or, deuils.
30 And after they departed thence, they tooke their iourney through Galilee, and he would not that any man should know it.
31 For hee taught his disciples, and said vnto them, * The Sonne of man is deliuered into the hands of men, Matth. 16. c
and they shall kill him, and after that he is killed, hee shall luke 9. c
rise the third day.
32 And they vnderstood not that saying, & were afraid to aske him.
33 And he came to Capernaum, and when he was come into the house, he asked them, What was it that yee disputed among your selues by the way?
34 And they held their peace, for by the way they had reasoned among themselues, who should be the chiefest.
35 And when he was set downe, hee called the twelue, F
and saith vnto them, If any man desire to be first, the same shall be last of all, and seruant vnto all.
36 * And when hee had taken a yong child, hee set him Matth 19. b
in the middest of them, and when he had taken him in his luke 11. c
armes, he said vnto them,
37 Whosoeuer shall receiue any such a young childe in my Name, receiueth me: and whosoeuer shall receiue mee, receiueth not mee, but him that sent mee.
38 John answered him, saying, Master, we saw one casting out deuils in thy Name, and he followeth not vs, and we forbade him, because he followeth vs not.
39 But Iesus said, * Forbid him not, for [c] there is 1. Cor. 12. a
no man, which if he doe a miracle in my Name, can lightly speake euill of mee.

40 For he that is not against vs, is on our part.

Matth. 10.d 41 * Whosoeuer shall in my Name giue you a cup of cold water to drinke, because yee belong to Christ: verely I say vnto you, he shall not lose his reward.

Matth. 18.a 42 * And whosoeuer shall offend one of these little ones that beleeue in mee, it were better for him if a millstone were hanged about his necke, & he were cast into the Sea.

Matth. 11.b 43 * And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, then hauing two hands, to goe into hell, into fire that neuer shall be quenched:

Esay 66.g 44 * Where their worme dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, then hauing thy two feet, to be cast into hell, into fire that neuer shall be quenched:

46 Where their worme dieth not, and the fire is not quenched.

Matth. 5.c 47 * And if thine eye offend thee, plucke it out: it is better for thee to enter into the Kingdome of God with one eye, then hauing two eyes, to be cast into hell fire:

48 Where their worme dieth not, and the fire is not quenched.

¶ 49 For euery man shall be salted with fire, * and euery sacrifice shall be seasoned with salt.

Leuit. 2.d matth. 5.b Luke 14.g 50 Salt is good, but if the salt be vnsauoury, with what thing shall you season it? haue yee salt in your selues, and haue peace among your selues one with another.

¶ The Notes.

[a] In this that Iesus after the departing of Moses and Elias is seene alone, it is to bee noted, that the Law being by Christs death remoued, and the prophecies fulfilled, we ought onely to haue a respect vnto Christ the onely begotten Sonne of God our Sauiour and Redeemer.

[b] Christ forbiddeth his Apostles to tell forth the vision afore his rising againe from death, lest when men should see him to be crucified, of whom so excellent and glorious things were spoken, they should therewith be offended, hauing the Apostles in derision for telling of such things.

[c] Hee that doeth not withstand the Gospel, nor let the preaching of it, but rather doth fauour it, and willeth it to be set forth, suffering himselfe to be taught and rebuked by it, though that he doeth not follow Christ in all things, yet ought we not to count him for an enemie, but much rather for a friend. Christ saith in the 12. Chapter of Matthew, He that is not with mee, is against me. But that saying is nothing contrary vnto this, where hee

hee saith, Hee that is not with vs, is against vs. For in the 12. of Matthew hee speaketh of open blasphemers, and haters of the trueth.

The x Chapter.

Of diuorcement. 17 *A rich man questioneth how hee should inherite euerlasting life.*

AND * when he rose from thence, he commeth into the coasts of Iury, through the region that is beyond Iordan, and the people resort vnto him afresh, and as hee was wont, he taught them againe. A Matth. 19 c

2 And the Pharisees came and asked him, Is it lawfull for a man to put away his wife? tempting him.

3 And hee answered, and said vnto them, * What did Moses command you to doe? Deut. 24. c matth. 16. a

4 And they said, Moses suffered to write a booke of diuorcement, and put her away.

5 And Iesus answered and said vnto them, For the hardnesse of your heart he wrote this precept vnto you.

6 But from the beginning of the creation, God * made them male and female, Gen. 1. d matth. 19. a

7 And said, * For this cause shall a man leaue his father and mother, and bide by his wife, B Gene. 2. d

8 * And they twaine shall be one flesh: so then are they no more twaine, but one flesh. 1. cor. 6 c Ephes 5. c

9 * Therefore what God hath coupled together, let no man separate. gene. 2. d

10 And in the house his disciples asked him againe of the same matter.

11 And he saith vnto them, * Whosoeuer shall put away his wife, & marry another, cõmitteth adultery against her. Matth. 5. c and 19 b

12 And if a woman shall put away her husband, and be married to another, she committeth adultery. luke 16. c

13 * And they brought yong children to him, that hee should touch them, and his disciples rebuked those that brought them. Matth. 19. b luke 18. c

14 But when Iesus saw it, he was sore displeased, and said vnto them, Suffer the young children to come vnto mee, and forbid them not: [a] for to such belongeth the kingdome of God. C

15 Verely I say vnto you, Whosoeuer shall not receiue the kingdome of God * as a yong child, he shall in no wise enter therein. Matth. 19. b luke 18. c

16 And when he had taken them vp in his armes, putting his hands vpon them, he blessed them.

17 And when he was gone forth into the way, there came one running, and kneeling to him, and asked him,

* Good

Matth.19.c luke 18.c

* Good master, what shall I doe that I may inherite eternall life?

18 Jesus said vnto him, Why callest thou mee good? There is [b] no man good but one, which is God.

19 Thou knowest the Commandements, Doe not commit adultery, Doe not kill, Doe not steale, Doe not beare false witnesse, Defraud no man, Honour thy father and mother.

20 He answered and said vnto him, Master, all these haue I obserued from my youth.

D

Matth.19.b luke 18.c

21 Jesus beheld him, and loued him, and said vnto him, One thing thou lackest: * Goe thy way, sell whatsoeuer thou hast, and giue to the poore: and thou shalt haue treasure in heauen, and come, follow me, when thou hast taken vp thy crosse.

Matth.19.c luke 18.c

22 * But hee was discomforted because of that saying, and went away mourning: for he had great possessions.

23 And when Jesus had looked round about, hee saith vnto his disciples, * How hardly shall they that haue riches, enter into the kingdome of God!

Matth.19.b luke 18.c

24 And the disciples were astonied at his words. But Jesus answereth againe, and saith vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a Camel to goe through the eye of a needle, then for the rich to enter into the Kingdome of God.

26 And they were astonied out of measure, saying betweene themselues, Who then can be saued?

27 Jesus when hee had looked vpon them, said, With men it is impossible, but not with God: for with God all things are possible.

E

Matth.19.c luke 18.c

28 And Peter began to say vnto him, * Loe, wee haue forsaken all, and haue followed thee.

29 Jesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospels:

30 But hee shall receiue an hundred fold, now at this present, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions, and in the world to come, eternall life.

Matth.25.b luke 14.f

31 * But many that are first, shall be last, & the last first.

32 And they were in the way going vp to Hierusalem, and Jesus went before them, and they were amazed, and as they followed, were afraid: and when hee had againe taken

taken with him the twelue, hee began to tell them what things should happen vnto him,

33 Saying, * Behold, wee goe vp to Hierusalem, and the Sonne of man shall bee deliuered vnto the high Priests, and vnto the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles: Matth.16.e 17.and 20.c luke 18.g and 23.c

34 And they shall mocke him, and scourge him, and spit vpon him, and kill him: and the third day he shall rise.

35 * And Iames and Iohn the sonnes of Zebedee come vnto him, saying, Maister, we will that thou shouldest doe for vs whatsoeuer we shall desire. F Matth.20.c

36 He said vnto them, What will yee that I should doe for you?

37 They said vnto him, Grant vnto vs, that wee may sit, one on thy right hand, and the other on thy left hand in thy glory.

38 But Iesus said vnto them, Yee wote not what yee aske: Can ye drinke of the cup that I drinke of? and bee baptized with the baptisme that I am baptized with?

39 And they said vnto him, That wee can. Iesus said vnto them, Ye shall indeed drinke of the cup that I drinke of: and with the baptisme that I am baptized withall, shall ye be baptized,

40 But to sit on my right hand, and on my left hand, is not mine to giue, but it shalbe giuen vnto them for whom it is prepared.

41 * And when the other ten heard it, they began to disdaine at Iames and Iohn. Matth.20.d

42 But Iesus when hee had called them to him, saith vnto them, Ye know that they * which seeme to beare rule among the Gentiles, reigne as Lords ouer them, and they that be great among them, exercise authoritie vpon them. G Matth.20.d luke 22.c

43 But so shall it not be among you: but whosoeuer of you will be great among you, shall be your minister.

44 And whosoeuer of you will bee the chiefest, shall bee seruant of all.

45 For * the Sonne of man also came not to bee ministred vnto, but to minister, and to giue his life a ransome for many. Matth.20.c

46 And they came to Iericho: * and as hee went out of the citie of Iericho with his disciples, and a great number of people, blinde Bartimeus, the sonne of Timeus sate by the wayes side begging. Matth.20.d luke 18.g

47 And when he heard that it was Iesus of Nazareth, he began to cry and say, Iesus thou Sonne of Dauid haue mercy on mee.

48 And

48 And many rebuked him, that hee ſhould hold his peace, but he cried the more a great deale, Thou Sonne of Dauid, haue mercy vpon mee.

H 49 And Jeſus ſtood ſtill, and commaunded him to bee called: and they called the blinde, ſaying vnto him, Bee of good comfort: riſe, he calleth thee.

50 And when hee had thrown away his cloake, hee arose and came to Jeſus.

51 And Jeſus anſwered, & ſaid vnto him, What wilt thou that I doe vnto thee? The blind ſaid vnto him, Maiſter, that I might ſee.

52 Jeſus ſaid vnto him, Goe thy way, thy faith hath ſaued thee. And immediatly hee receiued his ſight, and followed Jeſus in the way.

¶ The Notes.

[a] Vnto ſuch as children bee, doeth the kingdome of God perteine: therefore ought children to bee brought vnto Chriſt, not onely by baptiſme, which is the ſeale of the kingdome of heauen, but alſo by godly education, and bringing vp.

[b] The 19. Chap. of Matthew ſhal certifie thee in this thing.

The xj. Chapter.

1 Chriſt rideth to Hieruſalem, 27 The Phariſees aske Chriſt of his authority.

A AND when they came * nigh to Jeruſalem, vnto Bethphage and Bethanie, at the mount of Oliues, hee ſendeth forth two of his diſciples,

Matth. 21. a
luke 19. c

2 And ſaith vnto them, Goe your way into the towne that is ouer againſt you, and aſſoone as yee bee entred into it, yee ſhall finde a colt tyed, whereon neuer man ſate: looſe him, and bring him hither.

3 And if any man ſay vnto you, Why doe yee ſo, ſay ye that the Lord hath need of him: and ſtraight way hee will ſend him hither.

4 And they went their way, and found the colt tyed by the doore without, in a place where two wayes met: and they looſe him.

5 And diuers of them that ſtood there, ſaid vnto them, What doe ye looſing the colt?

6 And they ſaid vnto them euen as Jeſus had commanded: and they let them goe.

B 7 * And they brought the colt to Jeſus, and caſt their garments on him, and he ſate vpon him:

Iohn 12. b

8 And many ſpread their garments in the way: other cut downe branches off the trees, and ſtrawed them in the way.

9 And

9 And they that went before, and they that followed, cryed, saying, Hosanna, * blessed is he that commeth in the Name of the Lord. Psal 118.d matth. 21.a luke 19.f

10 Blessed bee the Kingdome that commeth in the Name of him that is Lord of our father Dauid, || Hosanna in the highest. || Or, O thou which art.

11 And Iesus entred into Ierusalem, & into the Temple, and when he had looked round about vpon all things, and now the euentide was come, he went out vnto Bethanie with the twelue.

12 * And on the morrow, when they were come out from Bethanie, he hungred. Matth. 21.b

13 * And when hee had spied a figge tree afarre off, hauing leaues, he came to see if he might find any thing thereon: and when hee [a] came to it, hee found nothing but leaues, for the time of the figges was not yet. Matth. 21.b luke 13.b

14 And Iesus answered, and said vnto the figge tree, Neuer man eate fruit of thee hereafter, while the world standeth. And his disciples heard it. ℭ

15 * And they came to Ierusalem, & when Iesus went into the Temple, hee began to cast out them that sold and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that sold doues, Luke 19.g iohn 2.c

16 And would not suffer that any man should cary any stuffe through the Temple.

17 And he taught, saying vnto them, * Is it not written, My house shall be called the house of prayer vnto all nations: but ye haue made it a denne of theeues. Esay 56.b 3. reg. 2.b Iere. 7.a

18 And the Scribes and high Priests heard it, and sought how they might destroy him: * for they feared him, because all the people were astonied at his doctrine. Matth. 21.d

19 And when Euen was come, Iesus went out of the citie.

20 * And in the morning as they passed by, they saw the figge tree dryed vp from the rootes. Matth. 21.d luke 13 g

21 And Peter hauing remembred, saith vnto him, Master, behold, the figge tree which thou cursedst, is withered away. ℗

22 And Iesus answering, saith vnto them, Haue faith in God.

23 For verily I say vnto you, that whosoeuer shall say vnto this mountaine, Be thou remooued, and be thou cast into the sea, and shall not doubt in his heart, but shall beleeue that those things which he saith, shall come to passe: whatsoeuer he shall say, shall be vnto him. Matth. 21.c

24 Therefore I say vnto you, * What things soeuer ye iohn 14.c

desire

desire when yee pray, beleeue that yee receiue them, and ye shall haue them.

Matth 6.d and 18.d

25 And when yee stand praying, *forgiue, if yee haue ought against any man: that your Father also which is in heauen, may forgiue your trespasses.

26 But if ye doe not forgiue, neither will your Father which is in heauen, forgiue you your trespasses.

Luke 10.a Matth.21.c

27 And they came againe to Ierusalem: *and as he walked in the Temple, there came to him the high Priests and the Scribes, and the Elders,

E 28 And say vnto him, By what authoritie doest thou these things? And who gaue thee this authoritie to doe these things?

29 Iesus answered, and sayd vnto them, I will also aske of you one question: and answere mee, and I will tell you by what authority I doe these things.

30 The baptisme of Iohn, whether was it from heauen, or of men? Answere me.

31 And they reasoned with themselues, saying, If we shall say, From heauen, he will say, Why then did ye not beleeue him?

32 But if we shall say, Of men, we feare the people: for all men counted Iohn, that he was a very Prophet.

33 And they answering, said vnto Iesus, We cannot tell. And Iesus answering, saith vnto them, Neither doe I tell you by what authority I doe these things.

¶ The Notes.

[a] This the Euangelist did adde, thereby to declare that Christ did not come to the figtree for to eate, but to prefigurate and signifie something. He saith therefore that he is an hungred, that so he might take occasion therby to teach spiritual things. By the tree then that hath leaues only, and not fruit, hypocrisie, and fained faith is signified, shadowed, and betokened.

The xij. Chapter.

1 *The vineyard is let out to husbandmen.* 14 *The poore widowes farthing.*

A AND he began to speake to them by parables, A certain man planted a vineyard, and he set an hedge about it, and digged a winepresse, and built a tower, and let it out to husbandmen, and went into a strange countrey.

2 And when the time was come, he sent to the husbandmen a seruant, that hee might receiue of the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And

4 And againe he sent vnto them another seruant: and at him they cast stones, and brake his head, and sent him away all to reuiled.

5 And againe hee sent another, and him they killed: and many other, beating some, and killing some.

6 And so when hee had yet but one beloued sonne, hee sent him also at the last vnto them, saying, They will stand in awe of my sonne.

7 *But the husbandmen said among themselues, This is the heire, come, let vs kill him, and the inheritance shall be ours. B Matth. 21.d gen. 37.c

8 And they tooke him and killed him, and cast him out of the vineyard. luke 20.c

9 What shal therefore the Lord of the vineyard doe? He shall come and destroy the husbandmen, and will giue the vineyard vnto other.

10 Haue yee not read this Scripture? *The stone which the builders disallowed, is become the chiefe stone of the corner. Psal. 111.d matth. 21.d Actes 4.d

11 This is the Lords doing, and it is marueilous in our eyes.

12 They went about also to take him, and feared the people: for they knew that hee had spoken the parable against them: and they left him, and went their way.

13 *And they sent vnto him certaine of the Pharisees, and the Herodians to take him in his words. Matth. 22.d luke 20.b

14 And when they were come, they say vnto him, Master, we know that thou art true, and carest for no man: for thou considerest not ṗ persons of men, but teachest ẏ way of God in truth: is it lawful to giue tribute to Cesar or no? C

15 Shall we giue, or shall we not giue? But he knowing their hypocrisie, said vnto them, Why tempt yee mee? bring me a peny that I may see it.

16 And they brought it, and he saith vnto them, Whose is this [a] image and superscription? and they said vnto him, Cesars.

17 And Iesus answering, said vnto them, *Giue to Cesar, the things that belong to Cesar: and to God, the things which pertaine to God: and they marueiled at him. Rom. 13.b matth. 17.b and 20.c

18 *There came also vnto him the Sadduces, which say there is no resurrection, and they asked him, saying, Matth. 22.d actes 23.b

19 Master, *Moses wrote vnto vs, If any mans brother die and leaue his wife behinde him, and leaue no children, that his brother should take his wife, and raise vp seede vnto his brother. luke 20.c Deut. 25.b

20 There were seuen brethren, & the first tooke a wife and

and when he died, left no seede behinde him.

D 21 And the second tooke her, and died, neither left he any seede, and the third likewise.

22 And seuen had her, and left no seede behinde them: last of all the wife died also.

23 In the resurrection therefore when they shall rise, whose wife shall she be of them? for seuen had her to wife.

24 And Jesus answering, said vnto them, Doe ye not therefore erre, because yee know not the Scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marrie, nor are giuen in marriage: but are as the Angels which are in heauen.

26 As touching the dead, that they rise, haue ye not read in the booke of Moses, how in the bush God spake vnto him, saying, * I am the God of Abraham, and the God of Isahac, and the God of Jacob?

Exod 3 b
matth. 22. d

27 Hee is not the God of the dead, but the God of the liuing: ye therefore doe greatly erre.

E 28 * And when there came one of the Scribes, and had heard them disputing together, and perceiuing that he had answered them well, he asked him, Which is the first commandement of all?

Matth. 2. d

29 Jesus answered him, The first of all the commandements is, Heare O Israel, * The Lord our God is one Lord.

Deut 6. a
matth. 22. d

30 And thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde, and with all thy strength. This is the first commandement.

31 And the second is like vnto this, * Thou shalt loue thy neighbour as thy selfe: There is none other commandement greater then these.

Leuit. 19. d
matth 22. d
rom. 13. d
galat. 5. c
iames 2. b

32 And the Scribe said vnto him, Well master, thou hast sayd the trueth: for there is one God, and there is none other but he,

33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue a mans neighbor as himselfe, is greater then all burnt offrings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said vnto him, Thou art not farre from the kingdome of God, and no man after that durst aske him any question.

F 35 And Jesus answering, said, teaching in the temple, How say the Scribes that Christ is the sonne of Dauid?

36 For Dauid himselfe inspired with the holy Ghost, said, * The Lord said to my Lord, Sit on my right hand, till I make thine enemies thy footstoole.

Matth 22. d
plal 110. a

37 Dauid himselfe calleth him Lord, and whence is he then his sonne? and much people heard him gladly.
38 And he said vnto them in his doctrine, Beware of the Scribes, * which desire to walke in long clothing, and loue salutations in the market places, Matth 23.a luke 20.g
39 And the chiefe seates in the Synagogues, and the vppermost roomes at feasts:
40 Which deuoure widowes houses, and vnder a pretence make long prayers: these shall receiue greater damnation.
41 And when Iesus sate ouer against the treasury, hee beheld * how the people put money into the treasury: and many that were rich cast in much. Luke 21.a
42 And there came a certaine poore widow, and shee threw in two mites, which make a farthing. G
43 And when he had called vnto him his disciples, hee said vnto them, Verily I say vnto you, that this poore widow hath cast more in, then all they which haue cast into the treasury.
44 For they all did cast in of their superfluity: but she of her want did cast in all that she had, euen all her liuing.

¶ The Notes

[a] The Image of God is not in the gold, but in man. Therefore golde and siluer with other riches, ought to bee paid vnto Cesar, but our consciences and soules ought to bee kept cleane vnto the Lord our God. Chrysostome.

The xiij. Chapter.

The destruction of the Temple. 24 *Signes before Christs comming.* 31 *Gods word shall not passe away.*

AND as hee went out of the Temple, * one of his disciples said vnto him, Master, see what stones and what buildings are here. A Matth. 24.a luke 24.a
2 And Iesus answering, said vnto him, Seest thou these great buildings? there shall not be left one stone vpon another, that shall not be throwen downe.
3 And as hee sate vpon the mount of Oliues, ouer against the Temple, Peter, and Iames, and Iohn, and Andrew asked him secretly,
4 Tell vs, when shall these things be? and what shall be the signe when all these shall be fulfilled?
5 And Iesus answering them, began to say, * Take heede least any man deceiue you. Matth. 24.a luke 21.b
6 For many shall come in my Name, saying, I am Christ, and shall deceiue many.
7 When ye shall heare of warres, & tidings of warres, B

bee ye not troubled, for such things must needes be, but the
end shall not bee yet.

8 For there shall nation rise against nation, and kingdome against kingdome: and there shall be earthquakes
in diuers places, and famine shall there be, and troubles:
these are the beginnings of sorrowes.

Luke 21.b
matth.24.b
iohn 16.a

9 *But take heede to your selues: for they shall deliuer you vp to the counsels, and to the Synagogues, and ye
shall be whipped, yea, and shall be brought before Rulers
and Kings for my sake, that this might bee for a witnesse
against them.

10 And the Gospel must first bee published among all
Nations.

11 But when they shall leade you, deliuering you vp,
Matth.20.c *be not carefull aforehadd, neither take thought what ye
shall speake, but whatsoeuer shall be giuen you in the same
houre, that speake ye: for it is not ye that speake, but the
holy Ghost.

12 The brother shall betray the brother to death, and
the father the sonne: and the children shall rise against
their fathers and mothers, and shall put them to death.

13 And ye shalbe hated of all men for my Names sake:
but he that shall endure to the end, the same shall be safe.

C 14 *Moreouer, when ye see the abomination of desola-
Matth.24.b tion, whereof is spoken by *Daniel the Prophet, standing
luke 21.c where it ought not (let him that readeth vnderstand) then
Dan.9.d let them that be in Iury, flee into the mountaines:

15 And let him that is on the house top, not goe downe
into the house, neither enter therein to fetch any thing out
of his house.

16 And let him which is in the field, not turne backe
againe to take his garment with him.

17 Woe shalbe then to them that are with childe, and
that giue sucke in those dayes.

18 But pray that your flight be not in the winter.

19 For there shall be in those dayes such tribulation, as
was not from the beginning of the creation, which God
created vnto this time, neither shall be in any wise.

20 And except that the Lord had shortened those dayes,
no flesh should be saued: but for the elects sake, whom he
hath chosen, he hath shortened those dayes.

D 21 *And then if any man shall say to you, Loe, here is
Matth.24.b Christ, or loe, he is there: beleeue him not.
luke 17.d

22 For false Christs, and false Prophets shall rise, and
shall shew signes and [a] wonders, to deceiue if it were
possible, euen the elect.

23 Be

23 But take yee heede: behold, I haue shewed you all things before.

24 *Moreouer, in those dayes, after that tribulation, the Sunne shalbe darkened, and the Moone shall not giue her light. Matth. 24.c ioel. 3.c luke 21.c

25 And the starres of heauen shall fall, and the powers which are in heauen, shall be shaken.

26 *And then shall they see the Sonne of man comming in the cloudes with great power and glory. Dan. 7.c

27 And then shall he send his Angels, and shall gather together his elect from the foure windes, from the ends of the earth, to the vttermost parts of the heauen.

28 *Learne a parable of the figtree: when her branch is yet tender, and hath brought forth leaues, ye know that Summer is neere: Matth. 24.c luke 21.c

29 So yee in like maner, when ye shall see these things come to passe, vnderstand that it is nigh, euen at the doores.

30 Verily I say vnto you, That this generation shall in no wise passe, till all these things be done.

31 Heauen and earth shall passe away: but my wordes shall in no wise passe away.

32 But of that day and that houre knoweth no man, no not the Angels which are in heauen, neither the Sonne himselfe, [b] saue the Father onely.

33 *Take yee heede, watch and pray: for ye know not when the time is. Matth. 24.b luke 12.c

34 *‖ As a man which is gone into a strange countrey, and hath left his house, & giuen authority to his seruants, and to euery man his worke, and commaunded the porter to watch. Matth 25.c luke 19.b ‖ For the Sonne of man is.

35 Watch ye therefore, (for ye know not when the Master of the house commeth, at euen, or at midnight, whether at the cocke crowing, or in the dawning,)

36 Lest if he come suddenly, he finde you sleeping.

37 And that I say vnto you, I say vnto all, Watch.

¶ The Notes.

[a] How wee should discerne and know false miracles and signes, we are sufficiently taught in the thirteenth chap. of Deut.

[b] That is to say, the Sonne in that he is a perfect and naturall man, knoweth not of that day. For touching his Godhead, he is equall with the Father, & hath a most perfect knowledge of all things.

The xiiij. Chapter.

1 *The high Priests conspire against Christ.* 12 *The Passeouer is prepared and eaten.*

A *The Gospel on the Munday next before Easter.*

AFter two dayes was the feast of the Passeouer, and of vnleauened bread: and the high Priests and the Scribes sought how they might take him by craft, and put him to death.

Matth. 26.a luke 22.a

2 *But they sayd, Not on the feast day, lest any busnesse arise among the people.

Matth. 26.a iohn 12.a

3 *And when he was in Bethanie, in the house of Simon the leper, euen as hee sate at meate, there came a woman hauing an Alabaster box of very precious oyntment, called Narde pistike: and when shee had broken the box, she powred it on his head.

4 And there were some that had indignation within themselues, and sayd, Why was this waste of oyntment made?

5 For it might haue bene sold for more then three hundred pence, and haue beene giuen to the poore: and they grudged against her.

6 And Iesus said, Let her alone, why trouble ye her? she hath done a good worke on me.

B

Deut. 15.c

7 *For ye haue the poore with you alwayes, & whensoeuer ye wil, ye may doe them good, but me haue ye not alwayes.

8 Shee hath done that she could: shee came afore hand to anoynt my body to the burying.

9 Verily I say vnto you, Whereseuer this Gospel shall be preached throughout all the whole world, this also that she hath done, shall be rehearsed in remembrance of her.

Matth. 26.b luke 22.a iohn 23.a

10 *And Iudas Iscariot, one of the twelue, went away vnto the high Priests, to betray him vnto them.

Matth. 26.d luke 22.a

11 *When they heard that, they were glad, and promised that they would giue him money. And he sought how he might conueniently betray him.

12 And the first day of vnleauened bread, when they did kill the Passeouer, his disciples said vnto him, Where wilt thou that wee goe and prepare, that thou mayest eat the Passeouer?

13 And hee sendeth forth two of his disciples, and saith vnto them, Goe ye into the citie, and there shall meete you a man bearing a pitcher of water, follow him.

C

14 And whithersoeuer he shall goe in, say ye to the good man of the house, The Master saith, Where is the guest chamber, where I shall eat ℣ Passeouer with my disciples?

15 And he will shew you a large vpper chamber, paued and prepared, there make ready for vs.

16 And his disciples went forth, and came into the citie, and found as hee had said vnto them, and they made ready the Passeouer.

17 *And

17 *And when it was now euentide, he commeth with the twelue. Matth. 26.c luke 22.b
18 And as they sate at the board, and did eat, Iesus said, Verely I say vnto you, one of you that eateth with me, shal betray me. iohn 13.c
19 And they began to be sorry, and to say vnto him one by one, Is it I? And another said, Is it I?
20 And hee answered, and said vnto them, It is one of the twelue, euen he that dippeth with me in the platter. || Shall betray me.
21 *The Sonne of man goeth truely as it is written of him: but woe to that man by whom the Sonne of man is betrayed: Good were it for that man, if hee had neuer bene borne. D Matth. 26.d luke 23.c
22 And as they did eate, Iesus when hee had taken bread and [a] blessed, hee brake it, and gaue to them, and said, Take, eat: this is my body. 1 cor. 11.c
23 And when hee had taken the cup, and giuen thanks, he gaue it to them: and they dranke all of it.
24 And hee said vnto them, This is my blood of the New Testament, which is shed for many.
25 Verely I say vnto you, I will drinke no more of the fruit of the Vine, vntill the day that I drinke it new in the kingdome of God.
26 *And when they had praised God, they went out into the mount of Olines. Matth. 26.c
27 *And Iesus saith vnto them, All ye shalbe offended because of mee this night: For it is written, I will smite the Shepheard, and the sheepe shall be scattered. Zach. 13.d matth. 26 c luke 22.b
28 But after that I am risen, I will goe into Galilee before you. iohn 13 d E
29 Peter said vnto him, Although all men shall bee offended, yet will not I.
30 And Iesus saith vnto him, Verely I say vnto thee, that this day, euen in this night, before the Cocke crow twice, thou shalt denie me three times.
31 But he spake more vehemently, If I should die with thee, I will not denie thee in any wise. Likewise also said they all.
32 *And they came vnto a place which was named Gethsemane, and he saith to his disciples, Sit yee heere, while I pray. Matth. 26.f
33 And he taketh with him Peter, and James, & John, and began to be sore amazed, and to be in an agonie:
34 And saith vnto them, *My soule is exceeding heauie, euen vnto the death: tary ye here, and watch. Matth. 26.d luke 22.b
35 And when hee had gone forward a little, hee fell on F

the ground and prayed, that if it were possible, the houre might passe from him.

Matth.26.d Luke 22.g 36 And hee said, * Abba Father, all things are possible vnto thee, take away this cup from mee, neuertheless, not that I will, but that thou wilt, be done.

37 And hee commeth and findeth them sleeping, and saith vnto Peter, Simon, sleepest thou? Couldst thou not watch one houre?

38 Watch yee, and pray, lest yee enter into temptation: the spirit truely is ready, but the flesh is weake.

Matth.26.d 39 * And againe hee went aside, and prayed, and spake the same words.

40 And when hee returned, hee found them asleepe againe, (for their eyes were heaute) neither wist they what to answere him.

41 And hee commeth the third time, and saith vnto them, Sleepe henceforth and take your ease, it is enough, the houre is come, behold, the Sonne of man is betrayed into the hands of sinners.

G 42 Rise vp, let vs go: Loe, he that betrayeth mee, is at hand.

Matth.29.c Luke 22.c 43 * And immediatly while he yet spake, commeth Iudas, being one of the twelue, and with him a great number of people with swords and staues, from the high Priests, and Scribes, and Elders.

44 And hee that betrayed him, had giuen them a generall token, saying, Whomsoeuer I shall kisse, the same is hee, take him, and leade him away warily.

45 Assoone as hee was come, hee goeth straightway to him, and saith vnto him, Master, master: and kissed him.

46 And they laid their hands on him, and tooke him.

47 And one of them that stood by, when he had drawen out his sword, smote a seruant of the high Priests, and || cut off his eare.

|| Or, tooke away.

Matth.26.e Luke 22.f 48 And Iesus answered, and said vnto them, * Ye be come out, as vnto a thiefe, with swords and with staues for to take mee.

H 49 I was daily with you in the Temple teaching, and yee tooke mee not: but these things come to passe, that the Scriptures should be fulfilled.

Matth.26.c Luke 22.f Ioan 18.b 50 * And they all forsooke him, and ranne away.

51 And there followed him a certaine young man, clothed in linnen vpon the bare: and the young men caught him.

52 And he left his linnen garment, and fled from them naked.

53 * And

53 *And they led Jesus away to the high Priest, and to him came all the high Priests, & the elders, & the Scribes. Matth. 26.f luke 22.f

54 And Peter followed him a great way off, euen till hee was come into the palace of the high Priest: and hee sate with the seruants, and warmed himselfe at the fire. iohn 18.f

55 And the *high Priests and all the councel sought for witnes against Jesus to put him to death, and found none. Matth. 26.f actes 6.d

56 For many bare false witnesse against him, but their witnesse agreed not together. I

57 And there arose certaine, and brought false witnesse against him, saying,

58 Wee heard him say, *I will destroy this Temple that is made with hands, and within three dayes I will build another made without hands. Matth. 26.f iohn 2.d

59 But yet their witnesse agreed not so together.

60 And the high Priest stood vp in the middest, and asked Jesus, saying, Answerest thou nothing? How is it that these beare witnesse against thee?

61 *But he held his peace, and answered nothing. Againe the high Priest asked him, and said vnto him, Art thou Christ the Sonne of the Blessed? Matth. 26.f

62 And Jesus said, I am: *And ye shall see the Sonne of man sitting on the right hand of the power of God, and comming in the cloudes of heauen. Matth. 26.f luke 21.c

63 Then the high Priest, hauing rent his clothes, saith, What need we any further witnesses? K

64 Yee haue heard the blasphemie, What thinke yee? And they all condemned him to be worthy of death.

65 And some began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Prophesie: and the seruants did beate him with rods.

66 *And as Peter was beneath in the palace, there commeth one of the wenches of the high Priest: Matth. 26.g luke 22.f

67 And when shee saw Peter warming himselfe, after shee had looked vpon him, shee saith, And thou also wast with Jesus of Nazareth. iohn 18.d

68 But hee denied, saying, I know him not, neither wote I what thou sayest. And hee went out into the porch, and the cocke crew.

69 And a damsell when shee saw him, began againe to say to them that stood by, This is one of them.

70 And he denied it againe. And anon after, they that stood by, said againe to Peter, Surely thou art one of them, For thou art of Galilee, & thy speach agreeth thereto. L

71 But he began to curse and to sweare, saying, I know not this man of whom ye speake.

Matth. 26. d
luke 22. g

72 * And the second time the cocke crew, and Peter remembred the word that Jesus said vnto him, Before the cocke crow twice, thou shalt denie me three times, and he began to weepe.

¶ The Notes.

[a] To blesse, is not to make a crosse, but rather to giue thanks, as he himselfe doeth expound by and by, where he speaketh of the cup. Againe, where Marke vseth this word (blessed) Matthew, Luke and Paul doe say (hee gaue thanks) both in the Greeke, and in the Latine.

The xv. Chapter.

1 *Iesus is deliuered bound to Pilate.* 43 *Ioseph beggeth Christs body, and buriethit.*

A *The Gospel on the Tuesday next before Easter.*

AND anon in the dawning, when the high Priests had held a councel with the Elders and the Scribes, and the whole congregation, and had bound Jesus, they caried him away, and deliuered him to Pilate.

Matth. 27. a
luke 23. a
Iohn 18. c

2 And Pilate asked him, Art thou the King of the Iewes? And he answering, said vnto him, Thou sayest it.

3 And the high Priests accused him of many things, but he answered nothing.

Matth 27. a
luke 23. a

4 * So Pilate asked him againe, saying, Answerest thou nothing? Behold, how many things they witnesse against thee.

5 Jesus answered nothing at all, so that Pilate marueiled.

6 At that Feast Pilate did deliuer vnto them one prisoner, whomsoeuer they desired.

B

7 And there was one that was named Barabbas, which lay bound with them that made insurrection with him, which men had committed murder also in the insurrection.

8 And the people crying alowd, began to desire that he would doe according as he had euer done vnto them.

9 Pilate answered them, saying, Will yee that I let loose vnto the King of the Iewes?

10 (For hee knew that the high Priests had deliuered him of enuie.)

11 But the high Priests mooued the people, that hee should rather deliuer Barabbas vnto them.

Matth. 27. b
luke 23. c

12 Pilate answering againe, said vnto them, * What will yee then that I should doe vnto him whom yee call the King of the Iewes.

13 And they cried againe, Crucifie him.

C

14 Pilate said vnto them, What euill hath hee done? And they cried the more fermently, Crucifie him.

15 And

15 And so Pilate willing to content the people, let * loose Barabbas vnto them, and deliuered vp Iesus, when he had scourged him, for to be crucified. Matth. 27. c

16 And the souldiers led him away into the hall, called Pretorium, and they called together the whole band. ‖

17 And they clothed him with purple, & when they had platted a crowne of thornes, they put it about his head,

18 And began to salute him, saying, Haile king of the Iewes.

19 And they smote him on the head with a reed, and did spit on him, and bowing the knees, worshipped him.

20 And when they had mocked him, they tooke off the purple from him, and put his owne clothes on him, and led him out to crucifie him.

21 * And they compelled one that passed by, called Simon of Cyrene (comming out of the field, the father of Alexander and Rufus) to beare his crosse. D Matth. 27. c luke 23. b

22 * And they bring him to a place named Golgotha, which is, if a man interprete, a place of a skull. Matth. 27. c

23 And they gaue him to drinke, wine mingled with myrrhe, but he receiued it not.

24 * And when they had crucified him, they parted his garments casting lots vpon them, what euery man should take. Matth. 27. d psal. 22. d

25 And it was the third houre, * & they crucified him. * Or, when

26 And the ‖ title of his accusation was written ouer, The King of the Iewes. ‖ Or, these words.

27 * And they crucified with him two theeues, the one on the right hand, and the other on his left. Matth. 27. d luke 23. d

28 And the Scripture was fulfilled, which saith, * He was counted among the wicked. Esay 53. b

29 And they that went by, railed on him, wagging their heads, and saying, Ah wretch, thou that destroyest the Temple, and buildest it in three dayes, E

30 * Saue thy selfe, and come downe from the crosse. Matth. 27. f

31 Likewise all the high Priests mocking him among themselues with the Scribes, said, Hee saued other men, himselfe he cannot saue luke 23. e

32 Let Christ the King of Israel descend now from the crosse, that wee may see and beleeue. And they that were crucified with him, checked him also.

33 * And when the sixt houre was come, darknesse arose ouer all the earth, vntill the ninth houre. Matth. 27. g luke 23. f

34 And at the ninth houre, Iesus cryed with a lowde voyce, saying, Eli, Eli, lamasabacthani? which is if one interprete it, * My God, my God, why hast thou forsaken me? Matth. 27. f psal. 22. a

35 And

F 35 And some of them that stood by, when they heard that, said, Behold, he calleth for Elias.

Matth.27.g 36 And one ranne, and after he had filled a *spunge full of vinger, and put it on a reed, hee gaue him to drinke, saying, Let him alone, let vs see whether Elias commeth to take him downe.

37 But when Jesus had cryed with a lowde voyce, hee gaue vp the ghost.

Matth.27.f 38 *And the Vaile of the Temple was rent in two
luke 13.g pieces from the top to the bottome.

Matth 27.f 39 *And when the Centurion which stood ouer a-
luke 23.g gainst him, saw that when he had so cryed, hee gaue vp the
Matth.27.f ghost, he said, Truely this man was the Sonne of God.
luke 23.g

Matth.27.g 40 *There were also women a good way off beholding
luke 8.a him, among whom was Mary *Magdalene, and Mary the mother of James the little, and of Joses and Salome:

41 Which also when he was in Galilee, followed him, and ministred vnto him, and many other women which came vp with him vnto Hierusalem.

G 42 And now when the time was come (because it was the day of preparing, that goeth before the Sabboth:)

Matth.26.g 43 *Joseph of the city of Arimathea, a noble counseller,
luke 23.g which also looked for the kingdome of God, came & went
iohn 19.g in boldly vnto Pilate, & begged of him the body of Jesus.

44 And Pilate marueiled, if he were already dead, and when he had called vnto him the Centurion, asked of him whether he had beene any while dead.

45 And when he knew the trueth of the Centurion, he gaue the body to Joseph.

46 And when he had brought a linnen cloth, and taken him downe, hee wrapped him in the linnen cloth, and laid him in a Sepulchre, that was hewen out of the rocke, and rouled a stone vnto the doore of the Sepulchre.

*the mother of. 47 And Mary Magdalene, and Mary *Joses beheld where he was layd.

The xvj. Chapter.

1 *The women come to the Sepulchre.* 20 *The signes that follow the preaching of the Gospel.*

A AND when the Sabboth day was past, Mary Magdalene, and Mary the mother of James and Salome, brought sweet smelling oyntments, that they might come and anoynt him.

Matth.28.a 2 *And very early in the morning, the first day of the
luke 24.a Sabbaths, they came vnto the Sepulchre, when the
iohn 20.a Sunne was risen.

3 And they said among themselues, Who shal roule vs away

away the stone from the doore of the Sepulchre?
4 (And when they had looked, they see how that the stone was rouled away) for it was very great.
5 And when they went into the Sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were greatly amazed.
6 *And he said vnto them, Be not greatly amazed: ye seeke Iesus of Nazareth which was crucified, hee is risen, he is not here, behold the place where they had put him. Matth. 28.b luke 24.b
7 But goe your way and tell his disciples, and Peter, that he goeth before you into Galilee, there shall ye see him, as he said vnto you. B
8 *And they went out quickly, and fled from the Sepulchre, for they trembled and were amazed, neither said they any thing to any man, for they were afraid. Matth. 28.b luke 24.a
9 When Iesus was risen early the first day after the Sabboth, hee appeared first to Mary Magdalene, out of whom he had cast seuen deuils.
10 And shee went and told them that were with him, as they mourned and wept.
11 And they, when they had heard that hee was aliue, and had bene seene of her, beleeued not.
12 *After that, he appeared in another forme, vnto two of them as they walked, and went into the country. Luke 23.b
13 And they went and tolde it vnto the residue: and they beleeued not these also.
14 Afterward he appeared vnto the eleuen as they sate at meate, and cast in their teeth their vnbeliefe and hardnesse of heart, because they beleeued not them, which had seene that he was risen. C *The Gospel on Ascension day.*
15 And hee said vnto them, *Goe ye into all the world, and preach the Gospel to all creatures. Matth. 28.d
16 He that shall beleeue and be baptized, shall be saued, but he that shall not beleeue, shalbe damned.
17 And these tokens shall follow them that beleeue, *In my Name shall they cast out deuils, and shall speake with new tongues: Actes 16.c and 19.b luke 10.b
18 They shall driue away serpents, and if they drinke any deadly thing, it shall in no wise hurt them: they shall lay hands on the sicke, and they shall recouer. actes 28.a
19 So then when the Lord had spoken vnto them, *he was receiued into heauen, and sate him down on the right hand of God. Luke 24.g actes 1.b hebr. 2.a
20 And they went forth, and preached euery where, the Lord working with them, and confirming the word with signes following.

¶ The

[a] When we depart out of this world, either we beleeue, or wee doe not beleeue. If wee beleeue (I ſpeake not here of that dead faith which is without workes) wee are ſaued: if wee beleeue not, wee are condemned.

Here endeth the Goſpel by S. Marke.

The life of the Euangeliſt Saint Luke, ſet foorth by Saint *Hierome.*

LVke being a Phyſician of Antiochia (as his owne writings doe teſtifie) was not ignorant of the Greeke tongue, a follower of Saint Paul, and his companion in all his peregrination. He did write a Goſpel, whereof the ſame Paul ſpeaketh on this wiſe, Wee haue ſent with him a brother, whoſe prayſe is in the Goſpel throughout all the Congregations. And vnto the Coloſſenſes, Luke the Phyſician, our moſt welbeloued, ſaluteth you. And to Timothie, Luke is with mee alone. He did alſo ſet forth another godly booke, intituled, The Actes of the Apoſtles. The Hiſtorie whereof doeth continue vnto the ſecond yeere that Paul ſoiourned at Rome, that is to ſay, vnto the fourth yeere of Nero. Whereby we doe vnderſtand, that the booke was made in the ſame citie, therefore we doe reckon the going about of Paul and Thecla, and all the whole fable of the baptiſme of Leo, among the Apocrypha Scriptures. For how could it bee, that Luke being neuer from the company of the Apoſtles, among all his other actes, ſhould not haue knowen this? But alſo Tertullian, which was the next vnto that time, writeth, that a certaine Elder in Aſia, being a fauourer of Paul the Apoſtle, was conuicted before Iohn, that hee was the authour of the booke, and confeſſed that hee had done it for the loue that hee bare to Paul, and that therefore the booke did periſh. Some ſuſpect, that whenſoeuer Paul in his Epiſtle doeth ſay (according to my Goſpel) hee meaneth of

Lukes

Lukes booke. And that Luke did not onely learne his Gospel of Paul, (which had not beene bodily with Christ) but also of the other Apostles, which thing hee doeth himselfe cleare in the beginning of this booke, saying, As they deliuered vnto vs, which from the beginning haue both seene them themselues, and haue beene Ministers of the word. Therefore he did write the Gospel euen as he did heare. But hee did set foorth the Actes of the Apostles as hee had seene. He liued 84. yeeres, hauing no wife, he was buried in Achai, out of the which Achai, his bones, with the reliques of S. Andrew the Apostle, were translated to Constantinople, in the twentieth yeere of Constantius the Emperour.

¶ The Gospel by S. Luke.

The first Chapter.

1 *The preface of Luke.* 4 *Of Zacharias and Elizabeth.* 40 *Marie visiteth Elizabeth.*

FOrasmuch as many haue taken in hand to A
set foorth in order the declaration of those
things which are most surely ‖ beleeued a- ‖ Or. proued.
mong vs:

2 Euen as they deliuered them vnto
vs, which from the beginning saw them
themselues with their eyes, & were ministers of the word:

3 It seemed good to mee also, hauing perfect vnderstanding of all things from the beginning, to write vnto thee in order, most excellent Theophilus,

4 That thou mightest know the certaintie of those things, whereof thou hast bene taught by mouth.

5 There was in the dayes of Herod the King of Iu-
ry, a certaine Priest named [a] Zacharias, * of 2. Par. 24. a
the course of Abia, and his wife was of the daughters of Aaron, and her name was Elizabeth.

6 They were both righteous before God, walking in all the commaundements and ordinances of the Lord, blamelesse.

7 And they had no childe, because that Elizabeth was B
barren, and they both were now well stricken in age.

8 And it came to passe that when Zacharias executed the Priests office before God, as his course came,

9 According to the custome of the Priests office, his lot
was

was to burne incense, when hee went into the Temple of the Lord.

10 And the whole multitude of the people were without in prayer, while the incense was burning.

11 And there appeared vnto him an Angel of the Lord, standing on the right side of the altar of incense.

12 And when Zacharias saw him, hee was troubled, and feare fell vpon him.

13 But the Angel sayd vnto him, Feare not Zachary, for thy prayer is heard, and thy wife Elizabeth shall beare thee a sonne, and thou shalt call his name Iohn.

¶ 14 And thou shalt haue ioy and gladnesse, and many shall reioyce at his birth.

15 And he shalbe great in the sight of the Lord, and shall neither drinke wine nor strong drinke, & he shall be [b] filled with the holy Ghost, euen from his mothers wombe.

16 For many of the children of Israel shall he turne to their Lord God.

17 And he shall goe before him with the spirit & power of * Helias, to turne the hearts of the fathers to the children, and the disobedient to the wisedome of the iust men, to make ready a perfect people for the Lord.

Matth.11.b

18 And Zacharias said vnto the Angel, By what token shall I know this? for * I am old, and my wife well stricken in yeeres.

Gene.18.b and 27.c

19 And the Angel answering, said vnto him, I am Gabriel that stand in the presence of God, and was sent to speake to thee, and to shew thee these glad tidings.

20 And behold, thou shalt be dumbe, and not be able to speake, vntill the day that these things shalbe performed: because thou beleeuedst not my words, which shall be fulfilled in their season.

D 21 And the people waited for Zacharias, and marueiled that he tarried so long in the Temple.

22 And when he came out, he could not speake vnto them: and they perceiued that hee had seene a vision in the Temple, for he beckened vnto them, and remained speachlesse.

23 And it came to passe, that assoone as the dayes of his office were out, he departed into his owne house.

24 And after those dayes, his wife Elizabeth conceiued, and hid her selfe fiue moneths, saying,

25 Thus hath the Lord dealt with mee, in the dayes wherein hee looked on mee, to take from mee my rebuke among men.

26 And in the sixt moneth the Angel Gabriel was sent from God, vnto a citie of Galilee, named Nazareth.

27 To

27 To a Virgin spoused to a man, whose name was Joseph, of the house of David, and the Virgins name was Mary.

28 And when the Angel was come in vnto her, he said, Haile, thou that art in high fauour, the Lord is with thee, blessed art thou among women. E

29 And when she saw him, she was troubled at his saying, and cast in her minde what maner of salutation this should be.

30 And the Angel sayd vnto her, Feare not Mary, for thou hast found fauour with God:

31 For behold, * thou shalt conceiue in thy wombe, and beare a Sonne: * and thou shalt call his name Jesus. Esay 7.c Matth. 1.d luke 2.d

32 He shalbe great, and shalbe called the Sonne of the Highest, and the Lord God shal giue vnto him the seate of his father Dauid.

33 And * hee shall reigne ouer the house of Jacob for euer, and of his Kingdome there shalbe none end. Esay 9.d dan. 7.b mich. 4.b

34 Then said Mary vnto the Angel, How shall this be, seeing I know not a man?

35 And the Angel answering, said vnto her, The holy Ghost shal come vpon thee, and the power of the Highest shall ouer-shadow thee: Therefore also that holy thing which shall be borne, shall be called the Sonne of God. F

36 And behold, thy cousin Elizabeth, she hath also conceiued a sonne in her olde age, and this is her sixt moneth which is called barren.

37 * For with God shall no word be vnpossible. Zach. 8.b

38 And Mary sayd, Behold the handmayden of the Lord, be it vnto me according to thy word: and the Angel departed from her. matth. 19.c marke 10.b luke 18.c

39 And Mary arose in those dayes, and went into the hill countrey with haste vnto a city of Juda,

40 And entred into the house of Zacharie, and saluted Elizabeth.

41 And it came to passe that when Elizabeth heard the salutation of Mary, the babe sprang in her wombe, and Elizabeth was filled with the holy Ghost:

42 And shee spake out with a lowde voyce, and sayd, Blessed art thou among women, and the fruit of thy wombe is [*] blessed. G

43 And whence commeth this to mee, that the mother of my Lord should come to me?

44 For loe, assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my wombe for ioy.

45 And blessed is she that beleeued, for these things shal

her

be performed which were told her from the Lord.

46 And Mary said, [d] My soule magnifieth the Lord,

47 And my spirit hath reioyced in God my Sauiour.

48 For hee hath looked on the lowlinesse of his handmayden: for loe, now from henceforth shal all generations call me blessed:

H 49 Because hee that is mighty hath done to me great things, and holy is his Name.

50 And his mercy is on them that feare him, from generation to generation.

51 Hee hath shewed strength with his arme, hee hath scattered them that are proud in the imagination of their hearts.

1.Reg.2.b ecclc.10.c 52 *Hee hath put downe the mighty from their seate, and exalted the lowly.

53 Hee hath filled the hungry with good things, and sent away the rich empty.

54 He hath holpen his seruant Israel, in remembrance of his mercy,

Gen.22.c 55 (*Euen as hee spake to our fathers, Abraham, and to his seed) for euer.

I 56 And Mary abode with her about three moneths, and afterwards returned to her owne house.

The Gospel on S. Iohn Baptists day. 57 Elizabeths time came that she should be deliuered, and she brought forth a sonne.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy vpon her, and they reioyced with her.

59 And it came to passe, that on the eight day they came to *circumcise the childe, and called him Zacharias after the name of his father.

Gen.17.b and 21.2 leuit.22.2 60 And his mother answering, said, Not so, but he shall be called Iohn.

61 And they said vnto her, There is none of thy kinred that is called by this name.

62 And they made signes to his father, what he would haue him called.

K 63 And when he had asked for writing tables, he wrote saying, His name is Iohn. And they marueiled all.

64 And his mouth was opened immediatly, and his tongue loosed, and he spake praysing God.

65 And feare came on all them that dwelt round about them, and all these sayings were noysed abroad throughout all the hill-countrey of Iury.

66 And all they that had heard them, laid them vp in their hearts, saying, What maner of childe shall this be?

67 And

And the hand of the Lord was with him.
67 And his father Zacharias was filled with the holy Ghost, and prophecied, saying,
68 Prayſed be the Lord God of Iſrael, for hee hath viſited and redeemed his people,
69 And hath *raiſed vp an horne of ſaluation vnto vs, in the houſe of his ſeruant Dauid: Pſal. 132.c
70 Euen as hee ſpake by the mouth of his holy Prophets, which were ſince the world began: L
71 That he would ſaue vs from our enemies, and from the hands of all that hate vs:
72 That he would deale mercifully with our fathers, and remember his holy couenant,
73 *And that hee ſhould performe the oath which hee ſware to our father Abraham for to giue vs, Gen. 22.c
74 *That we being deliuered out of the hands of our enemies, might ſerue him without feare, Eſay 38.a
75 In holineſſe and righteouſneſſe before him, all the dayes of our life.
76 And thou childe ſhalt bee called the Prophet of the higheſt: for thou ſhalt goe before the face of the Lord to prepare his wayes:
77 To giue knowledge of ſaluation vnto his people, M
by the remiſſion of their ſinnes,
78 Through the tender mercy of our God, whereby the day ſpring from an high hath viſited vs.
79 (*To giue light to them that ſit in darkeneſſe, and in the ſhadow of death, to guide our feete into the way of peace.) Eſay 9.c matth. 4.c
80 And the childe grew, and waxed ſtrong in ſpirit, and was in the wildernes till the day came of his ſhewing vnto the Iſraelites.

¶ The Notes.

[a] Zacharias was a Prieſt, and walked in all the precepts and commandements of God without blame, and yet hee had a wife. Therefore wiues doe not let, but that we may both pleaſe and ſerue God in this our miniſtery.

[b] Sith that the children may be filled with the holy Ghoſt euen in their mothers wombe, who can forbid them to be baptized? For S Peter ſaith, Who can forbid theſe folke to be baptized with water, ſith they haue receiued the holy Ghoſt aſwell as we, Actes 10. Againe Paul ſaith, He that hath not the Spirit of Chriſt, is not his But the children are Chriſts: they then haue the Spirit of Chriſt, and ſo ought to be baptized.

[c] Chriſt could not haue bin the fruit of the Virgins wombe,

if he had not taken the substance of his body of her substance, and that by the mighty operation of the holy Ghost.

[d] Though the blessed Virgin was that chosen vessel of God appointed afore the foundations of the world were laid, for to bring foorth the Sauiour of mankinde, and therefore was replenished with all heauenly grace, yet notwithstanding doeth she acknowledge Christ to be her Sauiour.

The ij. Chapter.

The taxing of the world by Augustus Cesar.

A AND it came to passe in those dayes, that there went a commandement from Augustus Cesar, that all the world should be tared.

2 (And this first taxing was made when Cyrenius was Lieutenant of Syria.)

3 And all went to be tared, euery man into his owne citie.

4 And Ioseph went vp from Galilee, out of the citie Nazareth into Iurie, vnto * the citie of Dauid, which is called Bethlehem (because he was of the house and linage of Dauid.) 1.Reg.20.b

5 To bee tared with Mary his spoused wife, being great with childe.

6 And so it was, that while they were there: the dayes were accomplished that she should be deliuered.

B 7 And she brought forth her first begotten sonne, and swadled him, and laid him in a manger, because there was no roome for them in the Inne.

8 There were in the same countrey shepherds abiding in the field, keeping watch ouer their flockes by night.

9 And loe, the Angel of the Lord stood hard by them, and the glory of the Lord shone round about them, and they were sore afraid.

10 And the Angel said vnto them, Be not afraid: for behold, I bring you good tidings of great ioy, that shall be to all the people.

11 For vnto you is borne this day, in the city of Dauid a Sauiour, which is Christ the Lord.

12 And take this for a signe, Yee shall finde the childe swadled, laid in a manger.

13 And suddenly there was with the Angel a multitude of heauenly souldiers, praysing God, and saying,

C 14 Glory to God in the highest, and peace on the earth, and among men good will. *The Gospel on New yeeres day.*

15 And it came to passe, assoone as ỳ Angels were gone away from them into heauen, the men the shepherds said one

one to another, Let vs goe now euen vnto Bethlehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 And they came with haste, and found Mary and Joseph, and the babe laid in a manger.

17 And when they had seene it, they published abroad the saying, which was told them of this childe.

18 And all they that heard it, wondred at those things which were told them of the shepheards.

19 But Mary kept all those sayings, and pondred them in her heart.

20 And the shepheards returned, glorifying and praysing God for all the things that they had heard and seene, euen as it was told vnto them.

21 And when the * eight day was come, that the childe should bee [a] circumcised, his name was called Jesus, * which was so named of the Angel, before he was conceiued in the wombe.

D
The Gospel on the Purification of S. Mary the virgin.

22 * And when the dayes of her purification after the Law of Moses were accomplished, they brought him to Hierusalem, to present him to the Lord,

23 (As it is written in the Law of the Lord, * Euery man childe that first openeth the wombe, shall be called holy to the Lord,

24 And to offer, as it is said in the Law of the Lord, a payre of Turtle doues, or two yong Pigeons.)

25 And behold, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, looking for the consolation of Israel: and the holy Ghost was vpon him.

26 And a reuelation was giuen him of the holy Ghost, not to see death, before he had seene the Lords Christ.

27 And hee came by inspiration into the Temple: and when the parents brought in the childe Jesus, to doe for him after the custome of the * Law.

28 Then tooke hee him vp in his armes, and praysed God, and sayd,

29 Lord, now lettest thou thy seruant depart in peace, according to thy promise.

30 For mine eyes haue seene thy saluation:

31 Which thou hast prepared before the face of all people:

32 A light to be reuealed to the Gentiles, and the glory of thy people Israel.

33 And his father and his mother marueiled at those things which were spoken of him.

Gen. 17. b
Matth. 1. c
luke 1. c
1. reg 2. d
Leuit. 12. c
exod. 13. c
num. 8 g

Leuit. 20. d
E

34 And Simeon blessed them, and said vnto Mary his mother, Behold, this childe is set to bee the fall and ryssing againe of many in Israel, and for a signe which is spoken against.

F 35 (And moreouer the sword shal pearce thy soule) that the thoughts of many hearts may be opened.

36 And there was a Prophetesse, one Anna, the daughter of Phanuel, of the tribe of Aser: which was of a great age, and had liued with an husband seuen yeeres from her virginity.

37 And shee had beene a widow about fourescore and foure yeeres, which departed not from the temple, but serued God with fastings and prayers night and day.

38 And shee comming at the same instant vpon them likewise, gaue thankes vnto the Lord, and spake of him to all them that looked for redemption in Hierusalem.

39 And when they had performed all things according to the Law of the Lord, they returned into Galilee to their owne city Nazareth.

1.Reg 2.d 40 * And the childe grew, and waxed strong in spirit, and was filled with wisedome, and the grace of God was vpon him.

41 Now his parents went to Hierusalem euery yeere,

Exod.12.c * at the feast of the Passeouer.

leuit.23.a 42 And when he was twelue yeeres old, they ascended

G vp to Hierusalem, after the custome of the feast day.

43 And when they had fulfilled the dayes, as they returned home, the childe Jesus abode still in Hierusalem, and Joseph and his mother knew not of it.

44 But they supposing him to haue beene in the company, came a dayes iourney, and sought him among their kinsefolke and acquaintance.

45 And when they found him not, they returned backe againe to Hierusalem, seeking him.

46 And it came to passe, that after three dayes, they found him in the temple, sitting in the middest of the doctors, hearing them, and posing them.

Matth.7.d 47 * And all that heard him, were astonied at his vnderstanding and answeres.

marke 2.b 48 And when they saw him, they were amazed: and his mother said vnto him, Sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorrowing.

H 49 And he sayd vnto them, How is it that yee sought me? Wist you not that I must goe about my Fathers businesse?

50 And

50 And *they vnderstood not that saying which hee spake vnto them. Luke 9.c and 23.f

51 And he went downe with them, and came to Nazareth, and was obedient vnto them: but his mother kept all these sayings in her heart.

52 And Iesus increased in wisedome and stature, and in fauour with God and man.

¶ The Notes.

[a] Christ was subiect to the Law, and in all things obeyed the Law, that so he should deliuer vs from the tyranny and curse of the Law, and also thereby to giue vs an example, that wee (though we be made free by him from the curse thereof) ought to be obedient vnto all ordinances and Lawes.

The iij. Chapter.

1 *The preaching of Iohn.* 13 *The age and genealogie of Christ.*

NOw in the fifteenth yeere of the reigne of Tiberius Cesar, Pontius Pilate being Lieutenant of Iurie, and *Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, and of the Region of the Trachonites, and Lysanias the Tetrarch of Abilene, A Luke 22.f

2 When Annas and Caiaphas were the high Priests, the word of the Lord came vnto Iohn the sonne of Zacharias in the wilderneſſe.

3 And hee came into all the coasts about Iordan, preaching the Baptisme of repentance for the remission of sinnes;

4 As it is written in the booke of the words of Esayas the Prophet, saying, *The voice of a cryer in ỳ wildernes, Prepare ye the way of the Lord, make his paths straight. Esay 40.a

5 Euery valley shalbe filled, and euery mountaine and hill shalbe brought low, and things that be crooked, shalbe made straight, and the rough wayes shalbe made plaine.

6 And all flesh shall see the saluation of God.

7 Then said he to the people that were come forth to bee baptized of him, *O generation of Vipers, who hath forewarned you to flee from the wrath to come? B Matth. 3.b]

8 Bring forth therefore due fruits of repentance, and begin not to say within your selues, We haue Abraham to our father: for I say vnto you, That God is able of these stones to raise vp children vnto Abraham.

9 Now also is the axe layd vnto the root of the trees: *Euery tree therefore which bringeth not forth good fruit, is hewen downe, and cast into the fire. Matth. 4.b

10 And the people asked him, saying, What shall wee doe then?

11 Hee answereth and saith vnto them, Hee that hath two coates, let him part with him that hath none, and hee that hath meat, let him doe likewise.

12 Then came Publicanes also to be baptized, and said vnto him, Master, what should we doe?

Actes 2.f marke 2.b 13 And he said vnto them, * Require no more then that which is appointed vnto you.

C 14 The souldiers likewise demaunded of him, saying, And what shall we doe? And he said vnto them, Doe violence to no man, neither accuse any falsely, and be content with your wages.

15 As the people waited, and all men mused in their hearts of John, whether he were very Christ:

Matth. 3.b marke 1.a iohn 1.d 16 John answered, saying vnto them all, * Indeed I baptize you with water, but one stronger then I commeth, whose shooes latchet I am not worthy to vnloose, hee shall baptize you with the holy Ghost, and with fire.

Matth. 3.b 17 * Which hath his fan in his hand, and will throughly purge his flooze, and will gather the wheat into his barne: but the chaffe will he burne vp with fire vnquenchable.

18 And many other things in his exhortation preached he vnto the people.

Matth. 14.a marke 6.c 19 * Then Herod the Tetrarch, when he was rebuked of him for Herodias his brother Philips wife, and for all the euils which Herod did,

20 Added this aboue all, and shut vp John in prison.

D 21 Now it came to passe as all the people were baptized, and * when Jesus was baptized, and did pray, that the heauen was opened:

Matth. 3.b marke 1.b iohn 1.c 22 And the holy Ghost came downe in a bodily shape like a Doue vpon him, and a voyce came from heauen, which said, * Thou art my beloued Sonne, in thee I am well pleased.

Esay 42.b

23 And Jesus himselfe began to be about thirtie yeeres of age, * being (as he was supposed) the sonne of Joseph, which was the sonne of Heli,

Matth. 13.g marke 4.a Luke 2.c iohn 6.c 24 Which was the sonne of Matthat, which was the sonne of Leui, which was the sonne of Melchi, which was the sonne of Janna, which was the sonne of Joseph,

25 Which was the sonne of Mattathias, which was the sonne of Amos, which was the sonne of Naum, which was the sonne of Hesli, which was the sonne of Nagge,

26 Which was the sonne of Maath, which was the sonne of Mattathias, which was the sonne of Semei, which was the sonne of Joseph, which was the sonne of Juda,

27 Which was the son of Joanna, which was the sonne of

of Rhesa, which was the sonne of Zorobabel, which was the sonne of Salathiel, which was the sonne of Neri,
28 Which was the sonne of Melchi, which was the E
sonne of Addi, which was the sonne of Cosam, which was the sonne of Elmodam, which was the sonne of Er,
29 Which was the sonne of Jose, which was the sonne of Eliezar, which was the sonne of Jorim, which was the sonne of Matthat, which was the sonne of Leui,
30 Which was the sonne of Simeon, which was the sonne of Juda, which was the sonne of Joseph, which was the sonne of Jonan, which was the sonne of Eliacim,
31 Which was the sonne of Melcha, which was the sonne of Menam, which was the son of Matthatha, which was the sonne of Nathan, which was the sonne of Dauid,
32 Which was the sonne of Jesse, which was the sonne of Obed, which was the sonne of Boos, which was the sonne of Salmon, which was the sonne of Naasson,
33 Which was the sonne of Aminadab, which was the F
sonne of Aram, which was the sonne of Esrom, which was the sonne of Phares, which was the sonne of Juda,
34 Which was the sonne of Jacob, which was the son of Isahac, which was the sonne of Abraham, which was the sonne of Thara, which was the sonne of Nachor,
35 Which was the sonne of Saruch, which was the sonne of Ragau, which was the sonne of Phaleg, which was the sonne of Heber, which was the sonne of Sala,
36 Which was the sonne of Arphaxad, which was the sonne of Sem, which was the son of Noe, which was the sonne of Lamech,
37 Which was the son of Mathusala, which was the sonne of Enoch, which was the sonne of Jared, which was the sonne of Maleleel, which was the sonne of Cainan,
38 Which was the sonne of Henos, which was the son of Seth, which was the sonne of Adam, which was the sonne of God.

¶ The Notes.

[a] By these that come to Iohn, wee learne to bee content with our stipend and salaries, in what office soeuer wee bee, and that whatsoeuer we take besides, it is bribery. And also here we be taught where to learne our duetie, that is, of Gods word.

The iiij. Chapter.

1 *The temptation and fasting of Christ.* 14 *The deuils confesse Christ, and are of him reproued.*

IEsus being full of the holy Ghost, returned from Jor- A
dan, * and was led by the same spirit into the wildernes, Matth. 4. a
2 Being forty dayes tempted of the deuil, and in those marke 1. b

dayes did hee eate nothing, and when they were ended, hee afterward hungred.

3 And the deuil said vnto him, If thou bee the Sonne of God, command this stone that it be made bread.

Deut. 8. a matth. 4. a 4 And Jesus answered him, saying, It is written, *that man shal not liue by bread only, but by euery word of God.

5 And when the deuill had taken him vp into an high mountaine, he shewed him all the kingdomes of the world in a moment of time.

6 And the deuill said vnto him, All this power will I giue thee euery whit, and the glory of them, for that is deliuered vnto me, and to whomsoeuer I will, I giue it.

B 7 If thou therefore wilt worship me, it shalbe all thine.

8 Jesus answering, said vnto him, Get thee hence behinde me Satan: for it is written, * Thou shalt worship the Lord thy God, and him onely shalt thou serue.

Deut. 6. c and 10 d matth. 4. b

9 And hee caried him to Hierusalem, and set him on a pinacle of the Temple, and said vnto him, If thou bee the Sonne of God, cast thy selfe downe from hence.

[Psal. 19. b 10 For it is written, that *hee shall giue his Angels charge ouer thee, to keepe thee,

11 And in their hands they shall beare thee vp, that thou dash not thy foot at any time against a stone.

12 And Jesus answering, sayd vnto him, It is sayd, * Thou shalt not tempt the Lord thy God.

. Deut. 6. c matth. 4. b

13 And when the deuill had ended all the temptation, he departed from him [a] for a season.

C 14 And Jesus returned by the power of the Spirit, into Galilee, and there went a fame of him throughout all the region round about.

15 And hee taught in their Synagogues, being glorified of all men.

Matth. 13. g marke 6. a 2. Esdr. 8. b

16 *And he came to Nazareth where hee was nourished, and as his custome was, hee went into the Synagogue on the Sabboth day, and *stood vp for to reade.

17 And there was deliuered vnto him a booke of the Prophet Esayas, and when he opened the booke, he found the place where it was written:

[Esay 61. a

18 *The Spirit of ỹ Lord is vpon me, because he hath anointed me to preach the Gospel to the poore, he hath sent mee to heale the broken hearted, to preach deliuerance to the captiue, and recouering of sight to the blinde, freely to set at liberty them that are bruised,

19 And to preach the acceptable yeere of the Lord.

20 And when hee had closed the booke, and giuen it againe to the minister, hee sate downe, and the eyes of all them

them that were in the Synagogue, were fastened on him.
21 And hee began to say vnto them, This day is this Scripture fulfilled in your eares. D
22 And all bare him witnesse, * and wondred at the gracious words which proceeded out of his mouth. And they said, Is not this Iosephs sonne? Matth. 7.g marke 1.c luke 2.c
23 And he said vnto them, Ye will verely say vnto mee this prouerbe, Physician heale thy selfe: Whatsoeuer wee haue heard done in Capernaum, doe the same heere likewise in thine owne country.
24 And he said, Verely I say vnto you, * No Prophet is accepted in his owne country. Matth. 13.a marke 6.a
25 But I tell you of a trueth, * many widowes were in Israel in the dayes of Elias, when the heauen was shut three yeeres and sixe moneth, when great famishment was throughout all the land: 3. Reg. 17.b
26 And vnto none of them was Elias sent, saue vnto Sarepta a city of Sidon, vnto a woman that was a widow.
27 * And many lepers were in Israel in the time of Eliseus the Prophet, and none of them was cleansed, sauing Naaman the Syrian. 4. Reg. 5.a
28 And all they in the Synagogue, when they heard these things, were filled with wrath, E
28 And rose vp and thrust him out of the city, and led him euen vnto the || top of the hill, (whereon their citie was built) that they might cast him downe headlong. || The Greeke readeth, brow of the hill.
30 And hee passing thorow the midst of them, went his way,
31 And came downe to Capernaum a city of Galilee, and there taught them on the Sabboth dayes.
32 * And they were astonied at his doctrine: for his preaching was with power. Matth. 7.d and 13.g
33 * And in the Synagogue there was a man which had a spirit of a foule deuill, and cried out with a lowd voyce, Marke 1.d
34 Saying, Let vs alone, what haue wee to doe with thee, thou Iesus of Nazareth? Art thou come to destroy vs? I know who thou art, euen the Holy one of God.
35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. And when the deuil had thrown him in the middest, he came out of him, and hurt him not. F
36 And feare came on them all, and they spake among themselues, saying, What manner of saying is this? For with authoritie and power hee commandeth the foule spirits, and they come out.
37 And the fame of him went out into euery place of the countrey round about.

38 And

38 And when he was risen out of the Synagogue, hee
Matth. 8. b entred into * Simons house, and Simons wives mother
marke 1. c was taken with a great feuer, and they made intercession
to him for her.

39 And he stood ouer her, and rebuked the feuer, and it
left her. And immediatly she rose & ministred vnto them.

40 When the sun was downe, all they that had any sicke
with diuers diseases, brought them vnto him: and when he
laid his hands on euery one of them, hee healed them.

Marke. 1. f 41 * And deuils also came out of many, crying, and say-
ing, Thou art that Christ the Sonne of God. And he re-
buking them, suffered them not to speake: for they knew
that he was Christ.

G 42 And when it was day, he departed, and went into a
desert place, and the people sought him, and came to him,
and kept him, that he should not depart from them.

43 And he said vnto them, I must preach the kingdome
of God to other cities also: for therefore am I sent.

44 And hee was preaching in the Synagogues of Ga-
lilee.

¶ The Notes.

[a] If at any time we ouercome Satan through the grace gi-
uen vs of God, let vs not therefore be proud, or thinke that wee
are without perill, but rather let vs bee circumspect and warie:
for Satan wil come vpon vs againe, as he did vpon Christ, whom
(after hee had beene ouercome by him) hee tempted many
wayes by his limmes.

The v Chapter.

3 Christ teacheth out of the ship. 36 New and old agree not.

A IT came to passe, that when the people pressed vpon him
The Gospel on the 5. Sunday after Trinity. to heare the word of God, hee was standing by the lake
of Genezareth.

Matth. 4. c 2 * And he saw two ships standing by the lake side, but
the fishermen were gone out of them, and were washing
their nets.

3 And when he was entred into one of the ships which
pertained to Simon, he prayed him that hee would thrust
out a little from the land: and hee sate downe and taught
the people out of the ship.

4 When hee had left speaking, hee said vnto Simon,
Launch out into the deepe, and let slip your nets to catch.

5 And Simon answering, said vnto him, Master, wee
haue laboured all night, and haue taken nothing: neuer-
theless, at thy commandement I will loose forth the net.

6 And when they had thus done, they inclosed a great
multitude of fishes, but their net brake.

7 And

7 And they beckened vnto their partners, which were B
in the other shippe, that they should come and helpe them. And they came and filled both the ships, that they sunke
againe

8 When Simon Peter saw this, hee fell downe at Iesus knees, saying, [a] Goe out from me, for I am a sinfull man, O Lord.

9 For hee was vtterly astonied, and all that were with him, at the taking of the fishes which they had caught together.

10 And so was also Iames and Iohn the sonnes of Zebedee, which were partners with Simon. And Iesus said vnto Simon, Feare not, from henceforth thou shalt catch men.

11 And when they had brought vp their boates to the shore, they forsooke all, and followed him.

12 And it came to passe that when he was in a certaine citie, behold, there was a man full of leprosie: and when hee had spied Iesus, he fell flat on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 And when hee had stretched forth his hand, hee touched him, saying, I will, be thou cleane. And immediatly the leprosie departed from him.

14 And he charged him to tell no man: but goe, saith he, C
* and shew thy selfe to the Priest, & offer for thy cleansing, Leuit. 14. c
according as Moses commanded for a witnes vnto them.

15 But so much the more went there a fame abroad of him, and much people came together to heare, and to bee healed of him from their infirmities.

16 And hee kept himselfe apart in the wildernesse, and prayed.

17 And it came to passe on a certaine day as hee was teaching, that there were Pharises and doctours of the Law sitting by, which were come out of all the townes of Galilee, and Iury, and Hierusalem: and the power of the Lord was present to heale them.

18 * And behold, men brought in a bed a man which Matth. 9. a
was taken with a palsie: and they sought meanes to bring marke 2. a
him in, and to lay him before him.

19 And when they could not finde on what side they might bring him in because of the preasse, they went vpon the top of the house, and let him downe through the tyling with his couch into the midst before Iesus.

20 When hee saw their faith, hee said vnto him, Man, thy sinnes are forgiuen thee.

21 And the Scribes and Pharises began to thinke, D
saying,

saying, What fellow is this that speaketh blasphemies?
Marke 2.c * Who can forgiue sinnes but God onely?
22 But when Jesus perceiued their thoughts, he answering, said vnto them, What || thinke ye in your hearts?
|| Or, reason.
23 * Whether is it easier to say, Thy sinnes be forgiuen thee: or to say, Rise vp and walke?
Esay 43.d and 44.d
24 * But that yee may know that the Sonne of man hath power to forgiue sinnes on earth, (hee said vnto the sicke of the palsie) I say vnto thee, Arise, and when thou hast taken vp thy couch, goe vnto thy house.
Matth. 9.a marke 2.c actes 5.b
25 * And immediatly he rose vp before them, and when he had taken vp his couch whereon hee lay, hee departed to his owne house, glorifying God.
26 And they were all amazed, and they gaue the glory vnto God, and were filled with feare, saying, Doubtlesse, we haue seene strange things to day.
Matth. 9.b marke 2.a
27 * And after these things hee went forth, and saw a Publicane named Leui, sitting at the receipt of Custome: and he said vnto him, Follow mee.
C 28 And when he had left all, he rose vp, & followed him.
29 And Leui made him a great feast in his own house, and there was a great company of Publicanes, and of other that sate at meat with them.
Matth. 9.a marke 2.b luke 7.c and 15.a
30 * But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why doe ye eat and drinke with Publicanes and sinners?
31 And Jesus answering, said vnto them, They that are whole, need not a Physician, but they that are sicke.
32 I came not to call the righteous, but sinners to repentance.
33 And they said vnto him, Why doe the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees: but thine eat and drinke?
Matth. 9.b marke 2.c
34 He said vnto them, * Can yee make the children of the wedding chamber fast, while the bridegrome is with them?
F 35 But the dayes will come, when the bridegrome shall bee taken away from them: then shall they fast in those dayes.
36 He spake also vnto them a similitude, No man putteth a piece of a new garment into an old vesture: for then the new renteth the old, and the piece that was taken out of the new, agreeth not with the old.
37 And no man powreth new wine into old vessels, for if hee doe, the new wine will burst the vessels, and runne out it selfe, and the vessels shall perish.
38 But

38 But new wine must bee put into new vessels: and both are preserued.

39 No man also hauing drunke old wine, will straightway haue new: for he saith, The old is better.

¶ The Notes.

[a] They which either of simplicity, or of superstition, or of ignorance doe thinke themselues vnworthy of Gods grace, and flee from Christ, seeking comfort any other where besides, are like vnto Peter: and also they that make of Christ an Idole, or an earthly tyrant, which would receiue no man mercifully vnto him.

The vj. Chapter.

1 *The disciples plucke the eares of corne on the Sabboth.* 47 *With what fruit the word of God is to be heard.*

AND * it came to passe on the second Sabboth after the first, that hee went through the corne fields, and his disciples plucked the eares of corne, and did eate, rubbing them in their hands. A Matth.12.a marke 2.c

2 And certaine of the Pharisees said vnto them, Why doe ye that which is not lawfull to doe on the Sabboth dayes?

3 And Iesus answering them, said, * Haue ye not read so much as this that Dauid did, when he himselfe was an hungred, and they that were with him, 1.Reg.21.a

4 How hee went into the house of God, and did take and eate the Shew * bread, and gaue also to them that were with him, * which is not lawfull to eate, but for the Priests onely? 1.Reg.21.a Exod.25.c

5 And he sayd vnto them, that the Sonne of man is Lord also of the Sabboth day.

6 * And it came to passe also on another Sabboth, that hee entred into the Synagogue, and taught: and there was a man whose right hand was dried vp. Matth.12.b marke 3.a

7 And the Scribes and Pharisees watched him, whether hee would heale on the Sabboth day, that they might finde how to accuse him. B

8 But hee knew their thoughts, and sayd to the man which had the withered hand, Rise vp, and stand forth in the midst. And he arose and stood forth.

9 Then said Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabboth dayes to doe good, or to doe euill? to saue ones life, or to destroy it?

10 And when hee had beheld them all in compasse, hee said vnto the man, Stretch forth thy hand. And he did so, * and his hand was restored againe, as whole as the other. 3.Reg.13.b matth.12.b marke 3.a

11 And

11 And they were filled with madneſſe, and commu
together among themſelues, what they might do to Je
Matth. 14 c 12 And it came to paſſe in thoſe dayes, * that hee we
out into a mountaine to pray, & continued all night the
in prayer vnto God.
Matth. 10.a 13 And when it was day, hee called his diſciples, * a
marke 3.b of them he choſe twelue, whom alſo he called Apoſtles.
℣ 14 Simon (whom he alſo named Peter) and Andr
his brother, James, and Iohn, Philip, & Bartholome
15 Matthew, and Thomas, James the ſonne of Alp
us, and Simon which is called Zelotes:
16 And Iudas Iames brother, and Iudas Iſcario
which alſo was the traitour.
17 And when hee came downe with them, hee ſtood
Matth. 4.d the plaine field, and the company of his diſciples, * and
marke 3.d great multitude of people out of all Iurie, and Hieru
Matth 4.d lem, and from the ſea coaſt * of Tyre and Sidon, whi
iohn 6.a came to heare him, and to be healed of their diſeaſes:
18 And they that were vexed with foule ſpirits: a
they were healed.
19 And all the people preſſed to touch him: for ther
went vertue out of him, and healed them all.
20 And when he had lifted vp his eyes vpon his Diſci
Matth. 5.a ples, he ſaid, * Bleſſed bee ye poore: for yours is the kin
dome of God.
℣ 21 Bleſſed are ye that hunger now: for ye ſhalbe ſatis
fied. Bleſſed are ye that weepe now: for ye ſhall laugh.
22 Bleſſed are yee when men ſhall hate you, and when
they ſhall ſeparate you from their company, and ſhall rail
on you, and put out your names as euill, for the Sonne of
mans ſake.
23 Reioyce ye in that day, and leape yee for ioy: for be
hold, your reward is great in heauen: for in like manner
did their fathers vnto the Prophets.
Amos 6.a 24 * But woe vnto you that are [a] rich: for you haue
your conſolation.
25 Woe vnto you that are full: for ye ſhal hunger. Woe
vnto you that now laugh: for ye ſhall mourne and waile.
26 Woe vnto you when men ſhall praiſe you: for ſo did
their fathers to the falſe prophets.
27 But I ſay vnto you which heare: Loue your ene
mies: doe good to them that hate you:
℣ 28 Bleſſe them that curſe you, and pray for them which
wrongfully trouble you:
29 And vnto him that ſmiteth thee on the one cheeke,
Matth. 5.f offer alſo the other: * and him that taketh away thy cloake,
forbid

forbid not to take thy coate also.

30 Giue to euery man that asketh of thee, and of him that taketh away thy goods, aske them not againe.

31 * And as yee would that men should doe vnto you, doe ye also to them likewise. Matth. 7. b ecclu. 31. b

32 * For if ye loue them which loue you, what thanke haue ye? for sinners also loue their louers. tob. 4. a Matth. 5. g

33 And if ye doe good for them which doe good for you, what thanke haue ye? for sinners also doe euen the same.

34 And if ye lend to them, of whom ye hope to receiue, what thanke haue ye? for sinners also lend to sinners, to receiue such like againe.

35 But loue yee your enemies, and doe good, and lend, looking for nothing againe, and your reward shalbe great, and yee shall be the children of the Highest: for he is kinde vnto the vnkinde, and to the euill. F

36 Bee yee therefore mercifull, as your Father also is mercifull. *The Gospel on the 4. Sunday after Trinitie.*

37 * Iudge not, and yee shall not be iudged at all: condemne not, and ye shall not be condemned at all: forgiue, and ye shall be forgiuen. Matth. 7. a prou. 11. d

38 * Giue, and it shalbe giuen vnto you, good measure, pressed downe, shaken together, and running ouer, shall men giue into your bosome: * for with the same measure that ye mete withall, it shall be measured to you againe. Matth. 7. a Marke 4. c

39 And he put forth a similitude vnto them, * Can the blinde leade the blinde? Shall they not both fall into the ditch? Matth. 15. b

40 * The disciple is not aboue his master: but whosoeuer will be a perfect disciple, shall be as his master is. Matth. 10. d

41 * And why seest thou the mote that is in thy brothers eye, but considerest not ỳ beame which is in thine own eye? Matth. 7. a

42 Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye: when thou thy selfe seest not the beame that is in thine owne eye? Thou hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye. G

43 * For it is not a good tree that bringeth forth euill fruit, neither is that an euill tree that bringeth forth good fruit. Matth. 7. c

44 * For euery tree is known by his owne fruit: * for of thornes doe not men gather figs: nor of a bramble bush gather they grapes. Matth. 12. c Matth. 7. d

45 A good man out of the good treasure of his heart bringeth forth that which is good: & an euill man out of the

euill

euill treasure of his heart bringeth foorth that which is euill: * For of the abundance of the heart his mouth speaketh.

Psal. 45.a
Matth. 7.d
iames 1.d

46 *Why call ye me Lord, Lord, & do not as I bid you?

47 Whosoeuer commeth to mee, and heareth my sayings, and doeth the same, I will shew you to whom he is like:

48 Hee is like a man which built an house, and digged deepe, and laid the foundation on the rocke. And when the waters arose, the floods beat vehemently vpon that house, and could not moone it, for it was grounded vpon ỹ rocke.

49 But hee that heareth and doeth not, is like a man that without foundation built an house vpon the earth, against which the floods did beate vehemently, and it fell immediatly, and the fall of that house was great.

¶ The Notes.

[a] Heere he speaketh of vngodly rich men, which haue all their comfort and trust in their riches. For riches of themselues are the good creatures of God, and his blessings, if we vse them according to his blessed will.

The vij. Chapter.

2 *He healeth the captaines seruant.* 6 *The faith of the Centurion.*
37 *The woman washeth his feete with her teares.*

A

WHen he had ended all his sayings in the audience of the people, * he entred into Capernaum.

Matth. 8.a
iohn 4.f

2 And a certaine Centurions seruant, which was deare vnto him, being sicke, was in perill of death.

3 And when hee heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that he would come and heale his seruant.

4 And when they came to Iesus, they besought him instantly, saying, Hee is worthy that thou shouldest do this for him:

5 For he loueth our nation, and hath built vs a Synagogue.

6 Then Iesus went with them: and when hee was now not farre from the house, the Centurion sent friends to him, saying vnto him, * Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe.

Matth. 8.a

B

7 Wherefore I thought not my selfe worthy to come vnto thee: but say thou the [a] word, and my seruant shall be whole.

8 For I also am a man set vnder power, hauing vnder me souldiers, and I say to one, Goe, and he goeth: and to another,

mother, Come, and he commeth: and to my seruant, Doe this, and he doeth it.

9 When Iesus heard these things, hee marueiled at him, and turned him about, and sayd to the people that followed him, I say vnto you, I haue not found so great faith, no not in Israel.

10 And they that were sent, when they were returned home, found the seruant whole that had beene sicke.

11 And it came to passe the day after, that he went into a citie called Naim, and many of his disciples went with him, and much people. *The Gospel on the 14. Sunday after Trinitie.*

12 When he came nigh to the gate of the citie, behold, there was a dead man carried out, which was the only sonne of his mother, and shee was a widow, and much people of the citie was with her.

13 And when the Lord saw her, hee had compassion on her, and said vnto her, Weepe not.

14 And when he was come nigh, he touched the beere, C and they that bare him stood still.) And he said, Young man, I say vnto thee, Arise.

15 And he that was dead, sate vp, and began to speake: and he deliuered him to his mother. 3. Reg. 17. b

16 And there came a feare on them all, and they gaue glory vnto God, saying, That a great Prophet is risen vp among vs, and verily God hath visited his people. 4. reg 4. f actes 9 c iohn 4. c

17 And this rumour of him went forth throughout all Iury, & throughout all the regions which lie round about.

18 And the disciples of John shewed him all these things.

19 * And John, when hee had called to him two of his disciples, he sent them to Iesus, saying, Art thou he that commeth, or looke we for another? Matth. 11. a

20 When the men were come vnto him, they said, John Baptist hath sent vs vnto thee, saying, Art thou hee that commeth, or looke we for another?

21 And in that same houre he cured many of their infirmities, and plagues, and of euill spirits, and vnto many that were blinde, he gaue sight. D

22 Then Iesus answered, & said vnto them, Goe your way, and bring word againe to John what things ye haue seene and heard, how that the * blinde see againe, the halt go, the lepers are cleansed, the deafe heare, the dead rise, to the poore is the Gospel preached. Esay 33. a and 41. c

23 And happy is hee whosoeuer shall not bee offended at me.

24 * And when the messengers of John were departed, Matth. 11 c

hee beganne to speake vnto the people concerning Iohn, What went ye out into the wildernesse for to see? A reede shaken with the winde?

25 But what went ye out for to see? A man clothed in soft rayment? Behold, they which are gorgeously apparelled, and liue delicately, are in Kings courts.

26 But what went ye forth to see? A Prophet? yea, I say vnto you, and more then a Prophet.

Malac. 3. a 27 This is he of whom it is written, * Behold, I send my messenger before thy face, which shall prepare thy way before thee.

E 28 For I say vnto you, Among womēs children is there not a greater Prophet then Iohn Baptist: neuertheless, he that is least in the kingdome of God, is greater then he.

29 And all the people that heard him, and all the Publicanes, being baptized with the baptisme of Iohn, iustified God.

30 But the Pharisees and Lawyers despised the counsell of God against themselues, being not baptized of him.

Matth. 11. c 31 And the Lord said, * Whereunto shall I liken the men of this generation? and to what thing are they like?

32 They are like vnto children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and ye haue not daunced: We haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came neither eating bread, nor drinking wine, and ye say he hath a deuill.

34 The Sonne of man is come eating, and drinking, and ye say, Behold, a gluttonous man and a wine-bibber, a friend of Publicanes and sinners.

F 35 And wisedome is iustified of all her children.

36 And one of the Pharisees desired him that he would eate with him. And hee went into the Pharisees house, and sate downe to meate.

37 And behold, a woman in that city, which was a sinner, when she knew that Iesus sate at meate in the Pharisees house, she brought an alabaster boxe of oyntment,

38 And stood at his feete behinde him wiping, and began to wash his feete with teares, & did wipe them cleane with the haires of her head, and all to kissed his feete, and anoynted them with the oyntment.

39 When the Pharisee which had bidden him saw it, he spake within himselfe, saying, If this man were a Prophet, he would surely know who, and what manner of woman this is that toucheth him: for she is a sinner.

40 And Iesus answering, said vnto him, Simon, I haue some

somewhat to say vnto thee. And he saith, Master, say on.
41 There was a certaine lender, which had two debters: the one ought fiue hundred pence, and the other fifty.
42 When they had nothing to pay, hee forgaue them both. Tell mee therefore, which of them will loue him most? G
43 Simon answered and sayd, I suppose that hee to whom he forgaue most. And he said vnto him, Thou hast truely iudged.
44 And hee turned to the woman, and sayd vnto Simon, Seest thou this woman? I entred into thine house, thou gauest me no water to my feete: but she hath washed my feete with teares, and wiped them with the haire of her head.
45 Thou gauest me no kisse: but this woman since the time I came in, hath not ceased to kisse my feete.
46 My head with oyle thou didst not anoynt: but this woman hath anoynted my feete with oyntment.
47 Wherefore I say vnto thee, Many sinnes are forgiuen her, for she loued much: to whom little is forgiuen, the same loueth little.
48 And he said vnto her, Thy sinnes are forgiuen thee.
49 And they that sate at meate with him, began to say within themselues, Who is this that forgiueth sins also? H
50 And he said to the woman, * Thy faith hath saued thee, goe in peace. Marke 5.a

¶ The Notes.

[a] We haue no neede of the corporall presence of Christ: for his word onely (with the working of his holy Spirit) can heale vs both in body and soule.

The viij. Chapter.

Christ and his Apostles goe from towne to towne, and preach. 5 The parable of the seede, 16 and of the candle.

AND it came to passe afterward, that he himselfe went throughout euery citie and village, preaching and shewing the glad tidings of the kingdome of God, and the twelue were with him. A
2 And also * certaine women which had beene healed of euill spirits & infirmities, Mary, which is called Magdalene, out of whom went seuen deuils, Luke 23.c
3 And Joanna the wife of Chuza Herods steward, and Susanna, and many other, which ministred vnto him of their substance.
4 And when much people were gathered together, & were come to him out of all cities, he spake by a similitude: *The Gospel on Sexagesima Sunday.*

Matth.13.b

5 * The sower went out to sow his seede: and as he sowed, some fell by the way side, and it was troden downe, and the fowles of the ayre deuoured it vp.

6 And some fell on stones, and assoone as it was sprung vp, it withered away, because it lacked moystnesse.

B

7 And some fell among thornes, || & the thornes sprang vp with it, and choked it.

|| Or rather thus. And some fell among thistles, and the thistles sprang vp with it, and choked it.

8 And some fell on good ground, and sprang vp, and bare fruit, an hundreth fold. And as he said these things, he cryed, He that hath eares to heare, let him heare.

Matth.13.d marke 4.a Esay 6.c

9 * And his disciples asked him, saying, What manner of similitude is this?

10 And he said vnto them, Vnto you it is giuen to know the secrets of the kingdome of God, but to other by parables, * that when they see they should not see, and when they heare they should not vnderstand.

Matth.13.d marke 4.a iohn 12.f actes 28.e rom.11.b

11 * The parable is this. The seede is the word of God.

12 Those that are besides the way, are they that heare, then commeth the deuill, and taketh away the word out of their hearts, lest they should beleeue, and be saued.

C

13 They on the stones are they, which when they heare, receiue the word with ioy: and these haue no rootes, which for a while beleeue, and in time of temptation goe away.

14 And that which fell among thornes, are they which when they haue heard, goe foorth, and are choked with cares, and riches, and voluptuous liuing, and bring foorth no fruit.

15 But that which fell on good ground, are they which with a pure and good heart heare the word, and keepe it, and bring forth fruit through patience.

Matth.8.b marke 4.b and 11.c

16 * No man when hee lighteth a candle, covereth it with a vessell, or putteth it vnder a bed: but setteth it on a candlesticke, that they that enter in, may see the light.

Matth.10.c marke 4.c luke 12.a

17 * For nothing is secret, that shall not be made manifest, neither any thing hid, that shall not bee knowen, and come to light.

Matth.13.b and 15.e marke 4.c luke 15.b

18 Take heede therefore how ye heare: for whosoeuer hath, to him shall be giuen, * and whosoeuer hath not, from him shall be taken, euen that same which he supposeth that he hath.

Matth.12.d and 25.c marke 3.c

19 * Then came to him his mother, and his brethren, and could not come at him for preasse.

20 And it was told him by certaine, which said, Thy mother and thy brethren stand without, willing to see thee.

D

21 He answered and said vnto them, My mother and

my brethren are these, which heare the word of God, and doe it.

22 * And it came to passe on a certaine day, that he went into a ship, and his disciples also, and hee said vnto them, Let vs goe ouer vnto the other side of the lake. And they launched foorth. Matth. 8.d marke 4.f

23 But as they sayled, hee fell asleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in ieopardy.

24 And they came to him, and awoke him, saying, Master, Master, we are lost. Then hee arose, and rebuked the winde, and the tempest of water: and they ceased, and it waxed calme.

25 And he sayd vnto them, Where is your faith? And they feared and wondered, saying one to another, Who is this? For he commandeth both the windes and water, and they obey him.

26 * And they sayled vnto the region of the Gadarenites, which is ouer against Galilee. Matth. 8.d marke 5.a

27 And when he went out to land, there met him out of the Citie a certaine man which had deuils long time, and ware no clothes, neither abode in any house, but in graues:

28 When hee saw Jesus, and had cryed aloud, he fell downe before him, and with a lowd voyce said, * What haue I to doe with thee, Jesus thou Sonne of God most Highest? I beseech thee torment me not. E Matth. 8 d marke 5. a

29 For hee commanded the foule spirit to come out of the man. For oftentimes he had caught him, and hee was bound with chaines, and kept with fetters, and hee brake the bands, and was carted of the fiend into the wildernesse.

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many deuils were entred into him.

31 And they besought him, that he would not cõmand them to goe out into the deepe.

32 And there was there an herde of many swine feeding on an hill, and they besought him that hee would suffer them to enter into them, and he suffered them.

33 Then went the deuils out of the man, and entred into the Swine, and the herd ran headlong with violence into the Lake, and were choaked.

34 When the herdmen saw what was done, they fled, and when they were departed, they told it in the citie, and in the villages.

35 Therefore they came out to see what was done, and F

came to Jesus, and found the man out of whom the deuils were departed, sitting at the feete of Jesus, clothed, and in his right minde: and they were afraid.

36 They also which saw it, told them by what meanes he that was possessed of the deuils was healed.

Matth 8.c marke 5.c

37 * Then the whole multitude of the countrey about the Gadarenites, besought him that he would depart from them, for they were taken with great feare: and hee gat him vp into a ship, and returned backe againe.

Marke 5.b

38 * Then the man out of whom the deuils were departed, besought him that he might bee with him, but Jesus sent him away, saying,

39 Goe home againe to thine house, and shew what * things soeuer God hath done for thee. And he went his way, and preached throughout all the city what things soeuer Jesus had done vnto him.

‖ Or, what great things God hath done vnto thee.

40 And it came to passe that when Jesus was come againe, the people receiued him: for they were all waiting for him.

Matth. 9 c marke 5.d

41 * And behold there came a man named Jairus, and he was a ruler of the Synagogue, and he fell downe at Jesus feete, praying him that he would come into his house:

G

42 For hee had but one daughter onely, vpon a twelue yeeres of age, and shee lay a dying. (But as hee went, the people thronged him.

Matth. 9.c marke 5.d

43 * And a woman hauing an issue of blood twelue yeeres, which had spent all her substance vpon Phisitians, neither could be holpen of any,

44 Came behinde him, and touched the hemme of his rayment, and immediatly her issue of blood stanched.

45 And Jesus said, Who is it that touched me? When euery man denied, Peter, and they that were with him, said, Master, the people thrust thee, and vexe thee, and sayest thou, Who touched me?

46 And Jesus said, Some body hath touched mee, for I perceiue that vertue is gone out of me.

47 When the woman saw that shee was not hid, shee came trembling, and fell at his feete, and told him before all the people, for what cause shee had touched him, and how she was healed immediatly.

Matth. 9 d marke 5.d

48 * And hee said vnto her, Daughter, be of good comfort: thy faith hath saued thee, goe in peace.)

H

49 While he yet spake, there commeth one from the ruler of the Synagogues house, saying to him, Thy daughter is dead, disease not the Master.

50 But when Jesus heard the word, he answered him, saying,

saying, * Feare not, beleeue onely, and shee shall bee made whole. Matth. 9.d marke 5.d

51 And when he came into the house, he suffred no man to goe in with him, saue Peter, and James, and John, and the father and the mother of the mayden.

52 Euery body wept and sorrowed for her, and he said, Weepe not, the damsell is not dead, * [a] but sleepeth. Iohn 11.b

53 And they laughed him to scorne, knowing that shee was dead.

54 And hee thrust them all out, and tooke her by the hand, and cryed, saying, Maide, arise.

55 And her spirit came againe, and shee arose straightway: and he commanded to giue her meate.

56 And her parents were astonied: but hee warned them that they should tell no man what was done.

¶ The Notes.

[a] All that are dead in Christ, they doe but sleepe: for it is easier for him to raise them from death, then for one man to awake another out of sleepe.

The ix. Chapter.

3 *The Apostles are sent to preach.* 57 *Of three that would follow Christ, but after diuers sorts.* 62 *Of looking backe.*

THen when hee had called the * twelue together, gaue them power and authority ouer all deuils, and to heale diseases. A Matth. 10.c marke 3.b and 6.b

2 And hee sent them to preach the kingdome of God, and to heale the sicke.

3 And he said vnto them, Take nothing to your iourney, neither rod, nor scrip, neither bread, neither money, neither haue two coates apiece.

4 * And whatsoeuer house yee enter into, there abide and thence depart. Matth. 10.b

5 * And whosoeuer will not receiue you, when yee goe out of that city, * shake off the very dust from your feete for a testimony against them. Matth. 10.c Marke 6.c

6 And they departed, and went through the townes preaching the Gospel, and healing euery where.

7 * And Herod the Tetrach heard of all that was done by him: and he doubted, because that it was said of some, that John was risen from death, B Matth. 14.a

8 And of some, that Elias had appeared: and of some, that one of the old Prophets was risen.

9 And Herod said, * John haue I beheaded, but who is this of whom I heare such things? And hee desired to see him. Matth. 14.a marke 6.c

10 And the Apostles when they returned, told him all that they had done. And hee tooke them, and went aside into a solitary place, nigh to the city called Bethsaida.

11 Which when the people knew, they followed him: and when he had received them, he spake vnto them of the Kingdome of God, and healed them that had neede to be healed.

12 And when the day began to weare away, then came the twelue, and said vnto him, Send the people away, that they may goe into the villages and fields round about, and lodge, and get meate: for we are heere in a place of wilderdesse.

13 But he said vnto them, Giue yee them to eate. And they said, We haue no more but fiue loaues and two fishes, except we should goe and buy meate for all this people.

C 14 And they were about fiue thousand men. And he said vnto his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and made them all to sit downe.

16 And when he had taken the fiue loaues, and the two fishes, and looked vp to heauen, he blessed them, and brake them, and gaue to the disciples to set before the people.

17 And they did all eate, and were satisfied. And there was taken vp of that which remained to them, twelue baskets full of broken meate.

18 And it came to passe, as hee was alone praying, his Disciples were with him, and hee asked them, saying,

Matth. 16. c
marke 8. c
* Whom say the people that I am?

19 * They answering, said, John the Baptist: some say,
Matth. 16. c
marke 8 c
Elias, and some say, that one of the old Prophets is risen.

20 He said vnto them, But whom say ye that I am?
Matth. 1. c
iohn 6. g
Peter answering, said, * Thou art that Christ of God.

21 And hee warned and commaunded them to tell no
D man that thing,

Matth. 16. c
marke 8. c
22 Saying, * that the Sonne of man must suffer many things, and bee reproued of the Elders, and of the high Priests, and Scribes, and be slaine, and rise the third day.

23 And he said to them all, If any man will come after me, let him denie himselfe, and take vp his crosse dayly, and follow me.

Matth. 16. a
iohn 6. d
luke 12 c
24 * For whosoeuer will saue his life, shall lose it: but whosoeuer shall lose his life for my sake, the same shall saue it.

Matth. 16. c
marke 8. d
luke 12. a
25 For what aduantageth it a man if he win the whole world, and lose himselfe, or run in danger of himselfe?

26 * For whosoeuer shall be ashamed of mee, and of my
wordes,

wordes, of him shall the Sonne of man be ashamed, when hee shall come in the glory of himselfe, and of his Father, and of the holy Angels.

27 I tell you of a trueth, * there be some standing here, which shall in no wise taste of death, till they see the kingdome of God. Matth 16.d marke 8.d

28 *And it came to passe about an eight dayes after these sayings, hee tooke Peter, and John, and James, and went vp into a mountaine to pray. E Matth. 17 a marke 9.a

29 And it came to passe as hee prayed, the fashion of his countenance was changed, and his garment shining very white.

30 And behold, there talked with him two men, which were Moses and Elias,

31 That appeared in glory, and spake of his departing which he should end at Jerusalem.

32 But Peter, and they that were with him, were heauie with sleepe, and when they awoke, they saw his glory, and the two men standing with him.

33 *And it came to passe, as they departed from him, Peter said vnto Jesus, Master, it is good being here for vs, and let vs make three tabernacles, one for thee, and one for Moses, and one for Elias, not knowing what hee sayd. Matth. 17.c marke 5.d

34 Whiles he thus spake, there came a cloud and ouershadowed them, and they feared when they were come into the cloude.

35 And there came a voyce out of the cloude, saying, *This is my deare Sonne, heare him. F 2. Pet. 1.d

36 And assoone as the voyce was past, Jesus was found alone, and they kept it close, and tolde no man in those dayes any of those things which they had seene. matth. 17 b marke 9.b luke 3 d

37 *And it came to passe, that on the next day, when they were come downe from the hill, much people met him. Matth. 17.a marke 9.c

38 And behold, a man of the company cryed out, saying, Master, I beseech thee behold my sonne, for hee is all that I haue.

39 And see, a spirit taketh him, and suddenly hee cryeth and teareth him that hee foameth againe: and with much paine departeth from him when he rendeth him.

40 *And I besought thy disciples to cast him out, and they could not. Matth. 17 b marke 9.c

41 Jesus answering, sayd, O faithlesse and peruerse nation, how long shall I be with you, and shall suffer you? bring thy sonne hither.

42 As hee was yet comming, * the fiend rent him, and tare

sare him: and Jesus rebuked the vncleane spirit, and healed the childe, and deliuered him againe to his father.

43 And they were all amazed at the Maiestie of God: Marke 1.d *but while they wondered euery one at all things which luke 4.d Iesus did, he said vnto his disciples,

Matth. 16.c 44 Let these things sinke downe into your eares: *for marke 8.d it will come to passe that the Sonne of man shall bee deliuered into the hands of men.

Luke 2.g 45 *But they wist not what that word meant, and it and 18.f was hid from them that they should not vnderstand it, and they feared to aske him of that saying.

Matth. 18.a 46 Then there arose a disputation among them *which marke 9.c of them should be the greatest.

47 When Jesus perceiued the thoughts of their heart, he tooke a childe, and set him hard by him,

48 And said vnto them, Whosoeuer shall receiue this childe in my Name, receiueth mee, and whosoeuer shall receiue mee, receiueth him that sent me: For he that is least among you all, the same shall be great.

H 49 And Iohn answering, said, Master, we saw one ca- Marke 9.c sting out deuils in thy Name, *and wee forbade him, be- luke 10.c cause he followed not thee with vs. Iohn 12.a

50 And Jesus said vnto him, *Forbid ye him not: for num. 11.g he that is not against vs, is with vs.

51 And it came to passe, when the time was come that hee should be receiued vp, he stedfastly set his face to goe to Jerusalem,

52 And sent messengers before his face, and they went and entred into a village of the Samaritanes, to make ready for him.

53 And they did not receiue him, because his face was as though he would goe to Jerusalem.

54 When his disciples James and Iohn saw this, they said, Lord, wilt thou that we command fire to come down 4.Reg.1.b from heauen, *and consume them, euen as Elias did?

55 Jesus turning about, [a] rebuked them, saying, Ye wote not what maner spirit ye are of.

I 56 For the Sonne of man is not come to destroy mens liues, but to saue them. And they went to another village.

57 And it came to passe, that as they went walking in the way, a certaine man said vnto him, I will follow thee Lord, whither soeuer thou goest.

Matth. 8.c 58 And Jesus said vnto him, *Foxes haue holes, and birds of the ayre haue nests: but the Sonne of man hath not where to lay his head.

59 And

59 And he said vnto another, Follow me: and the same said, Lord, suffer me first to goe and bury my father.

60 Iesus said vnto him, * Let the dead bury their dead, but goe thou and preach the kingdome of God. Leuit. 21.b 3.Reg. 19.d

61 And another said, Lord, I will follow thee: but let me first goe bid them farewell which are at my house.

62 Iesus said vnto him, No man hauing put his hand to the plough, and looking backe, is apt to the Kingdome of God.

¶ The Notes.

[a] God doeth patiently tary and looke for repentance at our hands. Therefore whosoeuer hath a zeale of God according to knowledge, and is indued with the holy Spirit, hee shall bee long suffering, and shall rather seeke to saue then to destroy.

The x Chapter.

Hee sendeth seuenty disciples to preach, giuing them charge how to behaue themselues.

AFter these things, the Lord appointed other seuenty also, and sent them two and two before his face, vnto euery city and place, whither he himselfe would come. A *The Gospel on S. Luke the Euangelists day.*

2 Therefore said he vnto them, * The haruest is great, but the labourers are few: pray yee therefore the Lord of the haruest, to || send forth labourers into his haruest. Matth. 9.d ||Or, thrust foorth.

3 Goe your wayes, * Behold, I send you foorth as lambes among wolues. Matth. 10.a

4 Beare no wallet, neither scrip, no shoes, and salute no man by the way. 4.Reg. 4.c

5 Into whatsoeuer house ye enter in, first say, * Peace be to this house. Matth. 10.a

6 And if the sonne of peace bee there, your peace shall rest vpon him: if not, it shall returne to you againe.

7 And in the same house tary still, eating and drinking such things as they haue: for the labourer is worthy of his reward. Goe not from house to house. B

8 And into whatsoeuer citie ye enter, and they receiue you, eate such things as are set before you.

9 And heale the sicke that are therein, & say vnto them, The kingdome of God is come nigh vpon you.

10 But into whatsoeuer city yee enter, and they receiue you not, goe your wayes into the streetes of the same, and say:

11 Euen the very dust of your city which cleaueth on vs, we doe wipe off against you: notwithstanding be ye sure of this, that the kingdome of God was come nigh vpon you.

12 I say vnto you, that it shall bee easier in that day for Sodome, then for that citie.

13 * Woe

Matth.11,c 13 *Woe to thee Chorazin, Woe vnto thee Bethsaida, for if the mighty workes had beene done in Tyre and Sidon, which haue beene done in you, they had a great while agoe repented, sitting in sackcloth and ashes.

℣ 14 Therefore it shall be easier for Tyre and Sidon at the Iudgement, then for you.

15 And thou Capernaum, which art exalted to heauen, shalt be brought downe to hell.

Matth.10.b iohn 13.c 16 *He that heareth you, heareth mee: and he that despiseth you, despiseth me: and he that despiseth mee, despiseth him that sent me.

17 And the seuenty turned againe with ioy, saying, Lord, euen the very deuils are subdued to vs through thy Name.

Esay 14.c 18 And he said vnto them, *I saw Satan as it had bin lightning falling downe from heauen.

Actes 28.b 19 *Behold, I giue vnto you power to tread on Serpents, and Scorpions, and ouer all maner power of the enemie, and nothing shall by any meanes hurt you.

20 But in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because *your names are written in the [a] heauens.

℣ 21 The same houre Iesus reioyced in the Spirit, and

Matth.11.d said, *I confesse vnto thee, Father, Lord of heauen and earth, that thou hast hid these things from the wise and prudent, and hast opened them vnto babes: euen so Father: for so it pleased thee.

Matth.7.b iohn 18.d Matth.13.c iohn 8.b and 8.c 22 *All things are giuen mee of my Father, no man knoweth who the Sonne is, but the Father, and who the Father is, but the Sonne, and he to whom the Sonne will reueale him.

23 And hee turned to his disciples, and sayd secretly, *Happy are the eyes, which see that ye see.

The Gospel on the 14. Sunday after Trinity.

24 For I tell you, that many Prophets & Kings haue desired to see those things which ye see, and haue not seene them: and to heare those things which yee heare, and haue not heard them.

Matth.22.d marke 12.c 25 And behold, *a certaine Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherite eternall life? He said vnto him,

26 What is written in the Law? How readest thou?

Deut.6.a matth 22.d marke 12.c 27 And he answering, said, *Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe.

℣ 28 And he said vnto him, Thou hast answered right: this doe, and thou shalt liue.

29 But

29 But he willing to iustifie himselfe, said vnto Iesus, And who is my neighbour?

30 And Iesus answering, said, A certaine man descended from Hierusalem to Iericho, and fell among theeues, which robbed him of his rayment, and wounded him, and departed, leauing him halfe dead.

31 And it befell, that there came downe a certaine priest that same way, and when hee saw him, hee passed by on the other side.

32 And likewise a Leuite, when he went nigh to ỳ place, came and looked on him, and passed by on the other side.

33 But a certaine Samaritane as hee iourneyed, came by him, and when he saw him, he had compassion on him,

34 And went to him, & bound vp his wounds, powring in oyle & wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him.

35 And on the morrow when hee departed, hee tooke out two pence, and gaue them to the hoste, and said vnto him, Take cure of him, and whatsoeuer thou spendest more, when I come againe, I will recompence thee. F

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he sayd, He that shewed mercy on him. Then said Iesus vnto him, Goe, and doe thou likewise.

38 Now it came to passe as they went, that hee entred into a certaine village, and a certaine woman named Martha, receiued him into her house.

39 And this woman had a sister called Mary, which also sate at Iesus feete, and heard his word.

40 But Martha was cumbred about much seruing, and came to him, and said, Lord, doest not thou care that my sister hath left mee to serue alone? Bid her therefore that she helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou art careful, & troubled about many things:

42 Verily one is needfull. Mary hath chosen the good part, which shall not be taken away from her.

¶ The Notes.

[a] Though wee should worke miracles, and cast forth deuils, yet ought we in no wise to reioyce therefore: For we shall haue no profit at all thereby, but other shall haue the profit that commeth thereof, but this ought to be our chiefe ioy and comfort, that we are elect and chosen in Christ Iesus, afore the foundations of the world were layd, which is to bee written in the booke of life.

The

The xj. Chapter.

2 *Christ teacheth his disciples to pray.* 14 *He driueth out a dumbe deuill.*

A AND so it was, that as hee was praying in a certaine place, when hee ceased, one of his disciples sayd vnto him, Lord, teach vs to pray, as Iohn also taught his disciples.

Matth. 6.b 2 And he said vnto them, When ye pray, say, * Our Father which art in heauen, hallowed bee thy Name. Thy kingdome come. Thy will bee done, euen in earth also as it is in heauen.

3 Our dayly bread giue vs this day.

4 And forgiue vs our sinnes: for euen we forgiue euery man that trespasseth against vs. And leade vs not into temptation, but deliuer vs from the euill.

5 And hee said vnto them, Which of you shall haue a friend, and shall goe vnto him at midnight, and say vnto him, Friend, lend me three loaues:

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him.

B 7 And he from within shall answere and say, Trouble me not, the doore is now shut, and my children are with me in bed: I cannot rise and giue thee.

8 I say vnto you, Though hee will not rise and giue him because he is his friend: yet because of his importunitie, he will rise, and giue him as many as he needeth.

Matth. 7.a iohn 16.f iames 1.a 9 And I say vnto you, * Aske, and it shalbe giuen you, seeke, and ye shal finde, knocke, & it shalbe opened vnto you.

10 For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, shall it be opened.

11 If a sonne shall aske bread of any of you that is a father, will he giue him a [a] stone? or if he aske a fish, will he for a fish giue him a serpent?

12 Or if he shal aske an egge, will he offer him a scorpion?

13 If ye then being euill, haue knowledge to giue good gifts vnto your children, how much more shal your Father of heauen giue the holy spirit to them that desire it of him?

C 14 And hee was casting out a deuill, and the same was dumbe: And it came to passe, when the deuill was gone out, the dumbe spake, and the people wondered.

The Gospel on the 3. Sunday in Lent.

15 But some of them sayd, * Hee casteth out deuils through Beelzebub the chiefe of the deuils.

Matth. 9.d marke 7.d

16 And other tempting him, required of him a signe from heauen.

Matth. 9.d marke 3.d 17 * But hee knowing their thoughts, said vnto them, Euery kingdom diuided against it selfe, is desolate: and a

house

house diuided against a house, falleth.

18 *If Satan also bee diuided against himselfe, how shall his kingdome endure? because ye say that I cast out deuils through Beelzebub. Matth. 9.d matth. 3.d

19 If I by *Beelzebub cast out deuils, by whom doe your children cast them out? therefore they shall bee your iudges. *The helpe of.

20 But if I with the finger of God cast out deuils: no doubt the kingdome of God is come vpon you.

21 *When the strong man armed keepeth his palace, his goods are in peace. D Matth. 12.c

22 But when a stronger then hee shall come vpon him, and ouercome him, hee taketh from him all his harnesse wherein he trusted, and diuideth his spoyles.

23 He that is not with me, is against me: and hee that gathereth not with me, scattereth.

24 *When the vncleane spirit is gone out of a man, he walketh through dry places, seeking rest: & finding none, he saith, [b] I will returne into mine house, whence I came out. Matth. 12.c

25 And when hee commeth, hee findeth it swept, and garnished.

26 Then goeth hee, and taketh to him seuen other spirits worse then himselfe, and they enter in & dwell there: and the last state of that man is worse then the first.

27 And it came to passe as hee spake these things, a certaine woman of the company lift vp her voyce, and sayd vnto him, Happy is the wombe that bare thee, & the paps which thou hast sucked.

28 But he said, Yea, rather happy are they that heare the word of God, and keepe it. E

29 When the people were gathered thicke together, he began to say, This is an euill nation: *they seeke a signe, and there shall no signe be giuen them, but the signe of Ionas the Prophet. Matth. 12.d marke 8.b

30 For as *Ionas was a signe vnto the Ninuites, so shall also the Sonne of man be to this Nation. Ionas 1.b

31 The *Queene of the South shall rise in iudgement with the men of this nation, and condemne them: for shee came from the vttermost parts of the earth, to heare the wisedome of Solomon: and behold, a greater then Solomon is here. 3. Reg. 10.c 2. par. 9.a matth. 12.d

32 The men of Ninue shall rise in iudgement with this nation, and shall condemne them: for they repented at the preaching of Ionas, and behold, a greater then Ionas is here.

33 *No

Matth.5.d marke 4.c luke 8 d
33 * No man when he hath lighted a candle, putteth it in a priuie place, neither vnder a bushell: but on a candlesticke, that they which come in, may see the light.

Matth.6.c
34 * The candle of the body is the eye: therefore when thine eye is single, all thy body also is full of light: but if thine eye be euill, all thy body also is full of darkenesse.

F
35 Take heede therefore, that the light which is in thee, be not darkenesse.

36 If all thy body therefore be cleare, hauing no part darke, then shall it bee full of light, euen as when a candle doeth light thee with brightnesse.

37 And as he spake, a certaine Pharisee besought him to dine with him. And Jesus went in, and sate downe to meate.

38 When the Pharisee saw it, hee marueiled that he had not first washed before dinner.

Matth.23.c
39 And the Lord said vnto him, * Now doe ye Pharisees make cleane the outside of the cup, and the platter, but your inward part is full of rauening and wickednesse.

40 Ye fooles, did not he that made that which is without, make that which is within also?

41 But rather giue almes of those things which are ‖ within, and behold, all things are cleane vnto you.

‖Or, present.

G
42 But woe vnto you Pharisees, * for yee tithe mint, and rue, and all maner herbes, and passe ouer iudgement, and the loue of God: These ought ye to haue done, and yet not to haue left the other vndone.

Matth.23.a
43 Woe vnto you Pharisees: for yee loue the * vppermost seates in the Synagogues, and greetings in the markets.

44 Woe vnto you Scribes and Pharisees, hypocrites; for ye are as graues which appeare not, and the men that walke ouer them, are not ware of them.

45 Then answered one of the Lawyers, and said vnto him, Master, thus saying, thou puttest vs to rebuke also.

Esay 10.a matth.23.d
46 And he said, * Woe vnto you also ye Lawyers: for ye lade men with burdens grieuous to bee borne, and ye your selues touch not the burdens with one of your fingers.

Matth.23.b
47 * Woe vnto you, for yee build the sepulchres of the Prophets, and your fathers killed them.

48 Truely yee beare witnesse, that ye allow the deedes of your fathers: for they killed them, and yee build their sepulchres.

H
Matth.23.b
49 Therefore said the wisedome of God, * I will send them Prophets and Apostles, and some of them they shall slay, and persecute:

50 That

50 That the blood of all the Prophets, which was shed from the foundation of the world, may be required of this generation,

51 From the blood of *Abel, vnto the blood of *Zacharie, which perished betweene the Altar and the Temple: Verily I say vnto you, it shalbe required of this Nation. Gen. 4.b 2. Par. 24.f

52 Woe vnto you Lawyers, for yee haue taken away the key of knowledge: yee entred not in your selues, and them that came in, ye forbade.

53 When hee thus spake vnto them, the Lawyers and the Pharisees began to vrge him vehemently, and to prouoke him to speake many things:

54 Laying waite for him, and seeking to catch something out of his mouth, whereby they might accuse him.

¶ The Notes.

[e] Here we learne, that God wil grant vs no maner of thing that may be hurtfull vnto vs. The cause then wherefore we doe not obtaine all things that we pray for, is that we of a carnall affection doe aske hurtfull and pernicious things.

[b] When by the grace of God, we are induced and brought into the knowledge of the trueth, then are wee deliuered from the power of Satan. Therefore we must take heede that he doe not (to our vtter destruction) returne againe vnto vs, that is to say, that we fall not againe into our old infidelity, superstition, and ignorance, then indeed shall we be in a worse case then euer we were before.

The xij. Chapter.

The leauen of the Pharisees to be auoyded. 20 *Against care of earthly things.*

IN* the meane time, when there was gathered together an innumerable multitude of people, insomuch that they trode one another, hee began to say to his disciples, First of all beware of the leauen of the Pharisees, which is hypocrisie. A Matth 16.a marke 8.c

2 *For there is nothing couered, that shall not bee vncouered, neither hid, that shall not be knowen. Matth. 10.d luke 8.d

3 Therefore whatsoeuer you haue spoken in darknesse, shall be heard in the light: and that which ye haue spoken in the eare, euen in secret places, shall bee preached on the top of the houses.

4 *And I say vnto you my friends, Bee not afraid of them that kill the body, and after that, haue no more that they can doe. Matth. 10.c

5 But I will forewarne you whom ye shall feare: feare him,

him, which after hee hath killed, hath power to cast into hell, yea, I say vnto you, Feare him.

6 Are not fiue sparrowes sold for two farthings, and not one of them is forgotten before God?

B 7 But euen the very haires of your head are numbred. Feare not therefore, yee are of more value then many sparrowes.

8 Also I say vnto you, Whosoeuer shall confesse me before men: him shal the Sonne of man acknowledge also before the Angels of God:

9 But he that shall denie me before men, shalbe denied before the Angels of God.

Matth. 22.c marke 3.c 10 *And whosoeuer shall speake a word against the Sonne of man, it shalbe forgiuen him: but vnto him that blasphemeth the holy Ghost, it shall not be forgiuen.

11 And when they bring you into the Synagogues, and vnto the rulers and officers, take yee no thought how or what thing ye shall answere, or what ye shall speake.

12 For the holy Ghost shall teach you in the same houre what ye ought to say.

13 One of the company said vnto him, Maister, speake to my brother, that he diuide the inheritance with me.

C 14 And hee said vnto him, [a] Man, who made me a iudge, or a diuider ouer you?

15 And he said vnto them, Take heede and beware of couetousnesse: for no mans life standeth in the abundance of the things which he possesseth.

16 And hee put foorth a similitude vnto them, saying, The ground of a certaine rich man brought foorth plentifull fruits.

17 And hee thought within himselfe, saying, What shall I doe, because I haue no roome where to bestow my fruits?

18 And he said, This will I doe, I will pull downe my barnes, and build greater, and therein will I gather all my fruits and my goods.

Eccle. 11.c 19 *And I will say to my soule, Soule, thou hast much goods laid vp in store for many yeeres, take thine ease, eate, drinke, and be merry.

Iere. 17.b Psal. 39.b 20 But God said vnto him, *Thou foole, this night doe they require thy soule againe from thee: *then whose shall those things be, which thou hast prouided?

D 21 So is hee that gathereth riches to himselfe, and is not rich towards God.

Matth. 6.d 1. pet. 5.c 22 And hee spake vnto his disciples, Therefore I say vnto you, *Take no thought for your life, what yee shall eate,

eate, neither for the body what ye shall put on.
23 The life is more then meate, and the body is more then rayment.
24 Consider the Rauens: for they neither sow nor reape, which neither haue storehouse, nor barne, and notwithstanding God feedeth them: how much more are yee better then the fowles?
25 *Which of you with taking thought, can adde to his stature one cubite? Matth 6.d
26 If yee then bee not able to doe that thing which is least, why take ye thought for the remnant?
27 Consider the Lillies, how they grow, they labour not, they spin not: and yet I say vnto you, that Solomon in all his royalty, was not clothed like one of these.
28 If God so clothe the grasse, which is to day in the field, and to morrow is cast into the furnace, how much more will he clothe you, O ye of little faith? E
29 And aske not yee what ye shall eate, or what ye shall drinke, neither be ye doubtfull of minde:
30 For all such things doe the people of the world seeke for: and your Father knoweth that ye haue neede of these things.
31 * But rather seeke yee after the kingdome of God, and all these things shall be added vnto you. Matth. 6.c 1.tim.6 b
32 Feare not, O little flocke, for it is your Fathers good pleasure to giue you a kingdome. ecclu 29.b Prou.23.a
33 *Sell that ye haue, and giue almes. and prepare you bags which ware not old, euen treasure that faileth not in the heauens, where no theefe approacheth, neither moth corrupteth. matth. 19.c marke 10.c
34 For where your treasure is, there will your heart be also.
35 *Let your loynes bee girded about, [b] your lights burning. F
36 And ye your selues bee like vnto men that waite for their Lord, when he will returne from the wedding, that when hee shall come and knocke, they may open vnto him immediatly. Ephes. 6.c 1.pet.1.c
37 Happy are those seruants, whom the Lord when he commeth, shall finde waking: Verily I say vnto you, that he shall gird himselfe, & make them to sit downe to meate, and will come forth and minister vnto them.
38 And if hee shall come in the second watch, yea if hee shall come in the third watch, and finde them so, happy are those seruants.
39 This vnderstand yee, that if the good man of the

house had knowen what houre the theefe would come, he would surely haue watched, and not haue suffered his house to be broken through.

Matth.24.d marke 13.b

40 * Be ye therefore ready also, for the Sonne of man commeth at an houre when ye thinke not.

41 Then Peter said vnto him, Master, tellest thou this similitude vnto vs, or vnto all?

G

Matth.24.d marke 13.d

42 And the Lord said, * Who is a faithfull and wise steward, whom the Lord shall make ruler ouer his houshold, to giue them their portion of meate in due season?

Apoc.16.c matth.24.g

43 * Happy is that seruant, whom his Lord, when he commeth, shall finde so doing.

44 Of a trueth I say vnto you, that he will make him ruler ouer all his substance.

45 But and if that seruant say in his heart, My Lord delayeth his comming: & shall begin to smite the seruants and maydens, and to eate and drinke, and to be drunken:

46 The Lord of that seruant will come in a day when he looketh not for him, & at an houre when he is not ware, and will hew him in pieces, and will set him his portion with the vnbeleeuers.

47 And the seruant that knew his masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall bee beaten with few stripes. For vnto whomsoeuer much is giuen, of him shal much be required, and to whom men haue committed much, of him will they aske the more.

H

49 I am come to send fire on the earth, and what is my desire, if it be already kindled?

50 Notwithstanding, I must bee baptized with a baptisme, and how am I pained till it be ended?

Matth.10.d

51 * Suppose ye that I am come to send peace on earth? I tell you nay, but rather diuision.

52 For from henceforth there shall bee fiue in an house diuided, three against two, and two against three.

53 The father shall bee diuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against the daughter in law, and the daughter in law against her mother in law.

Matth.16.a

54 He said also to the people, * When ye see a cloud rise out of the West, straightway yee say, There commeth a showre, and so it is.

55 And when ye see the South winde blow, yee say,

will bee hote, and it commeth to paſſe.

56 Yee hypocrites, yee can diſcerne the face of the ſkie, and of the earth: but how is it that yee doe not diſcerne this time? I

57 Yea, and why iudge you not of your ſelues, what is right?

58 *When thou goeſt with thine aduerſary to the ruler, as thou art in the way, giue diligence, that thou mayeſt bee deliuered from him, leſt hee draw thee violently to the Iudge, and the Iudge deliuer thee to the Sergeant, and the Sergeant caſt thee into priſon. Matth. 5.f prou. 23. b

59 I tell thee, thou ſhalt not depart thence, till thou haue made good the vttermoſt mite.

¶ The Notes.

[a] It is to be noted, that Chriſt at his firſt comming, came not to be a Iudge, but to be iudged, and yet it cannot follow by this, but that Chriſtians may bee Iudges in matters of controuerſie, 1. Corinth. 6.

[b] Theſe burning lights that Chriſt willeth vs to haue in our hands, is a liuely faith, working through charity. The workes of the Chriſtians ought to be liuely, feruent, and burning.

The xiij. Chapter.

6 Of the figgetree that bare no fruit. 24 Few enter into the kingdome of Chriſt.

THere were preſent at the ſame ſeaſon, certaine men that ſhewed him of the Galileans, whoſe blood Pilate had mingled with their owne ſacrifice. A

2 And Jeſus anſwering, ſaid vnto them, *Suppoſe ye that theſe Galileans [a] were greater ſinners then all the other Galileans, becauſe they ſuffered ſuch puniſhment? Actes 5.a

3 I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh.

4 Or thoſe eighteene, vpon which the tower in Siloe fell and ſlew them, thinke ye that they were ſinners aboue all men that dwelt at Hieruſalem?

5 I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh.

9 He alſo told this ſimilitude, *A certaine man had a figtree planted in his Vineyard, and hee came and ſought fruit thereon, and found none. Matth. 21. b

7 Then ſaid he to the dreſſer of his Vineyard, Behold, theſe three yeeres I come, ſeeking fruit in this figtree, and find none: cut it [b] downe: why cumbreth it the ground? B

8 And hee anſwering, ſaid vnto him, Lord, let it alone this yeere alſo, till I digge round about it, and dung it.

9 And if it beare fruit, thou mayest let it alone: and if it beare not, then after that thou shalt cut it downe.

10 And hee was teaching in one of their Synagogues on the Sabboth dayes.

11 And behold, there was a woman which had a spirit of infirmity eighteene yeeres, and was bowed together, and could in no wise lift vp her selfe.

12 When Jesus saw her, he called her to him, and said vnto her, Woman, thou art loosed from thy disease.

13 And hee laid his hands on her, and immediatly shee was made straight, and glorified God.

C 14 And the ruler of the Synagogue answered with indignation, because that Jesus had healed on the Sabboth day, and sayd vnto the people, There are sixe dayes in which men ought to worke: in them therefore come, that ye may be healed, and not on the Sabboth day.

Matth. 12. a luke 14. a 15 But the Lord answered him, and said, * Thou hypocrite, doth not each one of you on the Sabboth day loose his oxe or asse from the stall, and leade him to the water?

16 And ought not this daughter of Abraham, whom Satan hath bound, lo, eighteene yeeres, bee loosed from this bond on the Sabboth day?

17 And when he had said these things, all his adversaries were ashamed: and all the people reioyced for all the excellent deedes that were done by him.

18 Then sayd Jesus, What is the Kingdome of God like? or whereto shall I compare it?

Matth. 13. c marke 4. c 19 * It is like a graine of mustard seede, which a man tooke and sowed in his garden, and it grew, and waxed a great tree: and the fowles of the ayre made nests in the branches of it.

20 And againe hee said, Whereunto shall I liken the Kingdome of God?

D 21 It is like leauen, which * a woman tooke and hid in three pecks of meale, till all was leauened.

Matth. 13. c gen. 18. a 22 And he went through all townes and villages, teaching and iourneying towards Jerusalem.

23 Then said one vnto him, Lord, are there few that be saued? And he said vnto him,

24 Strive to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and yee begin to stand without, and to knocke at the doore, saying, * Lord, Lord, open vnto vs, and hee shall answere, and say vnto you, I know you not whence you are:

Matth. 7. b

26 Then shal ye begin to say, We haue eaten and drunken in thy presence, and thou hast taught in our streetes.
27 And hee shall say, I tell you, I know ye not whence ye are: depart from me, all ye that worke iniquity.
28 There shalbe weeping and gnashing of teeth, when ye shall see Abraham, and Isahac, and Jacob, and all the Prophets in the kingdome of God, and yee your selues thrust out. E
29 *And they shall come from the East, and from the West, and from the North, and from the South, and shall sit downe in the kingdome of God. Matth. 8.b
30 And behold, *there are last, which shall be first, and there are first, which shalbe last. Matth. 19.d
31 The same day there came certaine of the Pharisees, saying vnto him, Get thee out, and depart hence, for Herod will kill thee.
32 And he said vnto them, Goe ye and tell that Fox, Behold, I cast out deuils, and doe cures to day, and to morrow, and the third day I shall be perfected.
33 Neuertheless, I must walke to day, and to morrow, and the day following: for it cannot bee that a Prophet perish out of Jerusalem.
34 *O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent vnto thee, how often would I haue gathered thy children together, as a henne doeth gather her young vnder her wings, and yee would not! Matth. 23.c
35 Behold, your house is left vnto you desolate: Verily I say vnto you, Ye shal not see me, vntil the time come that ye shal say, *Blessed is hee that commeth in the Name of the Lord. F Matth. 21.d

¶ The Notes.

[a] We ought in no wise to iudge rashly of them that receiue open punishment for their misdeedes, nor yet to despise them. For if our sinnes and lewdnes were openly knowen, we should be counted worthy of like punishment. Againe, God doeth otherwhiles punish some (as them vpon whom the tower fell in Siloe) for to admonish other that they perish not likewise

[b] Vnlesse wee doe both beleeue, and also bring forth fruit worthy of repentance, we shall with the vnprofitable figtree be cut downe, and also our talent shall be taken from vs, and giuen to another that shall put it to a better vse.

The xiiij. Chapter.

2 *To feast the poore.* 16 *Of the great Supper.* 34 *The salt of the earth.*

A *The Gospel on the 7. Sunday after Trinity.*

AND it came to passe, as hee went into the house of one of the chiefe Pharisees to eat bread on the Sabboth day, they were watching him.

2 And behold, there was a certaine man before him which had the dropsie.

3 And Iesus answering, spake vnto ỹ Lawyers & Pharisees, saying, *Is it lawfull to heale on the Sabboth day?

Matth. 12.a marke 3.a luke 6.a

4 And they held their peace, And hee tooke him, and healed him, and let him goe.

5 And [a] answered them, saying, Which of you shall haue * an asse, or an oxe fallen into a pit, and will not straightway pull him out on the Sabboth day?

Exod. 23.a deut. 22.a matth. 12.a

6 And they could not answere him againe to these things.

B 7 Hee put foorth also a similitude to the ghests, when he marked how they chose out the chiefe roomes, saying vnto them,

8 When thou art bidden of any man to a wedding, sit not downe in the highest roome, lest a more honourable man then thou be bidden of him.

9 And he that bade thee and him come, and say to thee, Giue this man roome: and thou then begin with shame to take the lowest roome.

10 But when thou art bidden, goe and sit in the lowest roome, that when hee that bade thee commeth, hee may say vnto thee, * Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee.

Prou. 26.a

11 * For whosoeuer exalteth himselfe, shall be brought low: and he that humbleth himselfe, shall be exalted.

Matth. 23.b luke 18.c

12 Then said he also to him ỹ bade him to meate, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee againe, & recompense be made thee.

13 But when thou makest a feast, call the poore, the maymed, the lame, and the blinde.

C 14 And thou shalt be happy, for they cannot recompense thee: for thou shalt bee recompensed at the resurrection of the iust men.

15 When one of them that sate at meate also, heard these things, he said vnto him, Happy is he that shall eate bread in the Kingdome of God.

16 Then said he vnto him, * A certaine man ordained a great supper and bade many:

Matth. 22.a apoc. 19.b

The Gospel on the 2. Sunday after Trinity.

17 And sent his seruant at supper time, to say to them that were bidden, Come, for all things are now ready.

18 And they all at once began to make excuses: The first said

said vnto him, I haue bought a piece of ground, and I must needs goe and see it: I pray thee haue me excused.
19 And another said, I haue bought fiue yoke of oxen, and I goe to proue them: I pray thee haue me excused.
20 And another said, I haue married a wife: and therefore I cannot come.
21 And the seruant returned, and shewed his master these things. Then the goodman of the house being angry, said to his seruant, Goe out quickely into the broad streetes and lanes of the city, and bring in hither the poore, and the maimed, and the halt, and the blind. D
22 And the seruant said, Lord, it is done as thou hast commanded, and yet there is roume.
23 And the Lord said to the seruant, Goe out into the high wayes and hedges, and compell them to come in, that my house may be filled.
24 For I I say vnto you, that none of those men which were bioden, shall taste of my supper.
25 There went a great company with him: and he returned and said vnto them,
26 * If any man come to mee, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his owne life also, hee cannot be my disciple. Matth. 10. c luke 9. d
27 And whosoeuer doth not beare his crosse, and come after me, cannot be my disciple.
28 For which of you disposed to build a Tower, sitteth not downe before, and counteth the cost, whether he haue sufficient to performe it? E
29 Lest at any time after hee hath layd the foundation, and is not able to performe it, all that behold it, begin to mocke him,
30 Saying, This man began to build, and was not able to make an end.
31 Or what King going to make battell against another King, sitteth not downe first, and casteth in his mind whether hee bee able with ten thousand, to meet him that commeth against him with twenty thousand?
32 Or else, while the other is yet a great way off, hee sendeth an embassage, and desireth conditions of peace.
33 So likewise whosoeuer he bee of you, that forsaketh not all that he hath, he cannot be my disciple.
34 * Salt is good, but if the salt haue lost his saltnesse wherein shall it be seasoned? Matth. 5. d marke 9. g
35 It is neither good for the land, nor yet for the dunghill: but men cast it out at the doores. Hee that hath eares to heare, let him heare.

¶ The

¶ The Notes.

[a] How could Iesus answere, sith they said nothing to him? Wee must vnderstand, that hee answered vnto their thoughts, which as very naturall God, equall with the Father, hee knew most perfectly.

The xv. Chapter.

4 *The great mercy of God is set forth in the parable of the lost sheepe.*

A *The Gospel on the 3. Sunday after Trinity.*

THen resorted vnto him * all the Publicanes and sinners for to heare him.

2 And the Pharisees and Scribes murmured, saying, He receiueth sinners, and eateth with them.

3 And he put forth this parable vnto them, saying,

Matth. 9.b marke 2.b luke 5.f Matth. 18.b

4 * What man of you hauing an hundred sheepe, if hee lose one of them, doeth not leaue ninety and nine in the wildernesse, & goe after that which is lost, vntill he find it?

5 And when he hath found it, he layeth it on his shoulders reioycing.

6 And when he commeth home, he calleth together his friends and neighbours, saying vnto them, Reioyce with me, for I haue found my sheepe which was lost.

B 7 I say vnto you, that likewise ioy shall be in heauen ouer one sinner that repenteth, more then ouer ninety and nine iust persons that neede no repentance.

8 Either what woman hauing ten pieces of siluer, if shee lose one piece, doeth not light a candle, and sweepe the house, and seeke diligently, till she finde it?

9 And when shee hath found it, she calleth her friends and neighbours together, saying, Reioyce with me: for I haue found the piece which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God ouer one sinner * that repenteth. Luke 5.f

11 And he said, A certaine man had two sonnes.

12 And the younger of them said to his father, Father, giue me the portion of the substance that to me belongeth. And he diuided vnto them his liuing.

13 And not many dayes after, when the yonger sonne had gathered all that hee had together, hee tooke his iourney into a farre countrey, and there wasted his substance with riotous liuing.

C 14 And whē he had spent all, there arose a great dearth in that land, and he began to lacke.

15 And going, hee ioyned himselfe to a citizen of that countrey: and he sent him into his fields to feede swine.

16 And hee would faine haue filled his belly with the cods

tods that the ſwine did eate: and no man gaue vnto him.
17 And when he came to himſelfe, he ſaid, How many hired ſeruants of my father haue bread enough, and ſpare, and I periſh with hunger?
18 I will ariſe and go to my father, and I will ſay vnto him, Father, I haue ſinned againſt heauen, & before thee,
19 And am no more worthy to bee called thy ſonne: make me as one of thy hired ſeruants.
20 And hee aroſe, and came to his father. * But when hee was yet a great way off, his father ſaw him, and had compaſſion, and ranne, and fell on his necke, and all to kiſſed him. Iob 13.c pſal. 32.c
21 And the ſonne ſaid vnto him, Father, I haue ſinned againſt heauen, and in thy ſight, and am no more worthy to be called thy ſonne. D
22 But the father ſaid to his ſeruants, Bring foorth the beſt garment, and put it on him, and put a ring on his hand, and ſhooes on his feete,
23 And bring hither that [a] fat calfe and kill it, and let vs eate and be merry:
24 For this my ſonne was dead, [b] & is aliue againe: he was loſt, and is found. And they began to be merry.
25 The elder brother was in the field, & when he came and drew nigh to the houſe, he heard minſtrels & dancing,
26 And called one of his ſeruants, & aſked what thoſe things meant.
27 And hee ſaid vnto him, Thy brother is come, and thy father hath killed the fat Calfe, becauſe he hath receiued him ſafe and ſound.
28 And he was angry, and would not goe in: therefore E came his father out, and intreated him.
29 He anſwering, ſaid to his father, [c] Loe, theſe many yeeres doe I ſerue thee: neither brake I at any time thy commandement, and yet thou neuer gaueſt me a kid, that I might make merry with my friends:
30 But aſſoone as this thy ſonne was come which hath deuoured thy liuing with harlots, thou haſt for his pleaſure killed that fat calfe.
31 And hee ſayd vnto him, Sonne, thou art euer with me, and all that I haue is thine.
32 It was meete that wee ſhould make merry, and bee glad: for this thy brother was dead, and is aliue againe: and was loſt, and is found.

¶ The Notes.

[a] The fat calfe is Chriſt, which hath waſhed away our ſins in his blood, and feedeth vs dayly through faith with his body and

and blood vnto life euerlasting. For he was killed therefore, that he might the food and meat of our soules.

[D] To be gone from God (which is the only life of the soule) is to bee dead: But to returne vnto him with repentance and amendment of life, is to be reuiued, or restored to life againe.

[C] A liuely example of a Pharisaicall righteousnesse, which is sorry and grieued that sinners should bee freely forgiuen, and receiued into the fauour of God.

The xvj. Chapter.

1 *No man can serue two masters.* 19 *Of the rich glutton and Lazarus.*

A *The Gospel on the 9. Sunday after Trinity.*

AND he said also vnto his disciples, There was a certaine rich man which had a Steward, and the same was accused vnto him, that he had wasted his goods.

2 And when he had called him, he said vnto him, How is it that I heare this of thee? Giue accounts of thy stewardship, for thou mayest be no longer steward.

3 The Steward said within himselfe, What shall I doe? for my master taketh away from me the stewardship: I cannot digge, and to begge I am ashamed.

4 I wote what to doe, that when I am put out of the stewardship, they may receiue me into their houses.

5 So when he had called all his masters debters together, he said vnto the first, How much owest thou vnto my master?

6 And he said, An hundred measures of oyle. And he said vnto him, Take thy bill, and sit downe quickly, and write fifty.

B 7 Then said hee to another, How much owest thou? And hee said, An hundreth measures of wheat. He said vnto him, Take thy bill, and write fourescore.

8 And the Lord commended the vniust steward, because hee had done wisely: for the children of this world are in their nation wiser then the children of light.

9 And I say vnto you, Make you friends of the vnrighteous Mammon, that when yee shall haue need, they may receiue you into the euerlasting habitations.

10 He that is faithful in that which is least, is faithfull also in much: and hee that is vnrighteous in the least, is vnrighteous also in much.

11 So then, if ye haue not bene faithfull in the vnrighteous Mammon, who shall trust you in the true Treasure?

12 And if ye haue not bene faithful in that which is another mans, who shall giue you that which is your owne?

13 *No

13 *No seruant can serue two maisters: for either hee shall hate the one, and loue the other, or else he shall leane to the one, and despise the other: yee cannot serue God and Mammon. Matth. 6.d

14 All these things heard the Pharisees also, which were couetous, and they mocked him greatly. C

15 And hee said vnto them, Yee are they which iustifie your selues before men, but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 *The Law and the Prophets reigned vntill Iohn, and since that time the glad tidings of the Kingdome of God is preached, and euery man striueth to goe in. Matth. 11.b

17 *Easier it is for heauen and earth to passe away, then one title of the Law to faile. Esay 40.a matth. 5.c

18 *Whosoeuer forsaketh his wife, and marrieth another, committeth adultery: and he that marrieth her that is diuorced from her husband, committeth adultery also. Matth. 19.b marke 10.b

19 There was a certaine rich man which was clothed in purple & fine white, & fared very deliciously euery day. *The Gospel on the 1. Sunday after Trinitie.*

20 And there was a certaine begger named Lazarus, which was laid at his gate full of sores,

21 And desired to be refreshed with the crumbes which fell from the rich mans board: and no man gaue vnto him: but the dogs came and licked his sores. D

22 And it came to passe that the begger died, and was caried by the Angels into Abrahams [b] bosome: the rich man died, and was buried:

23 And being in hell in torments, when he had lifted vp his eyes, hee seeth Abraham afarre off, and Lazarus in his bosome:

24 And he cryed, and said, Father Abraham, haue mercie on me, and send Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame.

25 But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasure, and likewise Lazarus paines, but now he is comforted, and thou art tormented.

26 Besides all this, betweene vs & you there is a great gulfe stedfastly set, so that they which would goe from hence to you cannot, neither haue they passage to vs that would come from thence.

27 Then he said, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 For I haue fiue brethren, that he may witnesse vnto them, lest they also come into this place of torment.

29 Abraham

29 Abraham said vnto him, They haue [c] Moses and the Prophets, let them heare them.

30 And he said, Nay father Abraham: but if one come vnto them from the dead, they will repent.

31 He said vnto him, If they heare not Moses and the Prophets, neither will they beleeue though one rise from death.

¶ The Notes.

[a] In all this parable we are taught, that we may not doe with our goods what we list. For vnlesse we vse them according to the will and pleasure of him that doeth send and giue them, we shall be put from our stewardship.

[b] The Ecclesiasticall writers, by the bosome of Abraham, doe vnderstand either the promise made vnto Abraham (in thy seede shall all nations be blessed) or Christ himselfe, which came of the bosome and seede of Abraham, or else the fellowship of them that died in the faith of Abraham.

[c] We are bidden to beleeue Moses and the Prophets, and not the dead. And if we wil needes heare the dead speake, Christ ought to bee sufficient vnto vs, which being reuiued, taught none other doctrine, but that which hee had taught in his life time, that is to say, Moses and the Prophets.

The xvij. Chapter.

1 *Christ teacheth to auoyde offences.* 30 *The manner of Christs comming.*

A HEe said vnto his disciples, It cannot be but offences
Matth.18.c will come: nenertheleſſe, * woe vnto him, through
marke 9 f whom they come.

2 It were better for him that a millstone were hanged about his necke, & hee cast into the sea, then that hee should offend one of these little ones.

Matth.18.c 3 Take heede to your selues: * If thy brother trespasse against thee, rebuke him: and if he repent, forgiue him.

4 And though hee sinne against thee seuen times in a day, and seuen times in a day turne againe to thee, saying, I repent, thou shalt forgiue him.

5 And the Apostles sayd vnto the Lord, Encrease our faith.

Matth.17.d and 21.a 6 And the Lord sayd, * If yee had faith as much as a graine of mustard seede, yee should say to this Sycamine tree, Bee thou pluckt vp by the roote, and be thou planted in the Sea: and it should obey you.

B 7 But which of you hauing a seruant plowing, or feeding cattell, will say vnto him by and by when hee were come from the field, Goe and sit downe at the table?

8 And

8 And will not rather say vnto him, Dresse wherewith I may sup, and gird vp thy selfe, and serue mee till I haue eaten and drunken: and afterward thou shalt eate and drinke.

9 [a] Doth he thanke that seruant, because he did the things that were commanded vnto him? I trow not.

10 So likewise yee, when yee shall haue done all those things which are commanded you, say, We are vnprofitable seruãts, we haue done that which was our duty to doe.

11 And so it was, as he went to Ierusalem, that he passed through the midst of Samaria, and Galilee.

12 And as hee entred into a certaine village, there met him ten men which were lepers, which stood afarre off. *The Gospel on the 14. Sunday after Trinitie.*

13 And they put foorth their voyces, and sayd, Iesus, Master, haue mercy on vs.

14 When hee saw them, he sayd vnto them, * Goe shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed. C Leuit. 14.2 matth. 8.2

15 And one of them, when hee saw that he was healed, turned backe againe with a loud voyce, glorifying God,

16 And fell downe on his face at his feete, giuing him thankes: and the same was a Samaritane.

17 And Iesus answering, said, Are there not ten cleansed? but where are those nine?

18 There are not found that returned againe to giue glory to God, saue onely this stranger.

19 And he said vnto him, Arise, goe thy way, thy faith hath made thee whole.

20 When hee was demaunded of the Pharisees when the kingdome of God commeth: he answering them, said, The kingdome of God commeth not with obseruation.

21 Neither shall they say, Loe here, or loe there: for behold, the kingdome of God is within you. D

22 And hee sayd vnto his disciples, The dayes will come, when yee shall desire to see one day of the Sonne of man, and ye shall not see it.

23 And they shall say to you, See heere, see there: goe not after them, nor follow them.

24 For as the lightning that lightneth out of the one part that is vnder heauen, shineth vnto the other part which is vnder heauen: so shall also the Sonne of man bee in his day.

25 But first must he suffer many things, and be disallowed of this nation.

26 * And as it was in the dayes of Noe: so it shall bee also in the dayes of the Sonne of man. Gen. 7.2

27 They

27 They did eate and drinke, they married wiues, and were married, euen vnto the same day that Noe went into the Arke: and the flood came, and destroyed them all.

E 28 Likewise also as it was in the dayes of Lot, they did eate, they dranke, they bought, they sold, they planted, they builded:

Gen. 13 f 29 * But euen the same day that Lot went out of Sodome, it rained fire and brimstone from heauen, and destroyed them all.

Matth. 24. b 30 * Euen thus shall it bee in the day when the Sonne of man is reuealed.

‖Or, if any man. 31 At that day, ‖ he which shall be on the house top, and his stuffe in the house, let him not come downe to take it out: and let not him that is in the field, turne backe againe likewise to the things which he left behinde.

Gen. 19. f 32 * Remember Lots wife.

Matth. 6. d 33 * Whosoeuer will goe about to saue his life, shall lose it: and whosoeuer shall lose his life, shall quicken it.

Matth. 24. f 34 * I tell you, in that night there shalbe two in one bed: the one shall be receiued, and the other shall be left alone.

F 35 Two women shalbe grinding together: the one shall be receiued, and the other left alone.

36 Two men shall be in the field: the one shall be receiued, and the other forsaken.

37 And they answering, said vnto him, Where Lord? He said vnto them, Where soeuer the body shall be, thither will also the Eagles be gathered together.

¶ The Notes.

[a] Christ doeth here with a liuely example teach vs, that nothing is due vnto our merits, or much rather that we deserue nothing at all. Our duety is to walke diligently, and with all feare in the Commandements of God, and if hee rewardeth vs any thing, it is of his mercy and goodnesse.

The xviij. Chapter.

1 *Christ teacheth vs to continue in prayer.* 32 *Hee foretelleth his death.*

A 1 AND he put forth a parable vnto them, to this end, that men ought * alwayes to pray, and not to be weary,

2. Thess. 5. c 2 Saying, There was in a certaine city, a certaine Iudge, which feared not God, neither regarded man.

3 And there was a certaine widow in the same city, and she came vnto him, saying, ‖ Auenge me of mine aduersary.

‖Or, doe me iustice against mine aduersary. 4 And hee would not for a while. But afterward he said within himselfe, Though I feare not God, nor care for man:

5 Yet

5 Yet because this widow much troubleth me, I will auenge her, lest she come at the last and make me weary.
6 And the Lord said, Heare what the vnrighteous Iudge saith.
7 And shall not God auenge his elect, which cry day B
and night vnto him? yea though he defer them.
8 I tel you that he wil auenge them, and that quickly. Neuertheless, when the Sonne of man commeth, shall he finde faith on the earth?
9 And he told this parable vnto certaine which trusted in themselues that they were righteous, & despised other: *The Gospel on the 11. Sunday after Trinitie.*
10 Two men went vp into the Temple to pray: the one a Pharisee, and the other a Publican.
11 The Pharisee stood and prayed thus with himselfe God I thanke thee, that I am not as other men are, extortioners, vniust, adulterers, or as this Publican.
12 I fast twise in the weeke, * I giue tithe of all that Deut. 16.c eccles. 7.a
I possesse.
13 And the Publican standing a farre off, would not lift vp his eyes to heauen: but smote vpon his brest, saying, God be mercifull vnto me a sinner.
14 I tell you, this man departed home to his house iustified rather then the other: * For euery one that exalteth C
himselfe, shalbe brought low: and he that humbleth him- Matth. 24.a luke 14.b
selfe, shalbe exalted.
15 They brought vnto him also infants, that he should touch them: when his disciples saw, they rebuked them.
16 But Iesus when he had called them vnto him, sayd, Suffer little children to come to me, and forbid them not: for to such belongeth the kingdome of God.
17 Verily I say vnto you, Whosoeuer shall not receiue the kingdome of God as a little childe, he shall in no wise enter therein.
18 And a certaine ruler asked him, saying, Good master, what ought I to doe to possesse eternall life?
19 * Iesus said vnto him, Why callest thou mee good? Matth. 19.c
none is good saue God onely.
20 Thou knowest the Commandements, * Doe not Exod. 20.c commit adulterie. Doe not kill, Doe not steale, Doe not matth. 5.b deut. 5.b
beare false witnesse, Honour thy father and thy mother.
21 And he said, all these haue I kept from my youth vp. D
22 When Iesus heard that, he said vnto him, Yet lackest thou one thing: * Sell all that thou hast, and distri- Matth. 19.c marke 10.c
bute vnto the poore, and thou shalt haue treasure in heauen, and come, follow me.
23 When he heard this, he was very sorry: for he was very

very rich.

Matth. 19.c marke 10.c 24 * When Jesus saw that he was very sorry, hee said, How hardly shall they that haue money, enter into the kingdome of God?

25 For it is easier for a Camel to go through a needles eye, then for a rich man to enter into the kingdom of God.

26 And they that heard it, said, And who then can bee saued?

Zach. 8.b 27 And hee said, * The things which are vnpossible with men, are possible with God.

E 28 Then Peter said, Loe, we haue forsaken all, and followed thee.

Matth. 19.b marke 10.c 29 * He said vnto them, Verily I say vnto you, there is no man y hath forsaken houle, either parents, either brethren, or wife, or children for the kingdome of Gods sake,

The Gospel on Quinquagesima sunday. 30 Which shall not receiue manifolde more in this world, and in the world to come life euerlasting.

Matth. 20.c marke 10.e 31 * Jesus tooke vnto him the twelue, and sayd vnto them, Behold, wee goe vp to Hierusalem, and all things shalbe fulfilled to the Sonne of man that are written by the Prophets.

32 For he shalbe deliuered vnto the Gentiles, and shalbe mocked, and spitefully intreated, and spitted on:

33 And when they haue scourged him, they will put him to death: and the third day he shall rise.

34 And they vnderstood none of all these things, and this saying was hid from them, so that they perceiued not the things that were spoken.

F 35 * And it came to passe, that as he was come nigh vnto Hiericho, a certaine blind man sate by the way side begging.

Matth. 20.e marke 10.g

36 And when hee heard the people passe by, hee asked what it meant:

37 And they said vnto him, that Jesus of Nazereth passed by.

38 And he cryed, saying, Jesu, thou Sonne of Dauid, haue mercy vpon me.

Marke 10.g 39 And they which went before, * rebuked him that he should hold his peace: but hee cryed so much the more, Thou Sonne of Dauid haue mercy on me.

40 And Jesus staying, commanded him to be brought vnto him: and when he was come neere, he asked him,

41 Saying, what wilt thou that I shall doe vnto thee? And he said, Lord, that I may receiue my sight.

42 And Jesus said vnto him, Receiue thy sight, thy faith hath saued thee.

43 And

43 And immediatly he receiued his sight, and followed him, glorifying God: and all the people, when they saw it, gaue praise vnto God.

The xix. Chapter.

28 *Christ rideth to Hierusalem, and weeping ouer it, foreshewth the destruction thereof.*

AND Iesus entred in, and went through Hiericho. A
2 And behold, there was a man named Zacheus, which was the chiefe among the Publicans, and was rich also.
3 And he sought meanes to see Iesus, what he should be, & could not for the preasse, because he was little of stature.
4 And hee ran before and climed vp into a wild figge tree, to see him: for he was to come that way.
5 And when Iesus came to the place, hee looked and saw him: and said vnto him, Zachee, come downe at once: for to day I must abide at thy house.
6 *And he came down hastily, & receiued him ioyfully. Acts 16.g
7 And when they all saw it, they murmured saying, That he was gone in to tary with a man that is a sinner. B
8 And [a] Zachee stood forth and sayd vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue taken from any man by forged ||cauillation, I restore him foure fold. ||Or, false accusation.
9 Iesus sayd vnto him, This day is saluation come to this house: because that he is also the child of Abraham.
10 For the Sonne of man is come to seeke and to saue that which was lost.
11 And as they heard these things hee added & spake a parable, because he was nie to Hierusalem, & because they thought that the kingdom of God should shortly appeare.
12 He said therefore,* A certaine noble man went into a farre country, to receiue for himselfe a kingdome, and to come againe. Matth. 25.b
13 And when he had called his ten seruants, he deliuered them ten ||pieces of money, saying vnto them, Occupy till I come. ||Or, pounds.
14 But his citizens hated him, and sent a message after him, saying. We will not haue this man to reigne ouer vs. C
15 And it came to passe, that when he had returned receiuing his kingdome, then he commanded these seruants to be called vnto him, to whom hee had giuen the money that he might know how much euery one had gained in occupying.
16 Then came the first, saying * Lord, thy piece hath increased ten pieces. Matth. 25.b

17 And he said vnto him, Well, thou good seruant: because thou hast bene faithfull in a very little thing, haue thou authority ouer ten cities.

18 And the second came saying, Lord thy piece hath increased fiue pieces.

19 And to the same he said, Be thou also ruler ouer fiue cities.

20 And another came, saying, Lord, behold here is thy piece, which I haue laid vp in a napkin:

D 21 For I feared thee because thou art a straite man: thou takest vp that thou laidst not down, and reapest that thou didst not sow.

2.Reg.1.c matth.12.d 22 Then he saith vnto him, * Of thine owne mouth will I iudge thee, thou euill seruant, knewest thou that I am a straite man, taking vp that I laid not down, and reaping that I did not sow?

23 And wherefore gauest not thou my money into the banke, and at my comming I might haue required mine owne with aduantage?

24 And hee said vnto them that stood by, Take from him that piece, and giue it to him that hath ten pieces.

25 And they said vnto him, Lord he hath ten pieces.

Matth.13.b and 25 c marke 4 c luke 8.c 26 For I say vnto you, * That vnto euery one that hath shalbe giuen: and from him that hath not, shalbe taken away, euen that he hath.

27 Moreouer those mine enemies which would not that I should reigne ouer them, bring hither, and slay them before me.

E 28 And when he had thus spoken, he went forward ascending vp to Hierusalem.

Matth.21.e marke 9.a 29 And it came to passe, * when hee was come nigh to Bethphage and Bethany, besides the mount which is called Oliuet, he sent two of his disciples,

Matth.21.c marke 11.a 30 Saying, * Goe ye into the Towne which is ouer against you, in the which at your entring, yee shall finde a colt tied, whereon yet neuer man sate: loose him, and bring him hither.

31 And if any man aske you, Why doe yee loose him? Thus shall ye say vnto him, Because the Lord hath need of him.

32 They that were sent went their way, and found euen as he had said vnto them.

33 And as they were a loosing the Colt, the owners thereof said vnto them, why loose ye the Colt?

34 And they said, For the Lord hath need of him.

F 35 And they brought him to Iesus: & their garments being

being cast on the colt, they set Iesus thereon.
36 And as he went, they spred their clothes in the way:
37 And when hee was now come nigh to the going downe of the Mount Oliuet, the whole multitude of the disciples began, reioycing to praise God with a loud voice for all the miracles that they had seene,
38 Saying, * Blessed be the King that commeth in the Name of the Lord, peace in heauen, & glory in the highest. Matth. 21.b
39 And some of the Pharisees of the company said vnto him, Master, rebuke thy disciples.
40 Hee answering, said vnto them, I tell you, that if these would hold their peace, * then shall the stones cry immediatly. Abac.2.c
41 And when hee was come neere, he beheld the City, and * wept on it, *The Gospel on the 10. Sunday after Trinitie.*
42 Saying, If thou haddest knowen those things which belong vnto thy peace, euen in this thy day: but now are they hid from thine eyes. Iohn 11.c
43 For the dayes shall come vpon thee, * that thine enemies also shall cast a banke about thee, * and compasse thee round, and keepe thee in on euery side: G Iere. 52.a matth. 24.a
44 And make thee euen with the ground, and thy children which are in thee, and they * shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. Mich. 3.d Marke 13.d luke 21.a Matth. 21.b
45 * And hee went into the Temple, and began to cast them out that sold therein, and them that bought, marke 11.c iohn 2.c
46 Saying vnto them, * It is written, My house is the house of prayer, but ye haue made it a denne of theeues. 4. Reg. 8.d Esay 56.c iere. 7.c
47 And hee taught dayly in the Temple: * But the high Priests and the Scribes, and the chiefe of the people went about to destroy him, Iohn 7.d marke 11.c
48 And could not finde what to doe: for all the people did hang on him when they heard him. luke 20 c and 22.c

¶ The Notes.

a Wee learne in Zaccheus, what be the true fruits of repentance: He doeth not build vp Abbies, nor yet Chanteries with his ill gotten goods, but maketh restitution according to the Law of God, Exod. 22 which thing being done, he giueth almes of his owne goods to the poore.

The xx. Chapter.

17 *Christ the stone reproued.* 41 *Christ the sonne of Dauid.*

A AND it came to passe, that on one of those dayes, as hee taught the people in the Temple, and preached the

Gospel, the high Priests and the Scribes came vpon him with the Elders,

Matth.22.c marke 11.d

2 And spake vnto him, saying, *Tell vs, by what authoritie doest thou these things? Either who is hee that gaue thee this authoritie?

3 Hee answering, said vnto them, I will also aske you one word, and answere me.

4 The Baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselues, saying, If we shall say, From heauen, he will say, Why then beleeued ye him not?

6 But and if we say, Of men, all the people will stone vs: for they be perswaded that Iohn is a Prophet.

B 7 And they answered, ỹ they could not tel whence it was.

8 And Iesus said vnto them, Neither tel I you by what authoritie I doe these things.

9 Then began he to put foorth to the people this parable, *A certaine man planted a vineyard, and let it foorth to husbandmen, and went himselfe into a strange country for a great season.

Matth.22.d marke 12.a esay 5.a gene.9.c iere.7.c

10 And when the time was come, hee sent a seruant to the husbandmen, that they should giue him of the fruit of the vineyard. But they, when they had beaten him, sent him away emptie.

11 And againe hee sent yet another seruant: but they, when they had beaten him also, and intreated him shamefully, sent him away emptie.

12 Againe he sent the third: and when they had wounded him also, they cast him out.

Iohn 3.b rom 8.a galat. 4.a

13 Then said the Lord of the vineyard, *What shall I doe? I will send my deare Sonne, it may be they wil reuerence him when they see him.

C 14 But when the husbandmen saw him, they reasoned within themselues, saying, This is the heire, *come, let vs kill him, that the inheritance may be ours.

Gen.37.c matth.21.d

15 And when they had cast him out of the vineyard, they killed him. What then shall the Lord of the vineyard doe vnto them?

16 Hee shall come and destroy these husbandmen, and shall let out his vineyard to other. When they heard this, they said, God forbid.

Psal.118.d

17 And hee beheld them, and said, *What is this then that is written? The stone that the builders disallowed, the same is become the head of the corner.

18 Whosoeuer shal stumble vpon that stone, shalbe broken:

ken: but on whomsoeuer it shall fall, it will grinde him to powder.

19 *And the high Priests and the Scribes the same houre went about to lay hands on him, and they feared the people, for they perceiued that hee had spoken this similitude against them. Matth. 22.d marke 11.c luke 19.g

20 *And they watched him, and sent forth spies, which should faine themselues righteous men, that they might take hold of his words, to deliuer him vnto the power and authoritie of the deputie. Matth. 22.b marke 13.b

21 And they asked him, saying, Master, we know that thou sayest and teachest right, neither considerest thou the outward appearance of any man: but teachest the way of God truely: D

22 *Is it lawful for vs to giue tribute vnto Cesar, or no? Matth. 22.c

23 When he had perceiued their craftinesse, he said vnto them, marke 11.b

24 Why tempt ye me? Shew me a penny: whose image and superscription hath it? They answering, said, Cesars.

25 And hee said vnto them, Giue then vnto Cesar the things which belong vnto Cesar: and to God the things that pertaine vnto God.

26 And they could not reproue his sayings before the people, & they marueiled at his answere, & held their peace.

27 Then came vnto him certaine of the Sadduces, (*which denie that there is any resurrection) and they asked him, Matth. 22.b marke 32.b

28 Saying, Master, *Moses wrote vnto vs, If any mans brother die, hauing a wife, and hee die without children, that then his brother should take his wife, and raise vp seede vnto his brother. actes 23.b E Deut. 25.b

29 There were therefore seuen brethren, and the first, when he had taken a wife, died without children.

30 And the second tooke her to wife, & he died childlesse.

31 And the third tooke her, and in likewise the residue of the seuen, and left no children behinde them, and died.

32 Last of all the woman died also.

33 Now in the resurrection, whose wife of them is she? for seuen had her to wife.

34 Jesus answering, said vnto them, The children of this world marry wiues, and are married:

35 But they which shall bee counted worthy to enioy that world, and the resurrection from the dead, doe not marry wiues, neither are married. F Iohn 3.b 1. iohn 1.b

36 Neither can they die any more, for they are equall vnto the Angels, & *are the sonnes of God, in as much as

they are the children of the resurrection.

37 And that the dead be raised, Moses also shewed be-
Exod.3.c sides the bramble bush, when he called the Lord, * The
matth.22.c God of [a] Abraham, and the God of Isahac, and the God
marke 12.c of Jacob.

38 For hee is not a God of dead, but of liuing, for all liue vnto him.

39 Then certaine of the Pharisees answering, said, Master, thou hast well said.

40 And after that they durst not aske him any question at all.

Matth.22.d 41 And he said vnto them, * How say they that Christ
marke 12.b is Dauids sonne?

G 42 And Dauid himselfe sayeth in the Booke of the
Psal.110.a Psalmes, * The Lord said vnto my Lord, Sit thou at my right hand,

43 Till I make thine enemies thy footstoole.

44 Dauid therefore calleth him Lord: and how is hee then his sonne?

45 Then in the audience of all the people, he said vnto his disciples,

Matth.23.a 46 * Beware of the Scribes, which will goe in long
marke 12.d robes, and loue greetings in the markets, and the highest seates in the Synagogues, & the chiefe roomes at feasts:

47 Which deuoure widowes houses vnder colour of long prayers: the same shall receiue greater damnation.

¶ The Notes.

a If Abraham, Isahac, and Iacob do liue, Ergo, all the Saints that be hence departed in faith, do liue with them. For we therefore are called the children of Abraham, because that wee are heires with him of the life to come.

The xxj. Chapter.

2 *The liberality of the poore widow.* 27 *Of the end of the world.*

A AND hee looked vp, he saw the rich men, which cast their gifts into the Treasury.

Marke 12.d 2 * He saw also a certaine poore widow casting in thi-
ther two mites.

3 And hee said, Of a trueth I say vnto you, that this poore widow hath put in more then they all.

4 For all these haue of their superfluitie cast vnto the offerings of God, but shee of her penurie hath cast in all the liuing that she had.

5 And vnto some that spake of the Temple, how it was garnished with goodly stones and gifts, he said,

Matth.24.a 6 As for those things which ye behold, * the dayes will
marke 13.a come, in the which there shall not bee left one stone vpon another,

another, that shall not be throwen downe.

7 And they asked him, saying, Master, when shal these B
things be? and what signe wil there be when these things
shall come to passe?

8 And he said, * Take heed that ye be not deceiued: for Colos. 2. b
many shall come in my Name, saying, I am Christ, and the ephes. 5. a
time draweth neere: goe ye not therefore after them. 1. iohn 4. a

9 But when ye shall heare of warres and seditions, be
not afraid: for these things must first come to passe, but
the end followeth not by and by.

10 Then said he vnto them, * Nation shall rise against Esay 19. a
Nation, and kingdome against kingdome: 2. esdr. 13. c

11 And great earthquakes shalbe in diuers places, and
hungers, and pestilences, and fearefull things, and great
signes shall there be from heauen.

12 But before all these, they shall lay their hands on Matth. 10. b
you, and persecute you, deliuering you vp to the Syna- make 13. b
gogues, and into prisons, and shall bring you vnto Kings iohn 16. a
and Rulers for my Names sake.

13 And it shall turne to you for a testimoniall.

14 Bee at a sure point therefore in your hearts, not to C
studie before what ye shall answere.

15 * For I wil giue you a mouth, and wisedome, where- Exod. 4. b
against all your aduersaries shall not bee able to speake, matth 10. c
nor resist.

16 * Yea, yee shall be betrayed also of your parents, and Actes 6. c
brethren, and kinsefolke, and friends, and some of you shall mich 7. b
they put to death.

17 And hated shal ye be of all men for my Names sake.

18 And there shall in no case one haire of your head pe-
rish.

19 Possesse ye your soules by patience.

20 And when ye shall see Hierusalem besieged with an
hoste, then be sure that the [a] desolation of the same is nigh.

21 Then let them which are in Iury, flee to the moun- D
taines, & let them which are in the midst of it, depart out,
and let not them that are in other countreis, enter therein.

22 For these be the dayes of vengeance, that all things
which are written, may be fulfilled.

23 But woe vnto them that are with childe, and to
them that giue sucke in those dayes: for there shalbe great
distresse in the land, and wrath ouer this people.

24 And they shall fall through the edge of the sword,
and shall be led away captiue into all Nations, and Hie-
rusalem shalbe troden downe of the Gentiles, vntill the
time of the Gentiles be fulfilled.

25 * And

The Gospel on the 2. Sunday in Aduent.

Matth. 14.c marke 13.b ioel 2.c

25 * And there shall be signes in the Sunne, and in the Moone, and in the Starres: and vpon the earth trouble among the nations, with perplexity, the sea and the waues roaring:

26 And mens hearts failing them for feare, and for looking after those things which are comming on the world: for the powers of heauen shalbe shaken.

27 And then shall they see the Sonne of man comming in a cloud with power, and great glory.

E 28 And when these things begin to come to passe, then looke vp, and lift vp your heads, for your redemption draweth nigh.

Matth. 24.c marke 13.c

29 * And he shewed them a similitude, Behold the figtree and all the trees,

30 When they shoote forth their buddes, ye beholding know of your owne selues that Summer is then nigh at hand.

31 So likewise yee, when yee see these things come to passe, be ye sure that the kingdome of God is nigh.

32 Verily I say vnto you, This generation shall in no wise passe, till all be fulfilled.

33 Heauen and earth shall passe, but my words shall in no wise passe.

Eccle. 31.c and 37.d rom. 13.d

34 Take heede to your selues, * lest at any time your hearts be ouercome with surfetting & drunkennes, & cares of this life, and so that day come vpon you vnawares.

F 35 For as a snare shall it come on all them that dwell on the face of the whole earth.

Matth. 24 d marke 13.d

36 * Watch yee therefore at all times, praying, that ye may be counted worthy to escape all these things that shall come, and that ye may stand before the Sonne of man.

37 In the day time hee was teaching in the Temple, and at night he went out, and abode in the mount that is called Oliuet.

Iohn 7.a

38 * And all the people came early in the morning to him in the Temple for to heare him.

¶ The Notes.

a The same it is that Matthew and Marke doe call the abomination of desolation. The hoste of the Romanes, is here called Desolation: because that by them the Citie and Temple were destroyed, and the countrey made waste. And they are also called Abomination, both for their heathenish impietie, and also for the putting downe of the true worshipping and Religion By the Holy place, both Hierusalem and the Temple is vnderstood, Daniel 9.

The

The xxij. Chapter.

4 *Iudas selleth Christ.* 7 *They eate the Passeouer.*

THe *feast of sweete bread drew nigh, which is called the Passeouer. A
2 And the high Priests and Scribes sought how they might kill him: for they feared the people. *The Gospel on the Wednesday next before Easter.*
3 *Then entred Satan into Iudas, whose surname was Iscariot, being of the number of the twelue, Matth. 26 a
4 And he went his way, and communed with the high Priests & captaines how he might betray him vnto them. marke 14. a Matth. 26. c
5 And they were glad, & promised to giue him money. marke 14. b
6 And he consented, and sought opportunity to betray him vnto them without tumult.
7 *Then came the day of sweete bread, when of necessitie the Passeouer must be killed. B Matth. 26 c
8 And hee sent Peter and John, saying, Goe and prepare vs the Passeouer, that we may eate. marke 14. c
9 They said vnto him, Where wilt thou that we should prepare it?
10 And he said vnto thē, Behold, when ye are entred into the city, there shal a man meete you, bearing a pitcher of water, him follow into the same house that he entreth in.
11 And yee shall say vnto the good man of the house, The master saith vnto thee, Where is the ghests chamber, where I shall eate the Passeouer with the disciples?
12 And he shall shew you a great vpper chamber prepared, there make ready.
13 And they went and found as he had said vnto them, and they made ready the Passeouer.
14 *And when the houre was come, he sate downe, and the twelue Apostles with him. C Matth. 26. c
15 And he said vnto them, With hearty desire I haue desired to eate this Passeouer with you before that I suffer. marke 14. c
16 For I say vnto you, Henceforth I will not in any wise eate of it any more, vntill it bee fulfilled in the kingdome of God.
17 And when hee had taken the cup and giuen thanks, he said, Take this and diuide it among you.
18 For I say vnto you, I will not in any wise drinke of the fruit of the vine, vntill the kingdom of God shal come.
19 *And when he had taken bread, and giuen thankes, he brake it, and gaue vnto them, saying, This is my body which is giuen for you: this do in the remembrance of me. Matth. 26. c marke 14. c 1. cor. 6. c
20 Likewise also when he had supped, he tooke the cup, saying, This a cup is the new Testament in my blood, which is shed for you.

21 Yet

D 21 Yet behold, the hand of him that betrayeth me, is with me on the table.

22 And truely the Sonne of man goeth as it is appointed, but woe vnto that man by whom he is betrayed.

23 And they began to enquire among themselues, which of them it was that should doe this thing.

The Gospel on S. Bartholomew the Apostles day.

24 And there was a strife among them, which of them should seeme to be the greatest.

25 And he said vnto them, The Kings of Nations beare Lords ouer them, and they that haue authority vpon them are called benefactors.

Matth. 20. d

26 * But yee shall not bee so: but hee that is greatest among you, shalbe as the yonger, and he that is chiefe, shall be as he that doeth ministet.

27 For whether is greater, hee that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth.

E 28 Ye are they which haue continually bidden with me in my temptations.

29 And I appoint vnto you a kingdome, as my Father hath appointed vnto me,

30 That yee may eate & drinke at my table in my kingdome, * & sit on seates iudging the twelue tribes of Israel.

Matth. 19. b

31 And the Lord said, Simon, Simon, behold, Satan hath earnestly desired to sift you, as it were wheate:

32 But I haue prayed for thee, that thy faith should not faile, & when thou art conuerted, strengthen thy brethren.

Matth. 26. d
marke 14 c

33 And hee said vnto him, Lord, * I am ready to goe with thee, both into prison, and to death.

iohn 13. d

34 And he said, I tell thee Peter, the Cocke shall in no wise crow this day, before that thou shalt thrise denie that thou knewest me.

F

Matth. 10. c
marke 6. b.
luke 9. a

35 And he sayd vnto them, * When I sent you without wallet, and scrip, and shooes, lacked ye any thing? and they said, Nay:

36 Then said he vnto them, But now hee that hath a wallet, let him take it vp, and likewise his scrip: and hee that hath none, let him sell his coat, and buy a sword.

Esay 53 b
matth. 27. b
marke 15. c
iohn 18. f

37 For I say vnto you, that yet the same * which is written, must be perfourmed in me, which is, Euen among the wicked was he reputed: for those things which are written of me, haue an end.

38 And they sayd, Lord, behold, heere are two swords. And he said vnto them, It is ynough.

Matth. 26. c
marke 14 c

39 * And hee came out, and went as hee was wont, to mount Olinet, and his disciples followed him.

40 And

40 And when he came to the place, hee sayd vnto them
* Pray, lest ye fall into temptation. Matth. 6. b
41 * And he was pulled away from them about a stones luke 11. a
cast, and kneeled downe, and prayed, Matth. 26. d
42 Saying Father, if thou wilt remoue this cup from G
me, neuertheless, * not my will but thine be done, Iohn 6. d
43 And there appeared an Angel vnto him from hea-
uen comforting him;
44 And hee was in an agony, and he prayed the more
earnestly, and his sweat was like drops of blood trickling
downe to the ground.
45 And when he rose vp from prayer, and was come to
his disciples, he found them sleeping for heauinesse.
46 And said vnto them, Why sleepe ye? Rise and pray,
lest ye fall into temptation.
47 * While he yet spake, behold there came a company Matth. 26. c
and he that was called Judas one of the twelue, went be- marke 14. d
fore them and pressed nigh vnto Jesus to kisse him.
48 But Jesus said vnto him, Judas betrayest thou the
sonne of man with a kisse?
49 When they which were about him, saw what would H
follow, they said vnto him, Lord, shall we smite with the
sword.
50 * And one of them smote the seruant of the hie Priest Matth. 26. c
and tooke away his right eare. marke 14. f
51 Jesus answered and said, Suffer ye thus far forth. iohn 18. d
And when he touched his eare he healed him.
52 Then Jesus said vnto the high Priests and || Rulers of the Temple, and the Elders which were come to him, Bee yee come out as vnto a theefe, with swords and staues? || Or, captaines.
53 When I was daily with you in the Temple, ye stret-
ched forth no hands against me. But this is euen your ve-
ry houre, and the power of darkenesse.
54 Then tooke they him, & led him, and brought him
to the high priests house, and Peter followed a farre off.
55 And when they had kindled a fire in the midst of the
hall, and were set downe together, * Peter also sate downe Matth. 26. c
among them. marke 14. f
56 But when a certaine wench beheld him as hee sate iohn 18. c
by the fire, and earnestly looked vpon him, she said, This I
same fellow was also with him. Matth. 26 g
57 * And he denied, saying, Woman, I know him not. marke 14. g
58 And after a little while another saw him, and sayd,
Thou art also of them. And Peter sayd, Man I am not.
59 And about the space of an houre after another affir-
med

med, saying, Verily this fellow was with him also: for he is of Galilee.

60 And Peter said, Man I wote not what thou sayest. And immediatly while he yet spake, the cocke crew.

61 And the Lord turned backe, & looked vpon Peter, * and Peter remembred the word of the Lord how, he had said vnto him, Before the cocke crow, thou shalt deny me thrise.

Matth. 26.c
marke 14.c

K 62 And Peter went out and wept bitterly.

63 And the men that held Iesus, mocked him, & smote him.

64 And when they had blindfolded him, they strake him on the face, and asked him, saying, Aread; who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 And assoone as it was day, the Elders of the people and the high Priests, and the Scribes came together, and led him into their counsel, saying,

67 Art thou very Christ? tel vs. And he said vnto them, If I tell you, ye will not beleeue me in any wise.

68 And if I aske you, you wil not in any wise answere me, nor let me goe.

L 69 * Hereafter shall the Sonne of man sit on the right hand of the power of God.

Matth 24.g
marke 14.g

70 Then said they al, Art thou then the Sonne of God? He said, Ye say that I am.

Marke 14.g

71 And they said, * What need we any further witnesse? For we our selues haue heard of his owne mouth.

¶ The Notes.

a As the cup is the new Testament, so the bread is the body of Christ. By the new testament he vnderstandeth the forgiuenesse of sinnes. Heb. 8 but the cup doth onely represent vnto vs the new Testament, that is to say the forgiuenes of our sinnes, that we haue in the blood of Christ.

The xxiij. Chapter.

Iesus accused before Pilate, and sent to Herod.

A AND * the whole multitude of them arose, and led him vnto Pilate.

The Gospel on Thursday next before Easter.

2 And they began to accuse him, saying, We found this fellow peruerting the people, & forbidding to giue tribute to Cesar, saying, That he is Christ, a king.

Matth. 26.a
marke 15.a
iohn 18.c

3 And Pilate asked him, saying, Art thou the King of the Iewes? He answered him, and said, Thou sayest it.

4 Then said Pilate to the high Priests, and to the people,

ple, I finde no fault in this man.
5 And they were the more fierce, saying, Hee moueth the people, teaching throughout all Iury, and began at Galilee, euen to this place.
6 When Pilate heard mention of Galilee, hee asked whether the man were of Galilee?
7 And assoone as hee knew that he belonged vnto Herods *iurisdiction, he sent him to Herod, which was also at Hierusalem at that time. B Luke 3.a
8 And when Herod saw Iesus, he was exceeding glad, for he was desirous to see him of a long season, because hee had heard many things of him, and hee trusted to haue seene some miracle done by him.
9 Then he questioned with him many words: but he answered him nothing.
10 The high Priests and Scribes stood forth and accused him straitly.
11 And Herod with his men of warre despised him, and when hee had mocked him, hee arayed him in white clothing, and sent him againe to Pilate.
12 And the same day Pilate and Herod were made friends together: for before they were at variance betweene themselues.
13 And Pilate when hee had called together the high Priests, and the Rulers, and the people,
14 Said vnto them, Yee haue brought this man vnto me, as one that peruerteth the people, & behold, I hauing examined him before you, haue found no fault in this man, of those things whereof ye accuse him: C
15 No, nor yet Herod: for I sent you to him, and loe, nothing worthy of death is done to him.
16 I will therefore chasten him, and let him loose.
17 *For of necessitie hee must haue let one loose vnto them at the feast. Matth. 27.d marke 15.c iohn 18.f
18 And all the people cryed aloud, saying, Away with him, and deliuer vnto vs Barabbas:
19 Which for a certaine insurrection made in the city, and for murder was cast into prison.
20 Pilate therefore spake againe vnto them, willing to let Iesus loose.
21 But they cryed, saying, Crucifie him, crucifie him. D
22 Hee said vnto them the third time, What euill hath hee done? I haue found no cause of death in him, I will therefore chasten him, and let him goe.
23 *And they were instant with loud voyces requiring that he might be crucified: and the voyces of them, and of Matth. 27.c marke 15.a iohn 19.a

the

the high Priests preuailed.

24 And Pilate gaue sentence, that it should be as they required.

25 *And he let loose vnto them, him that for insurrection and murder was cast into prison, whom they had desired, and he deliuered Iesus to their will.

Matth.27.d mar,15 b

26 *And as they led him away, they caught one Simon of Cyrene, comming out of the field, and on him they layde the crosse, that he might carry it after Iesus.

Matth.27.c Luke 8.a

27 *And there followed him a great company of people, and of women, (which also bewailed and lamented him.)

E

28 But Iesus turning backe vnto them, said, Ye daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, the dayes are comming, in the which

Sapient. 3.b esay 54.a galat.4.d

they shall say, *Happy are the barren, and the wombs that neuer bare, and the paps that neuer gaue sucke,

30 Then shall they begin to say to the mountains, Fall on vs, and to the hils, Couer vs.

31 For if they do these things in a moist tree, what shal be done in the dry?

32 And there were other two euill doers led with him, to be put to death.

Matth.27.b

33 *And after that they were come to the place which is called Caluary, there they crucified him, and the euill doers, one on the right hand, and the other on the left.

34 Then said Iesus, Father, forgiue them, for they wot not what they doe, *and they parted his rayment, and cast lots.

Matth.27.a marke 15.c psal.22.d

35 *And the people stood beholding, and the Rulers mocked him, with them, saying, He saued other men, let him saue himselfe, if he be very Christ, the chosen of God.

F

Iohn 19 d

36 The souldiers also mocked him, comming to him, and offering him vineger,

37 And saying, If thou be the King of the Iewes, saue thy selfe.

Matth.27.d iohn 19.d

38 *And a superscription was written ouer him, with letters of Greeke, and Latine, and Hebrew This is the King of the Iewes.

39 And one of the euill doers which were hanged, railed on him, saying, if thou be Christ saue thy selfe and vs.

Matth.27.c marke 15.c

40 But the other answering, *rebuked him, saying, Fearest thou not God, seeing thou art in the same damnation.

41 And we truely are righteously punished, for we receiue

ceiue according to our deedes, but this man hath done nothing amisse.

42 And he said vnto Iesus, Lord, remember me when thou commest into thy kingdome. G

43 And Iesus said vnto him, Verily I say vnto thee, To day thou shalt be with me in Paradise.

44 * And it was about the sixth houre, and there was a darkenesse ouer all the earth vntill the ninth houre. Matth. 27. g marke 15. c

45 And the Sunne was darkened, and the vaile of the Temple was rent euen through the midst.

46 And when Iesus had cryed with a lowd voyce, hee said, Father, into thy hands I will commend my spirit. And when he thus had said, he gaue vp the ghost.

47 * When the Centurion saw what was done, he glorified God, saying, Verily this was a righteous man. Matth. 27. c marke 15. c

48 And all the people that came together to that sight, when they saw the things which were done, smote their breasts, and returned.

49 And all his acquaintance, * and the women that followed him from Galilee, stood afar off, beholding these things. H Matth. 27. f marke 15. c

50 And behold, * there was a man named Ioseph, a counseller, and he was a good man and a iust, Iohn 19. g

51 (The same had not consented to the counsell, and deede of them) which was of Arimathea, a citie of the Iewes, which same also waited for the kingdome of God.

52 He went vnto Pilate, & begged the body of Iesus.

53 And when hee had taken it downe, he wrapped it in a linnen cloth, and laid it in a sepulchre that was hewen in stone, wherein neuer man before was laid.

54 And that day was the preparing of the Sabboth, and the Sabboth drew on.

55 The women that followed after, which had come with him from Galilee, beheld the sepulchre, and how his body was laid.

56 And they returned and prepared sweete odours and ointments, but rested the Sabboth day, according to the Commandement.

The xxiiij. Chapter.

Christ appeared to the disciples that went to Emmaus.

AT * vpon the first day of the Sabbaths, very early in the morning, they came vnto the Sepulchre, bringing the sweete odours, which they had prepared, and other women with them. A Matth. 28. a marke 16. a iohn 20. c

2 And they found the stone rolled away from the Sepulchre.

3 And they went in, but found not the body of the Lord Jesus.

4 And it came to passe, as they were amazed thereat, behold, two men stood by them in shining garments.

Matth. 28.a marke 16.a

5 *And as they were afraid, and bowed downe their faces to the earth, they said vnto them, Why seeke yee the liuing among the dead?

6 He is not here, but is risen: remember how he spake vnto you when he was yet in Galilee,

B

7 Saying, The Sonne of man must be deliuered into the hands of sinfull men, and bee crucified, and the third day rise.

8 And they remembred his words,

9 And returned from the sepulchre, and told all these things vnto those eleuen, and to all the remnant.

Matth. 28.c marke 16.c

10 *It was Mary Magdalene, and Joanna, and Marie Jacobi, and other that were with them, which told these things vnto the Apostles.

Marke 16.c

11 *And their words seemed vnto them fained things, neither beleeued they them.

12 Then arose Peter, and ranne vnto the sepulchre, and when he had looked in, he saw the linnen clothes layd by themselues, and departed, wondring in himselfe, at that which was come to passe.

The Gospel on the Munday in Easter weeke.

13 And behold, two of them went that same day to a village called Emmaus, which was from Hierusalem about threescore furlongs.

C

14 And they talked together of all these things, which had come to passe.

15 And it came to passe, that while they communed together and reasoned, Jesus himselfe drew neere and went with them.

16 But their eyes were holden, that they should not know him.

17 And he said vnto them, What maner of communications are these that yee haue one with another as yee walke, and are sad?

18 And one of them whose name was Cleophas, answering, said vnto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to passe there in these dayes?

19 He said vnto them, What things? And they said vnto him, Of Jesus of Nazareth, which was a Prophet mighty in deede and word before God and all the people,

20 And how the high Priests and our rulers deliuered him to be condemned to death, and haue crucified him.

21 But

21 But wee trusted that it had beene hee which should D
haue redeemed Israel: and as touching all these things,
to day is euen the third day since they were done.
22 *Yea, certaine women of our company made vs Iohn 20.a
astonied, which came early vnto the sepulchre.
23 And when they found not his body, they came, say-
ing, that they had seene a vision of Angels, which said that
he was aliue.
24 And certaine of them which were with vs, went to
the sepulchre, and found it euen so as the women had said,
but him they saw not.
25 And he said vnto them, O fooles, and slow of heart,
to beleeue all that the Prophets haue spoken.
26 *Ought not Christ to haue suffered these things, Matth. 26.a
and to enter into his glory? esay 53.a
27 And he began at Moses, and all the Prophets, and
throughly interpreted vnto them in all the Scriptures,
those things which were written of himselfe.
28 And they drew nigh vnto ỳ village which they went E
vnto, and he made as though he would haue gone further.
29 And they* constrained him, saying, Abide with vs, Gen. 19.a
for it draweth toward night, and the day is farre passed,
and he went in to tary with them.
30 And it came to passe, as he sate at meate with them,
he tooke bread, and blessed it, and brake, and gaue to them,
31 And their eyes were opened, and they knew him,
and he vanished out of their sight.
32 And they said one to another, Did not our hearts
burne within vs, while he talked with vs by the way, and
opened vnto vs the Scriptures?
33 And they rose vp the same houre, & returned againe
to Hierusalem, and found the eleuen gathered together,
and them that were with them,
34 Saying, The Lord is risen indeed, and hath appea-
red to Simon.
35 And they told what things were done in the way, F
and how he was knowen of them in the breaking of bread
36 And as they thus spake, Iesus himselfe stood in the *The Gospel on*
*midst of them, and saith vnto them, Peace be vnto you. *the Thursday*
37 But they were abashed and afraid, and supposed *in Easter*
that they had seene a spirit. *weeke.*
38 And he said vnto them, Why are yee troubled, and Iohn 20.c
why doe thoughts arise in your hearts?
39 Behold my hands and my feete, that it is euen I
my selfe: handle me, and see, for a spirit hath not flesh and
bones as ye see me haue.

40 And when he had thus spoken, hee shewed them his hands and his feete.

41 And while they yet beleeued not for ioy, and wondered, he said vnto them, * Haue ye here any meate?

Iohn 11.a

G 42 And they offered him a piece of a broyled fish, and of an hony combe.

43 And he tooke it, and did eate before them.

Matth.10.c 44 And he said vnto them, * These are the words which I spake vnto you, while I was yet with you, that all must needes bee fulfilled which were written of me in the Law of Moses, and in the Prophets, and in the Psalmes.

Actes 16.c 45 * Then opened he their || wits, that they might vnderstand the Scriptures,

||Or, minds.

46 And said vnto thē, Thus it is written, & thus it behooued Christ to suffer, & to rise from death the third day,

47 And that repentance and remission of sinnes should bee preached in his Name among all Nations, and must begin at Ierusalem.

48 And ye are witnesses of these things.

49 And behold, I will send the promise of my Father vpon you: but tary ye in the city of Ierusalem, vntill ye be indued with power from on high.

50 And hee led them out into Bethany, an lift vp his hands, and blessed them.

Actes 1.b marke 16.c 51 * And it came to passe as he blessed them, hee departed from them, and was caried vp into heauen.

52 And when they had worshipped him, they returned to Ierusalem with great ioy,

53 And were continually in the Temple, praysing and landing God. Amen.

Here endeth the Gospel by S. Luke.

¶ The life of the Euangelist S. Iohn, written by S. Hierome.

Iohn the Apostle, whom Iesus loued entirely, beeing the sonne of Zebedee, and brother to Iames the Apostle (whom Herod after the Passion of our Lord did behead) did write last of all a Gospel, being deferred by the superintendents, and Bishops of Asia, against Cerinthus and other Heretikes, and especially against the sect of the Ebionites, that did rise then: which Ebionites did affirme that Christ was

not

not before Mary, whereby he was compelled to set forth his diuine birth. Howbeit some affirme that he had another occasion to set forth this Scripture: That is to say, that when he had read the booke of Matthew, Marke, and Luke, he did well allow the Text of the Historie, and affirmed that they had said true, but that they had written only the History of one yeere in the which he suffered after the imprisonment of Iohn. Therefore passing ouer that yeere (the acts whereof are set forth by the other three,) hee did declare what was done in the time before Iohn was imprisoned, as it may be euident and manifest vnto them, that will diligently read the foure bookes of the Gospels. Which thing doeth take away the disagreement which Iohn seemeth to haue with the other. Hee hath also written one Epistle, whose beginning is, That which was from the beginning, which we haue heard with our eares, and seene with our eyes, which wee haue looked vpon, & our hands haue handled of the word of life: which Epistle is approued and allowed by all the Ecclesiasticall and learned men. The other two which begin, The Elder to the elect Lady, and her children, and The Elder to the welbeloued Gaius, whom I loue in the trueth, are thought to be Iohns the Elder, whose Sepulchre is shewed this day at Ephesus. Some also doe thinke that there be two memorials of the said Iohn Euangelist, vpon which thing wee will dispute by order when wee come to Papias his disciple. In the fourteenth yeere, then Domitianus mooued and stirring the second persecution after Nero, being banished into an yle called Pathmos, hee did write the Reuelation, which Iustinus Martyr, and Irenæus doe expound: And after that Domitianus was slaine, and his actes abrogated by the Senate, because of the too much cruelty, (Portinax being Emperour) hee returned vnto Ephesus: where continuing vntill Traianus the Emperour, hee did both found and gouerne all the Churches of Asia. Hee died being exceeding old: that is to say, threescore and eight yeeres after the Passion of our Lord: and was buried by the same towne.

The first Chapter.

1 *The divinity, humanity, and office of Christ.* 15 *The testimony of Iohn.* 19 *The calling of Andrew, Peter, Philip, and Nathanael.*

A *The Gospel on Christmasse-day.*

IN the beginning was the Word, and the Word was with God, and ‖ God was that Word.

2 The same was in the beginning with God.

3 * All things were made by it, and without it was made nothing that was made.

4 * In it was life, and the life was the light of men.

5 And the light shineth in the [a] darkenesse, and the darkenesse comprehendeth it not.

6 There was a man sent from God, whose name was Iohn.

B

7 The same came for a witnesse, that hee should beare witnesse of the light: that all men through him might beleeue.

Ioh. 5. d

8 * Hee was not that light, but was sent to beare witnesse of the light.

9 That light was the true Light, which lighteneth every man that commeth into the world.

Hebr. 11. a

10 He was in the world, * and the world was made by him, and the world knew him not.

11 He came vnto his [b] owne, and his owne receiued him not.

12 But as many as receiued him, to them gaue hee power to be the sonnes of God, euen to them that beleeued on his Name:

C

13 Which were borne not of bloud, nor of the will of the flesh, nor yet of the will of man, but of the will of God.

‖ Or, was made.

14 And the same Word ‖ [c] became flesh, and dwelt among vs, and wee saw the glory of it, as the glory of the * only begotten Sonne that came downe from the Father, full of grace and truth.

Matt. 3. c and 17. a luke 1. b 2. pet. 1. c 2. iohn 1. a

15 Iohn beareth witnesse of him, and cryeth, saying, This was hee of whom I spake, Hee that commeth after me, is preferred before me: for he was ‖ before me.

‖ Or, worthier then I. Colos. 2. b

16 * And of his fulnesse haue we all receiued, and grace for grace.

17 For the Law was giuen by Moses, but grace and trueth came by Iesus Christ.

The Gospel on the 4. Sunday in Aduent. Iohn 5. d matt. 11. d

18 No man hath seene God at any time, the onely begotten Sonne, which is in the bosome of the Father, hee hath declared him.

19 * And this is the record of Iohn, when the Iewes sent

sent Priests and Leuites from Hierusalem, to aske him, What art thou?

20 And he confessed, and denied not, and said plainly, I am not that Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not, * Art thou that [b] Prophet? And he answered, No. D Deut. 18.d

22 Then said they vnto him, what art thou, that wee may giue an answere to them that sent vs? What sayest thou of thy selfe?

23 Hee said, * I am the voyce of a Cryer in the wildernesse: Make straight the way of the Lord, as sayd the Prophet Esayas. Matth. 3.a luke 3. a esay 40.a

24 And they which were sent were of the Pharisees.

25 And they asked him, and said vnto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither || a Prophet? || Or, that Prophet.

26 Iohn answered them, saying, * I baptize with water, but there standeth one among you, whom ye know not: Matt. 4.b

27 He it is, which though he came after me, was before me, whose shoes latchet I am not worthy to vnloose.

28 * These things were done in || Bethabara beyond Iordan, where Iohn was baptizing. E Mark. 1.a luke 5.c || Some read, Bethania.

29 The next day Iohn seeth Iesus comming vnto him, and saith, * Behold the Lambe of God which taketh away the sinnes of the world. Iohn 3. d and 10. d

30 This is he of whom it is said, After mee commeth a man which is preferred before me: for he was before me:

31 And I knew him not: but that he should be declared to Israel, therefore am I come, baptizing with water.

32 * And Iohn bare record, saying, I saw the Spirit descending from heauen like vnto a Doue, and it abode vpon him. Mat. 3.d mark. 1.b luke 3. a

33 And I knew him not, but he that sent me to baptize with water, the same said vnto mee, Vpon whom thou shalt see the Spirit descending, and tarrying still on him, the same is he which baptizeth with the holy Ghost.

34 And I saw & bare record, that this is the Son of God. F

35 The next day after, Iohn stood againe, and two of his disciples.

36 And when he beheld Iesus walking, hee saith, Behold the Lambe of God.

37 And the two disciples heard him speake, and they followed Iesus.

38 And Iesus when he had turned about, and saw them following him, saith vnto them, What seeke ye? They said

vnto him Rabbi, (which is to say, if one interpret it, Master) where dwellest thou?

39 He saith vnto them, Come and see. They came, and saw where he dwelt, and abode with him that day: for it was about the tenth houre.

40 One of the two which heard Iohn speake, and followed him, was Andrew, Simon Peters brother.

41 The same findeth his brother Simon first, and saith vnto him, We haue found the Messias, which is by interpretation, the || Anoynted,

|| Or, the Christ.

42 And brought him to Iesus: and when Iesus beheld him, he said, Thou art * Simon the sonne of Iona, thou shalt be called Cephas, which is by interpretation, a stone.

G

Mat. 16. c

43 The day following, Iesus would goe forth into Galilee, and findeth Philip, and saith vnto him, Follow me.

44 * Philip was of Bethsaida, out of the citie of Andrew and Peter.

Iohn 12. a

45 Philip findeth Nathanael, and saith vnto him, We haue found him, of whom Moses in the * Law, & the Prophets did write, Iesus of Nazareth the sonne of Ioseph.

Deut. 18. c

46 And Nathanael said vnto him, Can there any good thing come out of Nazareth? Philip saide vnto him, Come and see.

47 Iesus saw Nathanael comming to him, and saith of him, Beholde a right Israelite, in whom is no guile.

48 Nathanael saith vnto him, Whence knowest thou me? Iesus answered, and said vnto him, Before that Philip called thee being vnder the figtree, I saw thee.

H

49 Nathanael answered, and said vnto him, Rabbi, thou art euen the very Sonne of God, thou art the King of Israel.

50 Iesus answered and said vnto him, Because I said vnto thee, I saw thee vnder the figtree, thou || beleeuest, thou shalt see greater things then these.

|| Or, beleeuest thou,

51 And he saith vnto him, Verily, verily I say vnto you, Hereafter shall ye see heauen open, and the Angels of God ascending and descending vpon the Sonne of man.

¶ The Notes.

[a] The darkenes, that is to say, the vnfaithfull which do sit alwaies in darkenes, and in the shadow of death, do all that they can to darken and put out the beames of the Sun, but they shall neuer preuaile, Psal. 2. 17. 1. Cor. 4. Esay 29. Ezek. 8. Abd. 1. 3.

[b] That is to say, vnto the people of the Iewes, whom the Lord did call his people, Exod. 21. 34.

[c] That is to say, that euerlasting word, which is the onely begotten Sonne of God, did take our fraile nature, and flesh

vpon

vpon him, in the which (being equall with the Father touching his Godhead) he was made a curse for vs, that is to say, hee did take vpon him the malediction and curse that was due vnto vs for the breaking of the Law of God.

[d] Here the Iewes did aske Iohn, whether that he was the Prophet which was promised by Moses, Deut. 18. and therefore Iohn answered them truely, when he said vnto them, No.

The ij. Chapter.

Christ turneth water into Wine.

AND the third day there was a marriage in Cana || a citie of Galilee, and the mother of Iesus was there.

2 And both Iesus was called, and his disciples vnto the marriage.

3 And when they wanted wine, the mother of Iesus said vnto him, They haue no Wine.

4 Iesus said vnto her, Woman, what haue I to doe with thee? mine houre is not yet come.

5 His mother saith vnto the || ministers, Whatsoeuer he saith vnto you, doe it.

6 And there were set there, fire water pots of stone, after the manner of the purifying of the Iewes, containing two or three || firkins apiece.

7 Iesus saith vnto them, Fill the water pots with water, and they filled them vp to the brimme.

8 And he saith vnto them, Draw out now, and beare vnto the gouernour of the feast: and they bare it.

9 When the ruler of the feast had tasted the water that was made wine, (and knew not whence it was, but the ministers which drew the water knew) the gouernour of the feast calleth the bridegroome,

10 And saith vnto him, Euery man at the beginning doeth set forth good wine, and when the guests haue well drunke, then that which is worse: but thou hast kept the good wine vntill now.

11 This beginning of miracles did Iesus in Cana of Galilee, and shewed his glory: and his disciples beleeued on him.

12 * After this he went downe to Capernaum, and his mother, and his brethren, and his disciples, and there continued not many dayes.

13 * And the Iewes passeouer was at hand, and Iesus went vp to Ierusalem,

14 And found sitting in the Temple those that solde oxen, and sheepe, and doues, and the changers of money.

15 And when he had made, as it were a scourge of small cords,

A *The Gospel on the .2 Sunday after the Epiphany.*

|| Or, tongue. Luke 2.g.

|| Or, seruants.

|| Or, measure.

B

Mat. 4.b mark 1.b luke 4.d

Mat. 21.b marke 12.c luke 19.g

C

coards, hee droue them all out of the Temple, with the sheepe and oxen, and powred out the Changers money, and ouerthrew the Tables,

16 And said vnto them that solde Doues, Haue these things hence, and make not my Fathers house an house of merchandize.

17 And his disciples remembred that it was written, Psal.79.f * The zeale of thine house hath euen eaten me.

18 Then answered the Iewes, and said vnto him, What token shewest thou vnto vs, seeing that thou doest these things?

Matth.26.f mark.13.f 19 Iesus answered, and said vnto them, * Destroy this Temple, and in three dayes I will reare it vp.

20 Then said the Iewes, Fourty and sixe yeeres was this Temple a building, and wilt thou reare it vp in three dayes?

D 21 But he spake of the Temple of his body.

22 When therefore he was risen from the dead, his disciples remembred that hee had thus said: and they beleeued the Scripture, and the words which he had sayd.

23 When he was in Ierusalem at the Passeouer, in the Feast day, many beleeued on his Name, when they saw his miracles which he did.

Ier.17.c 24 But Iesus did not commit himselfe vnto them, * because he [a] knew all men,

Apoc.1.b 25 And needed not that any should testifie of man: * for he knew what was in man.

¶ The Notes.

[a] Christ knew all mens mindes: therefore no man neede to teach him what was in man, for why? he knew the secrets of their hearts.

The iij Chapter.

3 *Christ teacheth Nicodemus.* 16 *The loue of God is towards the world.*

The Gospel on Trinity Sunday. A THere was a man of the Pharisees named Nicodemus, a ruler of the Iewes.

Iohn 7.d 2 * The same came to Iesus by night, and saide vnto him, Rabbi, wee know that thou art a teacher come from God, for no man can doe these miracles which thou doest, except God be with him.

3 Iesus answered, and said vnto him, Verily, verily I say vnto thee, Except a man be borne from aboue, he cannot see the kingdome of God.

4 Nicodemus saith vnto him, How can a man bee borne when he is old? Can he enter the second time into his mother wombe, and be borne?

5 Iesus

5 Iesus answered, Verily, verily I say vnto thee, *except a man be borne of [a] water, and of the Spirit, he can not enter into the kingdome of God. Iohn 4.b and 7.b titus 3.a

6 *That which is borne of the flesh, is flesh: and that which is borne of the Spirit, is spirit. Rom. 8.a

7 Marueile not then that I said vnto thee, Yee must be borne from above. B

8 The winde bloweth where it lusteth, and thou hearest the sound thereof, *but canst not tell whence it commeth, and whither it goeth: so is euery one that is borne of the Spirit. Eccles. 12.a

9 Nicodemus answered, and said vnto him, How can these things be?

10 Iesus answered, and said vnto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily I say vnto thee, Wee speake that wee doe know, and testifie that we haue seene: and yee receiue not our witnesse.

12 If I haue told you earthly things, and yee beleeue not: how shall ye beleeue if I tell you heauenly things?

13 And no man hath ascended vp to heauen, but he that came downe from heauen, euen the Sonne of man which is in heauen.

14 And as Moses lift vp the serpent in the wildernes, euen so must the Sonne of man be lifted vp: C

15 That whosoeuer beleeueth in him, should not perish, but haue euerlasting life.

16 For God so loued the world, that hee gaue his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. *The Gospel on the Munday on Whitsun weeke.*

17 For God sent not his Sonne into the world to condemne the world: but that the world through him might be saued.

18 He that beleeueth on him is not condemned, but he that beleeueth not is condemned already, because hee hath not beleeued in the Name of the onely begotten Sonne of God:

19 And this is the condemnation, that light is come into the world, and men loued darkenesse rather then light, because their deedes were euill.

20 For euery one that doth euil hateth the light, neither commeth to the light lest his deedes should be reproued.

21 But he that doeth trueth commeth to the light, that his deedes may be made manifest, that they are wrought in God. D

22 After these things came Iesus and his disciples into

Iohn 4.b into the land of Iury, and there he taried with them, * and baptized.

23 And Iohn also was baptizing in Aenon, neere to Salim, because there was much water there: and they came and were baptized.

24 For Iohn was not yet cast into prison.

25 And there arose a question betweene Iohns disciples and the Iewes about purifying.

26 And they came vnto Iohn, and said vnto him, Rabbi, hee that was with thee beyond Iordan, to whom thou Mark.1.b bearest witnesse, behold the same baptizeth, * and all men Iohn 4.c come to him.

27 Iohn answered, & said, A man can receiue nothing, except it be giuen him from heauen.

E 28 Ye your selues are witnesses, * how that I said, I am Iohn 1.b not that Christ, but am sent before him.

29 He that hath the bride, is the bridegroome: but the friend of the bridegroome, which standeth & heareth him, reioyceth greatly, because of the bridegromes voice: This my ioy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that commeth from on high, is aboue all: he that is of the earth, is earthly, and speaketh of the earth: he that commeth from heauen is aboue all.

32 And what he hath seene and heard, that he testifieth, and no man receiueth his testimony.

Rom.3.a 33 He that hath receiued his testimony, * hath set to his esay 61.a seale, that God is true.

34 For he whom God hath sent, speaketh the words of Mark.11.d God: * for God giueth not the spirit by measure vnto him.

Luk.1.b 35 the Father loueth the Sonne, * and hath giuen all F things into his hand.

‖Or, he that obeyeth not the Sonne. 36 Hee that beleeueth on the Sonne, hath euerlasting life: he that ‖ beleeueth not the Sonne, shall not see life, but the wrath of God abideth on him.

¶ The Notes.

[a] Heere by the water hee doeth vnderstand the word and grace of God, & also the illumination of the holy Ghost, which is that heauenly water that Esay the Prophet doth speake of, saying, All that be athirst, come vnto the waters, Ioh 4. and 6. Ezek. 36. Iere. 2. By the Spirit, he vnderstandeth the inspiration of the holy Ghost, and the heauenly working of the Spirit of God. So that this place helpeth them nothing, that doe affirme that the children of the faithfull are damned, and that they shal neuer enter into the kingdome of heauen, if they die before they can be baptized.

The

The iiij. Chapter.

7 *Christ wearied, asketh water of the woman of Samaria.* 19 *The lively water.*

AFter that the Lord knew how that the Pharises had A
heard that Iesus made and baptized moe disciples
then Iohn:

2 (Though that Iesus himselfe baptized not, but his disciples,)

3 * He left Iury, and departed againe into Galilee, Matth. 4. b

4 For it was so that hee must needes goe through Samaria.

5 Then commeth hee to a citie of Samaria, which is called Sichar, neere to the possession * that Iacob gaue to Gen. 48. d
his sonne Ioseph.

6 And there was Iacobs well. Iesus then being wearie of his iourney, sate thus on the well, and it was about the sixt houre.

7 And there commeth a woman of Samaria to draw B
water. Iesus saith vnto her, Giue me drinke.

8 For his disciples were gone away into the towne to buy meate.

9 Then said the woman of Samaria vnto him, How is it that thou being a Iew, askest drinke of me, which am a woman of Samaria? * For the Iewes meddle not with 4. Reg. 15. f
the Samaritanes. iohn 7. b

10 Iesus answered, and said vnto her, If thou knewest the gift of God, and who it is that saith vnto thee, Giue me drinke, thou wouldest haue asked of him, and he would haue * giuen thee the water of life. Iere. 2. b

11 The woman saith vnto him, Sir, thou hast nothing iohn 7. b
to draw with, and the well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob which gaue vs the well, and he himselfe dranke thereof, and his children, and his cattell?

13 Iesus answered, and said vnto her, Whosoeuer drinketh of this water, shall thirst againe.

14 But whosoeuer drinketh of the water that I shall C
giue him, shall neuer be more athirst, but the water that I shall giue him, shall be in him a well of water, springing vp into euerlasting life.

15 The woman said vnto him, Sir, giue me of that water, that I thirst not, neither come hither to draw.

16 Iesus said vnto her, Goe call thy husband, and come hither.

17 The woman answered, and said vnto him, I haue

no

no husband. And Jesus said vnto her, Thou hast wel said, I haue no husband.

18 For thou hast had fiue husbands: and he whom thou now hast, is not thine husband, in that saydest thou truely.

Luke 7.c 19 The woman sayd vnto him, * Sir, I perceiue that thou art a Prophet.

3.Reg 9.a 1.par.7.c 20 Our fathers worshipped in this mountaine, * and ye say, that in Jerusalem is the place where men ought to worship.

D 21 Jesus saith vnto her, Woman, beleeue me, the houre commeth, when ye shall neither in this [b] mountaine, nor yet at Jerusalem worship the Father.

22 Ye worship ye wote not what, wee know what wee worship, * for saluation commeth of the Jewes.

Exod.21.a

23 But the houre commeth, and now is, when the true worshippers shall worship the Father * in Spirit, and in trueth, for such the Father also requireth to worship him.

Rom. 1.a 2.Cor. 3.a

24 * God is a Spirit, and they that worship him, must worship him in spirit, and in trueth.

25 The woman said vnto him, I wote that Messias commeth which is called Christ: when he is come, he will tell vs all things.

Matth. 26.f marke 14.g luke 22.c iohn 9.d and 10.d

26 Jesus saith vnto her, * I that speake vnto thee, am hee.

27 And immediatly came his disciples, and marueiled that hee talked with the woman: Yet no man sayd, What seekest thou? or why talkest thou with her?

E 28 The woman then left her water pot, and went her way into the citie, and saith vnto the men,

29 Come and see a man which told me all things that euer I did, is not he that Christ?

30 Then they went out of the city, and came vnto him.

31 In the meane while his disciples prayed him, saying, Master, eate.

32 Hee said vnto them, I haue meate to eate, that yee wote not of.

33 Therefore sayd the disciples one to another, Hath any man brought him ought to eate?

34 Jesus saith vnto them, My meate is, that I doe the will of him that sent me, and finish his worke.

F 35 Say not yee, there are yet foure moneths, and then commeth haruest? Behold, I say vnto you, Lift vp your eyes, and looke on the regions: for they are white already vnto haruest.

Matth. 9.b luke 10.a

36 * And he that reapeth receiueth wages, & gathereth fruit vnto life eternall, that both hee that soweth, and he that

that reapeth might reioyce together.

37 And herein is the saying true, that one soweth, and another reapeth.

38 I sent you to reape that whereon yee bestowed no labour, other men laboured, and yee are entred into their labours.

39 Many of the Samaritanes of that city beleeued on him, for the saying of the woman, which testified that hee told me all that euer I did.

40 So when the Samaritanes were come vnto him, they besought him that hee would tary with them: and hee abode there two dayes.

41 And many moe beleeued, because of his owne word:

42 And said vnto the woman, Now we beleeue not because of thy saying: * for we haue heard him our selues, and know that this is euen that Christ the Sauiour of the world. G Iohn 1 6.b

43 After two dayes hee departed thence, and went away into Galilee.

44 * For Iesus himselfe testified, that a Prophet hath none honour in his owne country. Matth. 13.a marke 6.a luke 4.c

45 Then when hee was come into Galilee, the Galileans receiued him, when they had seene all the things that he did at Ierusalem at the day of the feast: for they went also vnto the feast.

46 So Iesus came againe into * Cana of Galilee where he made the water wine. And there was a certaine * ruler whose sonne was sicke at Capernaum. Iohn 2.a *The Gospel on the 21. Sunday after Trinitie.*

47 When the same heard that Iesus was come out of Iury into Galilee, hee went vnto him, and besought him that hee would come downe, and heale his sonne: for hee was euen at the point of death. Matth. 8.a luke 7.a

48 Then said Iesus vnto him, Except yee see signes and wonders, ye will in no wise beleeue. H

49 The ruler saith vnto him, Sir, come downe, or euer that my sonne die.

50 Iesus said vnto him, Goe thy way, thy sonne liueth. And the man beleeued the word that Iesus had spoken vnto him, and he went his way.

51 And as he was now going downe, the seruants met him, and told him, saying, Thy sonne liueth.

52 Then inquired he of them the houre when he began to amend. And they said vnto him, Yesterday at the seuenth houre the feuer left him.

53 So the father knew that it was done the same houre

houre, in the which Iesus said vnto him, Thy sonne liueth.
Actes 18.b * And he beleeued, and all his houshold.

54 This is againe the second miracle that Iesus did, when he was come out of Iury into Galilee.

¶ The Notes.

[a] To drinke this water, is to beleeue and credit the word of God, and to receiue the testimony of Christ, which thing onely can quench the thirst of the soule.

[b] Wee are bound to no peculiar place, but that wee may pray euery where, lifting vp pure hands, without disceptation and wrath, 1. Tim. 2.

[c] This ought to bee vnderstood of the preaching of the kingdome of God among the Israelites, among whom the Prophets had laboured already, into whose labours the Apostles did enter. But when the Apostles did preach among the Heathen, they were the first labourers, as Paul saith, I haue planted, Apollo hath watered. Againe, I haue laid the foundation, and another doeth build vpon it, 1. Cor. 3.

The v. Chapter.

1 *Christ healeth on the Sabboth day, the man that was sicke thirty and eight yeeres.*

A AFter this there was a feast day of the Iewes, and Iesus went vp to Ierusalem.

2 And there is at Ierusalem by the sheepe market a poole which is called in the Hebrew tongue, Bethesda, hauing fiue porches:

3 In which lay a great multitude of sicke folke, of blind, halt, and withered, waiting for the mouing of the water.

4 For an Angel went downe at a certaine season into the poole, and troubled the water: whosoeuer then first after the troubling of the water stepped in, was made whole of whatsoeuer disease he had.

5 And a certaine man was there, which had beene diseased thirty and eight yeeres.

6 When Iesus saw him lie, and knew that hee now long time had bene diseased, he saith vnto him, Wilt thou be made whole?

B 7 The sicke man answered him, Sir, I haue no man when the water is troubled, to put me into the poole: but in the meane time, while I am about to come, another steppeth downe before me.

Matth. 9 a
marke 2.b
luke 5.c
actes 3.b

8 Iesus said vnto him, * Rise, take vp thy bed and walke.

9 And immediatly the man was made whole, & tooke vp

vp his bed, and walked: and on the same day was the Sabboth.

10 The Iewes therefore said vnto him that was made whole, It is the Sabboth day, it is not lawfull for thee to carry thy bed.

11 Hee answered them, Hee that made me whole, said vnto me, Take vp thy bed and walke.

12 Then asked they him, What man is that which said to thee, Take vp thy bed and walke?

13 And hee that was healed, wist not who it was: for Iesus had gotten himselfe away, because that there was preasse of the people in that place.

14 *Afterward Iesus findeth him in the Temple, and said vnto him, Behold, thou art made whole, sinne no more, lest a worse thing come vnto thee. C Iohn 8.a

15 The man departed, and told the Iewes, that it was Iesus that had made him whole.

16 And therefore did the Iewes persecute Iesus, and sought the meanes to slay him, because hee had done these things on the Sabboth day.

17 Iesus answered them, My Father worketh hitherto, and I worke.

18 Therefore the Iewes sought the more to kill him, not onely because he had broke the Sabboth, but said also *That God was his Father, and making himselfe equall with God. Matth. 26 b marke 14.g luke 22.c iohn 9 a

19 Then answered Iesus, and said vnto them, Verily, verily I say vnto you, The Sonne can do nothing of himselfe, but that he seeth the Father doe: for whatsoeuer hee doeth, that also doeth the Sonne likewise.

20 For the Father loueth the Sonne, and sheweth him all things that he himselfe doeth: and he will shew him greater workes then these, because ye should marueile.

21 For likewise as the Father raiseth vp the dead, & quickeneth them, euen so the Sonne quickeneth whom he wil. D

22 *Neither iudgeth the Father any man, but hath committed all iudgement vnto the Sonne, Matth. 11.c luke 10.c

23 Because that all men should honor the Sonne, euen as they honor the Father: He that honoreth not the Son, the same honoureth not the Father which hath sent him.

24 Verily verily I say vnto you, Hee that heareth my word, *and beleeueth on him that sent mee, hath euerlasting life, and shall not come into damnation: but is escaped from death vnto life. Iohn 6.f

25 Verily, verily I say vnto you, *The houre is coming, and now is, when the dead shall heare the voice of Iohn 11.d

the Sonne of God, and they that heare shall liue.

26 For as the Father hath life in himselfe, so likewise
Iohn 1.a hath he giuen to the Sonne to haue * life in himselfe,
Matth. 25.c 27 And hath giuen him power also to * iudge, because he is the Sonne of man.

E 28 Marueile not at this: for the houre is comming, in
Matth. 25.d the which all that are in the * graues shall heare his voice,

29 And shall come forth, they that haue done good vnto [a] the resurrection of life, and they that haue done euil, vnto the resurrection of damnation.

30 I can of mine owne selfe doe nothing: as I heare, I iudge, and my iudgement is iust, because I seeke not mine owne will, but the will of my Father which hath sent me.

Iohn 8.d 31 * If I beare witnesse of my selfe, my witnesse is not true.

32 There is another that beareth witnesse of me, and I am sure that ỳ witnes which he witnesseth of me, is true.

Iohn 1.b 33 * Yee sent vnto Iohn, and he bare witnesse vnto the trueth.

34 But I receiue not the record of man: neuertheless these things I say, that ye might be saued.

F 35 Hee was a burning and a shining light: and ye would for a season haue reioyced in his light.

Iohn 20.c 36 * But I haue greater witnesse then the witnesse of Iohn: for the workes which the Father hath giuen me to finish, the same workes, that I doe, beare witnesse of mee, that the Father hath sent me.

37 And the Father himselfe which hath sent me, hath
Matth. 3.c * borne witnesse of me. Ye haue not heard his voyce at any
and 17.b time, nor seene his shape.
marke 1.b
luke 3 d 38 And his word haue he not abiding in you: for whom
2. pet. 1.d he hath sent, him ye beleeue not.
Actes 17.b 39 Search the Scriptures, for in them yee thinke yee haue eternall life: * and they are they which testifie of me.

40 And yet will ye not come to me, that ye might haue life.

41 I receiue not the prayse of men.

G 42 But I know you that yee haue not the loue of God in you.

43 I am come in my Fathers Name, and ye receiue me
Iohn 2.c not: * if any other shall come in his owne name, him will
1. thess. 2.a ye receiue.

44 How can yee beleeue, which receiue honour one of another, and seeke not the honour that commeth of God onely?

45 Doe not thinke that I will accuse you to my Father:

there

there is one that accuseth you, euen Moses in whom yee trust.

46 For had ye beleeued Moses, ye would haue beleeued me: for * he wrote of me. Deut.18.c

47 But if you beleeue not his writings, how shall yee beleeue my words?

¶ The Notes.

[a] As if he should say, They that through faith haue done good works, or by their good works haue declared their faith, shal rise againe vnto life euerlasting. But they that haue brought foorth the fruits of infidelity, or haue not declared the faith, which they faine themselues to haue by good workes, shall rise againe vnto damnation. The good works then doe not saue nor iustifie, but are signes & tokens that a man is iustified, as Mat 7. of the tree.

The vj. Chapter.

29 *Faith is the worke of God.* 35 *Of the bread of life.* 40 *Of faith.*

AFter these things, * Iesus went his way ouer the sea of Galilee, which is the sea of Tiberias. A Matth.14.c

2 And * a great multitude followed him, because they saw his miracles which he did on them that were diseased marke 6.d Luke 6.c

3 And Iesus went vp into a mountaine, and there hee sate with his disciples.

4 And the Passeouer, a feast of the Iewes was nigh. *The Gospel on the 25. Sunday after Trinitie.*

5 * When Iesus then lift vp his eyes, and saw a great company come vnto him, hee sayd vnto Philip, Whence shall we buy bread, that they may eate? Matth.14.b marke 6.d

6 (This hee said to prooue him: for he himselfe knew what he would doe.) luke 9.b

7 Philip answered him, * Two hundreth penyworth of bread are not sufficient for them, that euery man may take a little. B 3.Reg.4.g

8 One of his disciples, Andrew, Simon Peters brother, saith vnto him,

9 There is a little lad heere, which hath fiue barley loaues and two fishes, but what are they among so many?

10 And Iesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe in number about fiue thousand.

11 And Iesus tooke the bread, and when he had giuen thankes, hee distributed to the disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would.

12 When they were filled, hee sayd vnto his disciples,

Gather vp the broken meate that remaineth, that nothing be lost.

13 And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten.

℄ 14 Then those men, when they had seene the miracle
Luke 7.c
iohn 4.b
luke 6.d
that Iesus did, said, This is of a trueth * the same Prophet that should come into the world.

15 When Iesus therefore perceiued that they would come and take him by force, to make him King, hee departed againe into a mountaine himselfe alone.

Matth. 24.d
marke 6.f
16 * And when euen was now come, his disciples went downe vnto the Sea,

17 And gat vp into a ship, and went ouer the Sea towards Capernaum: and it was now darke, and Iesus was not come to them.

18 And the Sea rose with a great winde that blew.

19 So when they had rowed about twentie fiue, or thirty furlongs, they saw Iesus walking on the Sea, and drawing nigh vnto the ship: and they were afraid.

20 But he said vnto them, It is I, be not afraid.

℈ 21 And they would haue receiued him into the ship, and immediatly the ship was at the land whither they went.

22 The day following, when the people that stood on the other side of the Sea, saw that there was no other ship there, saue that one, whereinto his disciples were entred, and that Iesus went not in with his disciples into the ship, but that his disciples were gone away alone:

23 Howbeit, there came other ships from Tiberias, nigh vnto the place where they did eate bread, after that the Lord had giuen thankes:

24 When the people therefore saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.

25 And when they had found him on the other side of the Sea, they said vnto him, Rabbi, when camest thou hither?

26 Iesus answered them, and said, Verily, verily I say vnto you, Ye seeke me not because ye saw the miracles, but because ye did eate of the loaues, and were filled.

27 Labour not for the meate that perisheth, but for the meate which endureth vnto euerlasting life, which meate the Sonne of man shall giue vnto you: for him hath God the Father sealed.

℈ 28 Then said they vnto him, What shall wee doe that we might worke the workes of God?

29 Iesus

29 Iesus answered, and said vnto them, This is the worke of God, that ye beleeue on him whom he hath sent.

30 They said therefore vnto him, * What signe shewest thou then, that we may see and beleeue thee? What doest thou worke? Matth. 16.a marke 8.d luke 11.d

31 Our fathers did eate Manna in the desert, as it is written, He gaue them * bread from heauen to eate. Exod. 16.b

32 Then Iesus sayd vnto them, Verily, verily I say vnto you, Moses gaue you not that bread from heauen, but my Father giueth you the true bread from heauen. matth. 16.c

33 For the bread of God is he which commeth downe from heauen, and giueth life vnto the world.

34 Then said they vnto him, Lord, euermore giue vs this bread.

35 And Iesus sayd vnto them, I am the bread of life, he that commeth to mee, shall not hunger in any wise, and he that beleeueth on me, shall neuer thirst. F

36 But I say vnto you, that yee also haue seene me, and yet ye beleeue not.

37 All that the Father giueth me, shall come to me, and him that commeth to me, I will in no wise cast out.

38 For I came downe from heauen, not to doe mine owne will, but the will of him that sent me.

39 And this is the Fathers will which hath sent mee, that of all which hee hath giuen mee, I shall lose nothing, but raise it vp againe at the last day.

40 And this is the will of him that sent me, that euery one which seeth the Sonne, * & beleeueth on him, may haue euerlasting life: and I will raise him vp at the last day. Iohn 5.d

41 The Iewes then murmured at him, because he said, I am the bread of life, which came downe from heauen.

42 And they said, * Is not this Iesus the sonne of Ioseph, whose father and mother we know? How is it then that he saith, I came downe from heauen? G Matth. 13.g marke 6.a

43 Iesus answered, and sayd vnto them, Murmure not among your selues.

44 * No man can come to me, except the Father which hath sent me, draw him, and I will raise him vp at the last day. Iohn 7 g

45 It is written in the Prophets, * And they shall be all taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me. Esay 54.d 1.iohn 2.d

46 * Not that any man hath seene the Father, saue he which is of God, the same hath seene the Father. Exod. 22.d deut. 4.b

47 Verily, verily I say vnto you, Hee that putteth his trust in me, hath euerlasting life. iudges 6.c and 13.d

48 I am the bread of life.

H 49 Your fathers did eate Manna in the wildernesse, and are dead.

50 This is the bread which commeth downe from heauen, that if any man eate thereof, he should not die.

51 I am that liuing bread which came downe from heauen. If any man eate of this bread, hee shall liue for euer: and the bread that I will giue is my flesh, which I will giue for the life of the world.

52 The Iewes therefore stroue among themselues, saying, How can this fellow giue vs that flesh of his to eate?

53 Then Iesus said vnto them, Verily, verily I say vnto you, Except ye eate the flesh of the Sonne of man, and drinke his blood, ye haue no life in you.

54 Who so eateth my flesh, & drinketh my blood, hath eternall life, and I will raise him vp at the last day.

55 For my flesh is meate indeed, and my blood is drinke indeede.

I 56 He that eateth my [a] flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the liuing Father hath sent mee, and I liue by the Father: Euen so, hee that eateth mee, shall liue by the meanes of me.

58 This is that bread that came downe from heauen, not as your fathers did eate Manna, and are dead: he that eateth of this bread, shall liue for euer.

59 These things sayd hee in the Synagogue, as hee taught in Capernaum.

60 Many therefore of his Disciples, when they had heard this, said, This is an hard saying, who can abide the hearing of it?

61 When Iesus knew in himselfe that his Disciples murmured at it, he said vnto them, Doth this offend you?

K 62 What and if you shall see the Sonne of man ascend vp thither where he was before?

63 It is the Spirit that quickeneth, the flesh profiteth nothing: the wordes that I speake vnto you, are Spirit and Life.

64 But there are some of you that beleeue not. For Iesus knew from the beginning, which they were which beleeued not, and who should betray him.

Iohn 7.c 65 And hee said, Therefore said I vnto you, that *no man can come vnto mee, except it were giuen vnto him of my Father.

66 From that time many of his disciples went backe and walked no more with him.

67 Then

67 Then ſaid Ieſus vnto the twelue, Will ye alſo goe away?
68 Then Simon Peter anſwered him, Lord, to whom ſhall we goe? thou haſt the words of eternall life:
69 *And wee beleeue and are ſure that thou art the Chriſt, the Sonne of the liuing God. Matth. 16.c marke 8.c luke 9.c
70 Ieſus anſwered them, Haue I not choſen you twelue, and *one of you is a deuill? iohn 11.d
71 He ſpake of Iudas Iſcariot the ſonne of Simon, for he it was that ſhould betray him, being one of the twelue. Luke 22.a iohn 13.c

¶ The Notes.

[a] That is to eate the fleſh of Chriſt, & to drinke his blood, to dwel in Chriſt, and to haue Chriſt dwelling in vs: whoſoeuer then dwelleth not in Chriſt, and hath not Chriſt dwelling in him, doth not eat his fleſh, nor drinke his blood, though he doe eate the Sacrament of ſo high a thing indifferently euery day, Auguſt. Proſp. Ambr. Here we may learne that Chriſt throughout all this Chapter ſpeaketh onely of the ſpirituall eating and drinking of his fleſh and blood, which is done through faith.

The vij. Chapter.

1 *Ieſus fled the murmuring Iewes.* 5 *Chriſts kinſemen beleeued not in him.*

AFter theſe things, Ieſus went about in Galilee: for he would not goe about in Iurie, becauſe that the Iewes ſought to kill him. A
2 The Iewes *feaſt of Tabernacles [a] was at hand. Leuit. 23.f
3 His brethren therefore ſayd vnto him, Get thee hence and goe into Iurie, that thy diſciples alſo may ſee thy workes that thou doeſt.
4 For there is no man that doeth any thing in ſecret, and he himſelfe ſeeketh to be knowen openly: if thou doe ſuch things, ſhew thy ſelfe to the world.
5 For neither his brethren beleeued in him.
6 Then Ieſus ſaid vnto them, My time is not yet come, but your time is alway ready.
7 The world cannot hate you, but mee it hateth, becauſe I teſtifie of it, that the workes thereof are euill. B
8 Goe ye vp vnto this feaſt: I goe not vp yet vnto this feaſt: for *my time is not yet full come. Iohn 15.a
9 When he had ſaid theſe words vnto them, he abode ſtill in Galilee.
10 But when his brethren were gone vp, then went he vp alſo vnto the feaſt, not openly, but as it were priuily.
11 Then ſought him the Iewes at the feaſt, and ſayd, *Where is he? Iohn 11.f

12 And much murmuring of him was there among the
Matth. 21.d people: for some said, * He is good: other said, Nay, but he
iohn 4.c deceiueth the people.
and 16.c
Iohn 12.f 13 Howbeit, * no man spake openly of him, for feare of
the Iewes.

C 14 Now when halfe of the feast was done, Iesus went vp into the Temple, and taught.

15 And the Iewes marueiled, saying, How knoweth he the Scriptures, seeing he neuer learned?

16 Iesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shall know of the doctrine whether it be of God, or whether I speake of my selfe.

18 He that speaketh of himselfe, seeketh his owne glory, but hee that seeketh his glory that sent him, the same is true, and no vnrighteousnesse is in him.

Exod. 20.g 19 * Did not Moses giue you the Law, and yet none of
deut. 5.a you keepeth the Law? why goe ye about to kill me?
iohn 5.a

20 The people answered, and said, Thou hast the deuill, who goeth about to kill thee?

D 21 Iesus answered, and sayd vnto them, I haue done one worke, and ye all marueile.

22 Moses therefore gaue vnto you the Circumcision,
Gene. 17.b not because it is of Moses, * but of the fathers, and yee on the Sabboth day circumcise a man.

23 If a man on the Sabboth day receiue Circumcision, without breaking of the Law of Moses: disdaine yee at mee, because I haue made a man euery whit whole on the Sabboth?

Deut. 1.c 24 * Iudge not after the vtter appearance, but iudge
leuit. 19.c with a righteous iudgement.

25 Then said some of them of Hierusalem, Is not this he whom they goe about to kill?

||Or, openly. 26 But loe, he speaketh || boldly, and they say nothing
Matth. 13.g vnto him: * Doe the rulers know indeed, that this is very
marke 6.a Christ?
iohn 6.c

27 Howbeit wee know this man whence hee is, but when Christ commeth, no man knoweth whence he is.

E 28 Then cryed Iesus in the Temple, as he taught, saying, Yee both know me, and whence I am ye know, and I am not come of my selfe, but he that sent me, is true, whom ye know not.

Marke 11.c 29 But I know him, for I am of him, and he hath sent
luke 19.g mee.
iohn 8.d

30 * Then they sought to take him: but no man layd hands

hands on him, because his houre was not yet come.

31 *Many of the people beleeued on him, and sayd, When Christ commeth, will hee doe more miracles then these that this man hath done? Matth 22.b marke 12.a luke 20.d

32 The Pharisees heard that the people murmured such things concerning him: and the Pharisees and high Priests sent seruants to take him.

33 Then said Iesus vnto them, Yet am I a little while with you, and then I goe vnto him that sent me.

34 Yee shall seeke mee, and shall not finde mee: *and where I am, thither ye cannot come. Iohn 8.c and 13.d

35 Then said the Iewes among themselues, Whither will he goe that we shall not finde him? Will he goe vnto the dispersed among the Grecians, and teach the Gentiles? F

36 What maner of saying is this that he said, Ye shall seeke me, and shall not finde me: and where I am, thither can ye not come?

37 In the last day, that great day of the feast, Iesus stood and cryed, saying, *If any man thirst, let him come vnto me, and drinke. Esay 55.a

38 He that beleeueth on me, as the Scripture hath said, out of his belly shall flow riuers of water of life.

39 (But this he spake of the spirit, which they that beleene on him should receiue: For the holy Ghost was not yet ||there, because that Iesus was not yet glorified.)

40 Many of the people therefore when they heard this saying, said, *Of a trueth this is the Prophet.

41 But other sayd, This is Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the Scripture said, that Christ commeth of the seede of Dauid, and out of the towne of Bethlehem where Dauid was?

43 So there was dissention among the people, because of him.

44 And some of them would haue taken him, but no man layd hands on him.

45 Then came the seruants of the high Priestes and Pharisees, and they said vnto them, Why haue yee not brought him?

46 The seruants answered, Neuer man spake as this man doeth.

47 Then answered them the Pharisees, Are yee also deceiued?

48 Haue any of the rulers, or of the Pharisees beleeued on him?

||Or, giuen, vnderstanding by the holy Ghost, the visible gifts of the holy Ghost. Ioh. 3.c 6.b luke 7.c marke 12.g micah 5.a matth. 2.a

49 But

P 49 But this common people, which know not the Law, are accursed.

Iohn 3.a 50 Nicodemus saith vnto them, (* he that came to Iesus by night, being one of them.)

51 Doth our Law iudge any man, before it heare him, and know what he doeth?

52 They answered and said vnto him, Art thou also of Galilee? Search and looke: for out of Galilee ariseth no Prophet.

53 And euery man went vnto his owne house.

¶ The Notes.

[2] By this feast of Tabernacles we are admonished that we are but pilgrimes, and strangers as long as we liue in this mortall body, and that we haue no permanent city heere, and therefore ought wee earnestly to desire that wee may enter into the land of Promise, which is the land of the liuing. Of this feast reade Leuit. 13.

The viij. Chapter.

12 *Christ the light of the world.* 46 *Abraham did see Christes day.*

A IEsus went vnto * mount Oliuet.

Matth. 22.a marke 11.a luke 19.c 2 And early in the morning he came againe into the Temple, and all the people came vnto him, and hee sate downe and taught them.

3 And the Scribes and Pharisees brought vnto him a woman, taken in adultery, and when they had set her in the middest,

4 They said vnto him, Master, this woman was taken in adultery, euen as the deede was doing.

Leuit. 20.b 5 * Moses in the Law commanded vs, that such should be stoned: what sayest thou?

6 This they said tempting him, that they might accuse him. But Iesus stooped downe, and with his finger wrote on the ground as though he heard them not.

¶ B 7 So when they continued asking him, hee lift vp himselfe, and said vnto them, Let him that is among you without sinne, first cast the stone at her.

8 And againe hee stooped downe, and wrote on the ground.

9 And when they heard this, being accused of their owne consciences, they went out one by one, beginning at the eldest euen vnto the last: and Iesus was left alone, and the woman standing in the mids.

10 When Iesus had lift vp himselfe, and saw no man but the woman, he said vnto her, Woman, where are those thine accusers? Hath no man condemned thee?

11 She

11 She said, No man Lord. And Iesus said, Neither doe I condemne thee: [a] Goe and sinne no more.

12 Then spake Iesus againe vnto them, saying, I am the light of the world: he that followeth me, * shall not in any wise walke in darknesse, but shall haue the light of life. Iohn 5.c

13 The Pharisees therefore said vnto him, Thou beerest record of thy selfe: thy record is not true.

14 Iesus answered, and said vnto them, Though I beare record of my selfe, yet my record is true: for I know whence I came, and whither I goe: but yee cannot tell whence I come, and whither I goe. C

15 Ye iudge after the flesh: I iudge no man.

16 And if I iudge, my iudgement is true: for I am not alone, but I and the Father that sent me.

17 * It is also written in your Law, that the testimony of two men is true. Num. 15.d deut. 17.a

18 I am one that beare witnesse of my selfe, and the Father that sent me, beareth witnesse of me. matth. 18.c

19 Then said they vnto him, Where is thy Father? Iesus answered, Ye neither know me, nor yet my Father. If ye had knowen me, ye should haue knowen my Father also.

20 These words spake Iesus in the Treasurie, as hee taught in the Temple: and no man layd hands on him, for his houre was not yet come.

21 Then said Iesus againe vnto them, I goe my way, and ye shall seeke me, * and shall die in your sinnes. Whither I goe, can ye not come. D Iohn 7.c and 13.d

22 Then said the Iewes, Will he kill himselfe, because he saith, Whither I goe, thither can ye not come?

23 And he said vnto them, Ye are from beneath: I am from aboue: ye are of this world, I am not of this world.

24 I said therefore vnto you, That ye shall die in your sinnes: for if yee beleeue not, that I am hee, ye shall die in your sinnes.

25 Then said they vnto him, Who art thou? And Iesus said vnto them, Euen the very same thing that I said vnto you from the beginning.

26 I haue many things to say, and to iudge of you: yea, and hee that sent me, is * true: and I speake to the world those things which I haue heard of him. Iohn 14.b

27 Howbeit they vnderstood not that he spake to them of his Father.

28 Then said Iesus vnto them. When ye haue lift vp on high the Sonne of man, then shall yee know that I am he, and that I doe nothing of my selfe, * but as my Father hath taught me, euen so I speake these things. E Iohn 13.d and 14.b

29 And

29 And he that sent me, is with me: the Father hath not left me alone: for I doe alwayes those things ỳ please him.

Iohn 7.d

30 As he spake these words, * many beleeued on him.

31 Then said Iesus to those Iewes which beleeued on him, If yee continue in my word, then are yee my very disciples.

32 And yee shall know the trueth, and the trueth shall make you free.

33 They answered him, Wee be Abrahams seede, and were neuer bound to any man: how sayest thou then, Ye shall be made free?

34 Iesus answered them, Verily, verily I say vnto you, * That whosoeuer committeth sin, is the seruant of sinne:

Rom. 7.c and 8.a rom. 6.c 2.pet.2.d

35 And the seruant abideth not in the house for euer, but the Sonne abideth for euer:

36 If the Sonne therefore shall make you free, then ye shall be free in deede.

F

37 I know that yee are Abrahams seede, but yee seeke meanes to kill me, because my word hath no place in you.

38 I speake that which I haue seene with my father: and ye doe that which ye haue seene with your father.

39 They answered, and said vnto him, Abraham is our father. Iesus said vnto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But now yee goe about to kill me, a man that hath told you the trueth, which I haue heard of God: this did not Abraham.

41 Yee doe the deedes of your father. Then sayd they to him, We be not borne of fornication, we haue one Father, euen God.

G

42 Iesus said vnto them, If God were your Father, truely ye would loue me, for I proceeded forth, and came from God: neither came I of my selfe, but he sent me.

43 Why doe ye not know my speach? euen because ye cannot heare my word.

44 Ye are of your father the deuill, & the lusts of your father will ye doe: * he was a murtherer from the beginning, & abode not in the trueth, because there is no trueth in him. When he speaketh a lie, he speaketh of his owne: For he is a lyar, and the father of it.

Gene. 3.a] 1. iohn 3.b

The Gospel on the 5. Sunday in Lent.

45 And because I tell you the trueth, therefore yee beleeue me not.

46 Which of you rebuketh mee of sinne? If I say the trueth, why doe not ye beleeue me?

1. Iohn 4.a

47 * He that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God.

48 Then

48 Then answered the Iewes, and said vnto him, Say we not well that thou art a Samaritane, and hast a deuil?
49 Iesus answered, I haue not a deuill: but I honour my Father, and ye dishonour me. Q
50 I seeke not mine owne glory, there is one that seeketh and iudgeth.
51 Verily, verily I say vnto you, If a man keepe my saying, he shall neuer see death.
52 Then said the Iewes vnto him, Now know wee that thou hast a deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my saying, he shall neuer taste of death.
53 Art thou greater then our father * Abraham which is dead? and the Prophets are dead: whom makest thou thy selfe? Gene. 17.2
54 Iesus answered, If I glorifie my selfe, my glory is nothing: it is my Father that glorifieth me, which ye say, that he is your God.
55 And yet yee haue not knowen him, but I know him: and if I say that I know him not, I shall be a liar like vnto you: but I know him, and keepe his saying.
56 Your father Abraham was glad to see my day, and he saw it, and reioyced. I
57 Then said the Iewes vnto him, Thou art not yet fifty yeeres old, and hast thou seene Abraham?
58 Iesus said vnto them, Verily, verily I say vnto you, Before Abraham was, * I am. Exod. 3.c
59 Then tooke they vp stones to cast at him: but Iesus was hid, and went out of the Temple. luke 4.c iohn 10.f

¶ The Notes.

[a] This is the penance that Christ doeth enioyne to all sinners, that is to say, that they sinne no more. In the meane season we must marke, that if this woman had bene condemned by the Law, hee would not haue quitted her from temporall punishment, for he was not come for to breake the Law.

The ix. Chapter.

Christ restoreth sight vpon the Sabboth day to him that was borne blinde.

AND as Iesus passed by, hee saw a man which was A blinde from his birth:
2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that hee was borne blinde?
3 Iesus answered, Neither hath this man sinned, nor yet

yet his parents: but that the workes of God should bee made manifest in him.

4 I must worke the workes of him that sent me, while it is day, the night commeth, when no man can worke.

Iohn 1.a and 12.f

5 As long as I am in the world, * I am the Light of the world.

6 When hee had thus spoken, he spat on the ground, and made clay of the spittle, and he anoynted the clay vpon the eyes of the blinde,

B

7 And said vnto him, Goe, wash thee in the poole of Siloe (which by interpretation, is as much to say, as sent.) He went his way therefore and washed, and came againe seeing.

8 The neighbours therefore, and they that had seene him before when he was blinde, sayd, Is not this hee that sate and begged?

9 Some said, This is he: Other said, He is like him: He himselfe said, I am euen he.

10 Therefore said they vnto him, How were thine eyes opened?

11 He answered and sayd, The man that is called Iesus made clay, and anoynted my eyes, and said vnto mee, Goe to the poole Siloe, and wash: and when I went and washed, I receiued my sight.

12 Then said they vnto him, Where is he? He said, I cannot tell.

13 They brought to the Pharisees him, that a little before was blinde.

C

14 And it was the * Sabboth day, when Iesus made clay, and opened his eyes.

Matth. 12.a marke 2.d luke 6.a iohn 5.b and 7.c

15 Then againe the Pharisees also asked him, how he had receiued his sight. Hee said vnto them, Hee put clay vpon mine eyes, and I washed, and doe see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabboth day. Other said, * How can a man that is a sinner, doe such miracles? And there was a || strife among them.

Iohn 7.g and 10.d

||Or, schisme.

17 They said vnto the blind man againe, What sayest thou of him, because he hath opened thine eyes? He said, * He is a Prophet.

Iohn 7.f

18 But the Iewes did not beleeue the man, how that he had bene blinde, and receiued his sight, vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say that he was borne blinde? How doeth he now see then?

20 His

20 His parents answered them, and sayd, Wee know that this is our sonne, and that he was borne blinde.
21 But by what meanes he now seeth, we cannot tell, D
or who hath opened his eyes, cannot wee tell, hee is of age, aske him, he shall speake for himselfe.
22 Such words spake his parents, because they feared the Iewes, *for the Iewes had agreed already, that if any Iohn 12.f
man did confesse that he was Christ, he should be excommunicate out of the Synagogue.
23 Therefore said his parents, He is of age, aske him.
24 Then againe called they the man that was blinde, and said vnto him, Giue God the prayse, wee know that this man is a sinner.
25 He answered and said, Whether hee be a sinner or no, I cannot tell: one thing I am sure of, that whereas I was blinde, now I see.
26 Then said they to him againe, What did he to thee? How opened he thine eyes?
27 He answered them, I told you yer while, and ye did not heare: wherefore would you heare it againe? Will ye also be his disciples?
28 Then rated they him, and said, Thou art his disci- E
ple: We are Moses disciples.
29 Wee are sure that God spake vnto Moses: as for this fellow, we know not from whence he is.
30 The man answered, and said vnto them, This is a marueilous thing, that yee wote not from whence hee is, and yet he hath opened mine eyes.
31 For wee bee sure that God heareth not [a] sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.
32 Since the world began was it not heard that any man opened the eyes of one that was borne blinde.
33 If this man were not of God, he could doe nothing.
34 They answered and said vnto him, Thou art altogether borne in sinne, and doest thou teach vs? And they cast him out.
35 Iesus heard that they had excommunicated him, F
and when he had found him, he said vnto him, Doest thou beleeue on the Sonne of God?
36 He answered, and said, Who is hee, Lord, that I might beleeue on him?
37 And Iesus sayd vnto him, Thou hast both seene him, and he it is that talketh with thee.
38 And he said, *Lord, I beleeue, & he worshipped him. Iohn 14.c
39 And Iesus said vnto him, I am come vnto iudge-
ment,

ment into this world, that they which see not, might see: and that they which see, might be made blinde.

40 And some of the Pharisees which were with him, heard of these words, & said vnto him, Are we blinde also?

Iohn 15.d 41 Iesus said vnto them, * If ye were blinde, ye should haue no sinne, but now ye say, We see: therefore your sinne remaineth.

¶ The Notes.

[a] Wee must vnderstand that there be two kindes of sinners, They that acknowledge their sinnes, and repent vnfainedly, are heard and forgiuen of God, Matth 9. Zech. 18. But they that doe of infidelity continue in their sinfull and abominable liuing, and despaire of the mercy of God, shall neuer bee heard, 1. Iohn 5.

The x. Chapter.

1 *Christ the true Shepheard and the Doore.* 33 *Princes called gods.*

A *The Gospel on the Tuesday after Whitsunday.*

VErily, verily I say vnto you, He that entreth not in by the doore into the sheepefold, but climbeth vp some other way, the same is a theefe and a robber.

2 But hee that entreth in by the doore, is the Shepheard of the sheepe.

3 To him the porter openeth, and the sheepe heare his voyce: and * hee calleth his owne sheepe by name, and leadeth them out.

Prou. 10.d

4 And when he hath put forth his owne sheepe, he goeth before them, and the sheepe follow him, for they know his voyce.

5 A stranger will they in no wise follow, but will flee from him: for they know not the voyce of strangers.

6 This prouerbe spake Iesus vnto them, but they vnderstood not what things they were which hee spake vnto them.

B 7 Then said Iesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheepe.

8 All, euen as many as came [a] before me, are theeues and robbers: but the sheepe did not heare them.

Iohn 14.a 9 * I am the doore, by me if any man enter in, hee shall be safe, and shall goe in and out, and finde pasture.

10 The theefe commeth not, but for to steale, kill, and to destroy. I am come, that they might haue life, and that they might haue it the more abundantly.

11 I am the good Shepheard, the good Shepheard giueth his life for the sheepe.

The Gospel on the .2 Sunday after Easter.

12 An hireling, and he which is not the shepheard, neither the sheepe are his owne, seeth the wolfe comming, and leaueth

leaueth the sheepe, and fleeth: and the wolfe catcheth them and scattereth the sheepe.

13 The hireling fleeth, because hee is an hireling, and careth not for the sheepe.

14 I am the good shepheard, and * know my sheepe, and am knowen of mine. C

15 * As the Father knoweth mee, euen so I know also the Father, and * I giue my selfe for the sheepe. 1. Tim. 2. d Matth 11. d Iuke 10 d

16 And other sheepe I haue, which are not of this fold, them also I must bring, and they shall heare my voyce, and there shall be one fold, and one Shepheard. Marke 10. d

17 Therefore doeth my Father loue me, because I put my life from me, that I might take it againe.

18 No man taketh it from me, but I put it away of my selfe: I haue power to put it from mee, and I haue power to take it againe. This commaundement haue I receiued of my Father.

19 There was a dissention therefore againe among the Iewes for these sayings.

20 And many of them sayd, * Hee hath a deuill, and is mad, why heare ye him? Iohn 8. f

21 Other said, These are not the words of him that hath a deuil. Can a deuill open the eyes of the blinde? D

22 And it was at Hierusalem the feast of the Dedication, and it was winter.

23 And Iesus walked in the Temple, euen in * Salomons porch. 3 Reg. 6. a actes 3. d

24 Then came the Iewes round about him, and said vnto him, How long doest thou make vs to doubt? If thou be Christ, tell vs plainely.

25 Iesus answered them, I tolde you, and yee beleeue not: the workes that I doe in my Fathers Name, they beare witnesse of me.

26 But * yee beleeue not, because yee are not of my sheepe, as I said vnto you. Iohn 8. f

27 My sheepe heare my voyce, and I know them, and they follow me.

28 And I giue vnto them eternall life, and they shall neuer perish, neither shall any man plucke them out of my hand. E

29 My Father which gaue them me, is greater then all, and no man is able to take them out of my Fathers hand.

30 * I and my Father are one. Iohn 15. a

31 * Then the Iewes tooke vp stones to stone him withall. Iohn 8 g

32 Iesus answered them, Many good workes haue I

shewed you from my Father, for which worke of them doe ye stone me?

33 The Iewes answered him, saying, For a good worke we stone thee not, but for thy blasphemy, and because that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Law, *I said, ye are gods?

Psal.82.a exod.22.b

35 If hee called them gods, vnto whom the word of F God was spoken, and the Scripture cannot be broken,

36 Say yee of him whom the Father hath sanctified and sent into the world, Thou blasphemest, * because I said, I am the Sonne of God?

Matth.26.f matth.14.g deut.22.g

37 If I do not the workes of my Father, beleeue me not.

38 But if I doe, and if yee beleeue not mee, beleeue the workes: that yee may know and beleeue that the Father is in me, and I in him.

iohn 9.a and 15.d

39 Againe they went about to take him, and he escaped out of their hands,

40 And went away againe beyond Iordane, into the place where * Iohn was first baptizing, & there he abode.

Iohn 1.d

41 And many resorted vnto him, and said, Iohn did no miracle: but * all things that Iohn spake of this man, were true.

Iohn 3.d

42 And many beleeued on him there.

¶ The Notes.

[a] To come before Christ, is to despise Christ, and to seeke other meanes beside him to enter into the fold. They also come before Christ, which doe attribute and ascribe vnto themselues or to their owne inuentions, that thing which onely ought to be ascribed vnto Christ.

The xj. Chapter.

43 *Christ raiseth Lazarus from death.* 45 *Certaine Iewes beleeue in Christ.*

A A Certaine man was sicke, named Lazarus, of Bethanie, the towne of Mary, and her sister Martha.

Luke 7.f

2 (It was that Mary * which anointed the Lord with oyntment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

3 Therefore his sister sent vnto him, saying, Lord, Behold, he whom thou louest, is sicke.

4 When Iesus heard that, he said, This infirmitie is not vnto death, * but for the glory of God, that the Sonne of God might be glorified thereby.

Iohn 9.a

5 Iesus loued Martha and her sister, and Lazarus.

6 When hee had heard therefore that he was sicke, he abode

abode two dayes still in the same place where he was.

7 Then after that he saith to his disciples, Let vs goe B
into Iury againe.

8 His disciples said vnto him, Master, * the Iewes Iohn 7.d
lately sought to stone thee, and goest thou thither againe?

9 Iesus answered, Are there not twelue houres of the day? If any man walke in the day, hee stumbleth not, because he seeth the light of this world.

10 But if any man walke in the night, hee stumbleth, because there is no light in him.

11 These things said he, and after that, hee saith vnto them, Our friend Lazarus sleepeth, but I goe, that I may awake him out of sleepe.

12 Then said his disciples, Lord, if hee sleepe, hee shall doe well ynough.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of taking rest in sleepe.

14 Then said Iesus vnto them plainely, Lazarus is C
dead.

15 And I am glad for your sakes that I was not there, (because ye may beleeue:) Neuertheless, let vs goe vnto him.

16 Then said * Thomas which is called Didymus, Iohn 20.f
vnto his fellow disciples, Let vs also goe that we may die with him.

17 Then when Iesus came, hee found that hee had lien in his graue foure dayes already.

18 (Bethanie was nigh vnto Hierusalem, about fifteene furlongs off:)

19 And many of the Iewes came to Martha and Marie, to comfort them ouer their brother.

20 Martha, assoone as she heard that Iesus was coming, went and met him: but Marie sate still in the house.

21 Then said Martha vnto Iesus, Lord, if thou hadst D
bene here, my brother had not died.

22 But euen now I know, that whatsoeuer thou wilt aske of God, God will giue it thee.

23 Iesus said vnto her, Thy brother shall rise againe.

24 Martha saith vnto him, I know, that he shall rise againe in the resurrection at the last day.

25 Iesus said vnto her, I am the resurrection, and * the Rom. 1.a
life: he that beleeueth on me, yea, though he were dead, yet abac. 2.a
shall he liue. hebr. 10.g

26 And whosoeuer liueth, and beleeueth on mee, shall neuer die. Beleeuest thou this?

27 She saith vnto him, Yea, Lord, I beleeue that thou art Christ the Sonne of God, which should come into the world.

E 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And assoone as she heard that, she riseth quickly, and commeth vnto him.

30 Jesus was not yet come vnto the towne: but was in that place where Martha met him.

31 The Jewes then which were with her in the house, and comforted her, when they saw Mary that shee rose vp hastily, and went out, followed her, saying, She goeth vnto the graue to weepe there.

32 Then when Mary was come where Jesus was, and saw him, shee fell downe at his feete, saying vnto him,

Iohn 11.c * Lord, if thou hadst bin here, my brother had not bin dead.

33 When Jesus therefore saw her weeping, and the Jewes also weeping which came with her, hee groned in the spirit, and was troubled in himselfe,

34 And said, Where haue ye laid him? They say vnto him, Lord, come and see.

Luke 19.f 35 * And Jesus wept.

F 36 Then said the Jewes, Behold, how he loued him.

37 And some of them said, Could not this man which

Iohn.9.b * opened the eyes of the blinde, haue caused that this man also should not haue died?

38 Jesus therefore againe groning in himselfe, commeth to the graue: It was a cane, and a stone laid on it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith vnto him, Lord, by this time he stinketh: for he hath bene dead foure dayes.

40 Jesus saith vnto her, Said I not vnto thee, that if thou wouldest beleeue, thou shouldest see the glory of God?

41 Then tooke they away the stone from the place where the dead was laid. And Jesus lift vp his eyes, and said, Father, I thanke thee that thou hast heard me.

G 42 Howbeit I know that thou hearest mee alwayes: but because of the people that stand by, I sayd it, that they may beleeue that thou hast sent me.

43 And when he had thus spoken, he cryed with a loud voyce, Lazarus, come forth.

44 And he that was dead, came forth bound hand and foote with graue clothes, and his face was bound about with a napkin. Jesus saith vnto them, Loose him, and let him goe.

45 The

45 Then many of the Iewes which came to Mary, and had seene the things that Iesus did, * beleeued on him. Iohn 7.c

46 But some of them went their wayes to the Pharisees, and told them what Iesus had done.

47 * Then gathered the high Priests and the Pharisees a counsell, and said, * What doe we? for this man doth many miracles. Matth.26.d marke 14.c Luke 22.a

48 If wee let him escape thus, all men will beleeue on him, and the Romanes shall come and take away both our roome, and the people. acts 4.c

49 And one of them, named Caiaphas, being the high Priest that same yere, said vnto them, Ye perceiue nothing at all, ¶

50 * Nor consider that it is expedient for vs, that one man should die for the people, and not that all the Nation perish. Iohn 18.b

51 This hee spake not [a] of himselfe: but being high Priest that same yeere, he prophesied that Iesus should die for that Nation:

52 And not for that Nation onely, but that also hee should gather together in one the children of God that were scattered abroad.

53 * Then from that day forth, they tooke counsell together for to put him to death. Matth 26.a marke 14.a

54 Iesus therefore walked no more openly among the Iewes, but went his way thence into a countrey nigh to a wildernes, into a citie which is called Ephraim, and there continued with his disciples.

55 * And the Iewes Easter was nigh at hand, and many went out of the countrey vp to Hierusalem, before the Easter, to purifie themselues. Matth.26.c marke 14.a luke 22.a

56 Then sought they for Iesus, and spake among themselues, as they stood in the Temple, * What thinke ye, seeing he commeth not to the Feast day? ‖ Iohn 7.b

57 Both the high Priests and the Pharises had giuen a commandement, that if any man knew where hee were, he should shew it, that they might take him.

¶ The Notes.

[a] The Spirit of prophecie doth many times speake by the mouth of an vngodly man. For the vngodly are so excecated and blinded, that they oftentimes speake against their owne selues vnwittingly, and that to their vtter vndoing and destruction.

The xij. Chapter.

3 *Mary anoynteth Iesus feete.* 27 *Wherefore the Iewes beleeue not.*

A Matth. 26.a

THen Iesus sixe dayes before the Passeouer, came to *Bethanie, where Lazarus was, which had beene dead, whom he raised from death.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.

Luke 7.f

3 *Then tooke Mary a pound of oyntment of Spikenard very costly, and anoynted Iesus feete, and wiped his feete cleane with her haire, and the house was filled with the odour of the oyntment.

Matth. 26.b marke 14.a

4 *Then saith one of his disciples, Judas Iscariot Simons sonne, which should betray him:

5 Why was not this oyntment sold for three hundreth pence, and giuen to the poore?

6 This he said, not that he cared for the poore, but because hee was a theefe, and had the *bagge, and bare that which was giuen.

B

7 Then said Iesus, Let her alone: against the day of my burying hath she kept this.

8 For the poore haue yee alwayes with you: but me haue ye not alwayes.

9 Much people of the Iewes therefore had knowledge that hee was there: and they came not for Iesus sake only, but that they might see *Lazarus also, whom hee had raised from death.

Iohn 11.g

10 But the high Priestes held a counsell, that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away, and beleeued on Iesus.

Matth. 21.a marke 12.c

12 *On the next day, much people that were come to the Feast, when they heard that Iesus commeth to Hierusalem,

13 Tooke branches of Palme trees, and went forth to meete him, and cried, Hosanna, blessed is he that commeth in the Name of the Lord King of Israel.

C

14 And Iesus when hee had found a young Asse, sate thereon, as it is written,

Esay 61.d zech. 9.b

15 *Feare not daughter of Sion: Behold, thy King commeth sitting on an Asses colt.

16 These things vnderstood not his disciples at the first: but when Iesus was glorified, then remembred they that such things were written of him, and that such things they had done vnto him.

17 The

17 The people that was with him, when he called Lazarus out of his graue, and raised him from death, bare record.

18 Therefore mette him the people also, because they heard that he had done such a miracle.

19 The Pharisees therefore said among themselues, Perceiue yee how yee preuaile nothing? Behold, all the whole world is gone after him.

20 There were certaine Greekes among them, that came vp to worship at the feast.

21 The same came therefore to Philip, which was of Bethsaida, a city of Galilee, and desired him, saying, Sir, we would faine see Iesus. D

22 Philip commeth, and telleth Andrew: and againe, Andrew and Philip told Iesus.

23 And Iesus answered them, saying, * The houre is come that the sonne of man should be glorified. Iohn 13.d esay 53.d

24 Verily, verily I say vnto you, * Except the wheate corne fall into the ground, and die, it abideth alone: if it die, it bringeth forth much fruit. 1.Cor.15.d

25 * He that loueth his life, shall lose it, and he that hateth his life in this world, shall keepe it vnto life eternall. Matth.10.b and 16.d marke 8.d luke 12.a

26 If any man minister vnto me, let him follow mee: and * where I am, there shall also my minister bee. If any man minister vnto me, him will my Father honour. Iohn 17.a

27 Now is my soule [•] troubled, and what shall I say? Father, saue me from this houre, but therefore came I into this houre.

28 Father, glorifie thy Name. Then came there a voice from heauen, saying, I haue both glorified it, and will glorifie it againe. E

29 The people therefore that stood by, and heard it, said that it thundred: other said, that an Angel spake to him.

30 Iesus answered, and said, This voice came not because of me, * but for your sakes. Iohn 11.d

31 Now is the iudgement of this world: now shal the prince of this world be cast out. iohn 15.d and 18.b

32 And I, if I were lift vp from the earth, wil draw all men vnto me.

33 (This he said, signifying what death he should die.) Psal.110.a

34 The people answered him, We haue heard out of the * Law, that Christ abideth euer, and how sayest thou, The Sonne of man must be lift vp? Who is the sonne of man? esay 9.b dan.7.b mi ah 5.a

35 Then Iesus said vnto them, Yet a little while is the light with you: walke while ye haue light, lest the darke- ephes.5.c F

nesse come on you: For he that walketh in the darke, wo-
teth not whither he goeth.

36 While yee haue light, beleeue on the light, that yee
may bee the children of the light. These things spake Je-
C sus and departed, and was hid from them.

37 But though hee had done so many miracles before
them, yet beleeued not they on him:

Esay 53.a
rom. 10.a
38 That the saying of Esayas ỳ Prophet might be ful-
filled which he spake, * Lord, who hath beleeued our say-
ing, and to whom hath the arme of the Lord bin declared?

39 Therefore could they not beleeue, because that E-
sayas said againe,

Esay 6.c
matth. 13 b
marke 4 b
luke 8.b
actes 28.f
40 * Hee hath blinded their eyes, and hardened their
heart, that they could not see with their eyes, and lest they
should vnderstand with their heart, and should be conuer-
ted, and I should heale them.

41 Such things said Esayas, when he saw his glory,
and spake of him.

G 42 Neuertheless among the chiefe rulers also, many
beleeued on him, but because of the Pharisees they did not
confesse him, lest they should be put out of the Synagogue:

Iohn 9 c
iohn 5.g
43 * For they loued the prayse of men, more then the
prayse of God.

44 Jesus cryed, and sayd, Hee that beleeueth on me, be-
leeueth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

Iohn 1.a
3.c 8.b
46 I am * come a light into the world, that whosoeuer
beleeueth on me, should not abide in darkenesse.

47 If any man heare my wordes, and beleeue not, I
iudge him not: for I came not to iudge the world, but to
saue the world.

48 He that refuseth me, and receiueth not my wordes,
hath one that iudgeth him: the word that I haue spoken,
the same shall iudge him in the last day.

H 49 For I haue not spoken of my selfe: but the Father
which sent mee, he gaue mee a Commaundement what I
should say, and what I should speake.

50 And I know that this Commaundement is life
euerlasting. Whatsoeuer I speake therefore, euen as the
Father bade me, so I speake.

¶ The Notes.

[a] Here we haue an example set forth vnto vs, how we ought to behaue our selues, when we be visited of the Lord. We ought to acknowledge that we are therefore visited, that so we may by our patient suffering, shew our obedience toward God, and glorifie his holy and blessed Name.

The

The xiij. Chapter.

5 *Christ washeth his Apostles feete.* 35 *Whereby Christs disciples are knowen.*

BEfore the feast of the Passeouer, when Iesus knew A
that his houre was come that hee should depart out of
this world vnto the Father, when hee loued his owne
which were in the world, vnto the end he loued them.

2 || * And when it was now supper, (after the deuill || Some
had put in the heart of Iudas Iscariot, Simons sonne to reade, and
betray him.) when supper

3 Iesus knowing that the Father had giuen all things was done.
into his hands, and that hee was come from God, and Matth. 26. b
went to God, marke 14. b

4 Hee riseth from supper, & layeth aside his vpper gar-
ment, and when he had taken a towell, he girded himselfe.

5 After that, hee powred water into a basen, and began
to wash the disciples feete, and to wipe them cleane with
the towell wherewith he was girded.

6 Then commeth hee to Simon Peter, and Peter
saith vnto him, Lord, doest thou wash my feete?

7 Iesus answered, and said vnto him, What I doe, B
thou wotest not now, but thou shalt know hereafter.

8 Peter saith vnto him, Thou shalt neuer wash my
feete. Iesus answered him, If I wash thee not, thou hast
no part with me.

9 Simon Peter said vnto him, Lord, not my feete one-
ly, but also my hands and my head.

10 Iesus saith vnto him, He that is [*] washed, needeth
not saue to wash his feete, but is cleane euery whit: and ye
are cleane, but not all.

11 For hee knew who it was that should betray him:
therefore said he, Ye are not all cleane.

12 So after he had washed their feete, and receiued his
clothes, and was set downe againe, hee sayd vnto them
Wote ye what I haue done to you?

13 Yee call me Master, and Lord, and yee say well: for
so I am.

14 If I then your Lord and Master haue washed your C
feete, ye also ought to wash one anothers feete.

15 * For I haue giuen you an example, that yee should 1. Pet. 2. d
doe as I haue done to you.

16 Verily, verily I say vnto you, * The seruant is not Luke. 11. c
greater then his Master, neither the messenger greater iohn 14. d
then he that sent him.

17 If ye know these things, happy are ye if ye doe them.

18 I speake not of you all: I know whom I haue chosen,
but

Psal.41.b but that the Scripture may be fulfilled: * He that eateth bread with me, hath lift vp his heele against me.

19 Now tell I you before it come, that when it is come to passe, ye might beleeue that I am he.

Matth.10.d luke 11.c marke 9.e 20 * Verily, verily I say vnto you, Hee that receiueth whomsoeuer I send, receiueth mee: and he that receiueth me, receiueth him that sent me.

D

Matth.26.b marke 15.c luke 22.b 21 When Iesus had thus said, he was troubled in spirit, and testified, and said, * Verily, verily I say vnto you, that one of you shall betray me.

22 Then the Disciples looked one on another, doubting of whom he spake.

23 There was one of Iesus disciples leaning on Iesus bosome, * euen he whom Iesus loued,

Iohn 19.c 20.a 22.f 24 To him beckened Simon Peter therefore, that he should aske who it should be of whom he spake.

25 Hee then when he leaned on Iesus breast, said vnto him, Lord, who is it?

Iohn 12.a 26 Iesus answered, * Hee it is to whom I shall giue a sop when I haue dipped it. And when he had dipped the sop, he gaue it Iudas Iscariot the sonne of Simon.

|| He had taken. 27 And after the || sop, Satan entred into him. Then said Iesus vnto him, That thou doest, doe quickly.

E

28 That wist no man at the table, for what intent he spake vnto him.

Iohn 12.d 29 Some of them thought, * because Iudas had the bagge, that Iesus had said vnto him, Buy those things that wee haue neede of against the feast: or that hee should giue some thing to the poore.

30 Assoone then as he had receiued the sop, he went immediatly out, and it was night.

Iohn 12.d and 17.a 31 Therefore when he was gone out, Iesus said, * Now is the Sonne of man glorified, & God is glorified in him.

32 If God bee glorified in him, God shall also glorifie him in himselfe, and shall straightway glorifie him.

Iohn 7.c 33 Little children, yet a little while am I with you. Ye shall seeke me: and as I said vnto the Iewes, Whither I goe, thither can ye not come: to you also say I now,

Iohn 15.a 1.ioh 2.a 34 * A new Commandement giue I vnto you, that ye loue together, as I haue loued you, that euen so ye loue one another.

F

35 By this shall all men know, that ye are my disciples, if ye haue loue one to another.

Iohn 11.f acts 12.a luke 22.d 36 Simon Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I goe, thou canst not follow me now: * but thou shalt follow me afterwards.

37 Peter

37 Peter ſaid vnto him, Lord, why cannot I follow thee now? I will leopard my life for thy ſake.

38 Jeſus anſwered him, Wilt thou leopard thy life for my ſake? Verily, verily I ſay vnto thee, * The cocke ſhall not crow till thou haue denied me thrice. Matth. 26.c iohn 18.c

¶ The Notes.

[a] Whoſoeuer is waſhed, that is to ſay, whoſoeuer beleeueth in the blood of Chriſt, which doeth waſh away all our ſinnes, he is cleane, but yet hath neede to waſh his feete, that is to ſay, he hath neede with continuall watch to tame his carnall affections, and fleſhly concupiſcences, dayly with a true repentant heart, fleeing vnto the Lord for mercy and pardon of his ſinnes. Here they are confounded that affirme vs to be without ſinnes, after that we be once regenerate.

The xiiij. Chapter.

He armeth his diſciples with conſolation againſt trouble.

AND hee ſayd vnto his diſciples, Let not your heart bee troubled: yee beleeue in God, beleeue alſo in me. A *The Goſpel on S. Philip and Iames day.*

2 In my Fathers houſe are many dwelling places: if it were not ſo, I would haue told you: I goe to prepare a place for you.

3 And if I goe and prepare a place for you, I will come againe, and receiue you, euen vnto my ſelfe: * that where I am, there may ye be alſo. Iohn 12.d

4 Whither I goe ye know, and the way ye know.

5 Thomas ſaith vnto him, Lord, wee know not whither thou goeſt: and how can we know the way?

6 Jeſus ſayeth vnto him, I am the Way, and the Truth, and the Life. * No man commeth vnto the Father, but by me. Iohn 1.a and 11.c

7 If yee had knowen mee, ye ſhould haue knowen my Father alſo: and now ye know him, and haue ſeene him. Matth. 11.d iohn 6.c

8 Philip ſaith vnto him, Lord, ſhew vs the Father, and it ſufficeth vs. B

9 Jeſus ſaith vnto him, Haue I bene ſo long time with you, and yet haſt thou not knowen mee, Philip? hee that hath ſeene me, hath ſeene the Father: and how ſayeſt thou then, Shew vs the Father?

10 Beleeueſt thou not that I am in the Father, and the Father in mee? * The word that I ſpeake vnto you, I ſpeake not of my ſelfe, but the Father that dwelleth in me, is he that doeth the workes. Iohn 10.f

11 * Beleeue me, that I am in the Father, and the Father in me; or elſe beleeue me for the workes ſake. Iohn 6.a

12 Verily,

12 Verily, verily I say vnto you, He that beleeueth on me, the workes that I doe, the same shall hee doe also, and greater workes then these shall he doe, because I goe to the Father.

Matth. 7.a and 21.a luke 11.d

13 * And whatsoeuer ye shal aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If ye shall aske any thing in my Name, I will doe it.

* C

15 If ye loue me, keepe my Commandements,

The Gospel on Whitsunday.

16 And I will pray the Father, and he will giue you another Comforter, that he may abide with you for euer:

17 Euen the Spirit of trueth, whom the world cannot receiue, because the world seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

Matth. 18.d

18 * I will not leaue you comfortlesse: I come to you.

19 Yet a little while, and the world seeth me no more: but ye see me, because I liue, and ye shall liue also.

20 That day shall yee know that I am in my Father, and you in me, and I in you.

D

Iohn 15.a 1.iohn 5.a 2.Iohn 1.a

21 * Hee that hath my Commandements, and keepeth them, the same is hee that loueth mee: and hee that loueth me, shall be loued of my Father: and I will loue him, and wil shew mine owne selfe vnto him.

22 Iudas saith vnto him, not Iudas Iscariot, Lord, what is done, that thou wilt shew thy selfe vnto vs, and not vnto the world?

23 Iesus answered, & said vnto him, If a man loue me, he will keepe my sayings, & my Father will loue him, and we will come vnto him, and make our dwelling with him.

24 He that loueth me not, keepeth not my sayings, and the word which yee heare, is not mine, but the Fathers which sent me.

Iohn 20.d

25 * These things haue I spoken vnto you, being yet present with you.

Actes 2.a

26 * But the Comforter, which is the holy Ghost, whom the Father will send in my Name, hee shall teach you all things, and bring all things to your [a] remembrance whatsoeuer I haue said vnto you.

27 Peace I leaue with you: my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart be troubled, neither let it feare.

* E

Iohn 13.c and 16.a

28 * Yee haue heard how I said vnto you, I goe away, and come againe vnto you. If ye loued me, ye would verily reioyce, because I said, I goe vnto the Father, for the Father is greater then I.

29 And now I haue shewed you before it come to passe, that

that when it is come to passe, ye might beleeue.

30 Hereafter will I not talke many wordes vnto you: for the prince of this world commeth, and hath nought in mee:

31 But that the world may know that I loue the Father, and as the Father gaue me commandement, euen so doe I: Rise, let vs goe hence.

¶ The Notes.

[a] The Spirit (whom Christ did promise) shall teach onely those things that Christ had taught before: whosoeuer therefore doeth teach any other doctrine besides Christs doctrine, he is not of the spirit of trueth, but of the spirit of leasing.

The xv. Chapter.

The consolation betweene Christ and his members, vnder the parable of the Vine.

I Am the true Vine, and my Father is the husbandman.

2 Euery branch that beareth not fruit in me, hee taketh away: and euery branch that beareth fruit, hee purgeth, that it may bring forth more fruit.

3 *Now are ye cleane through the word which I haue spoken vnto you.

4 Bide in me, and I in you: as the branch cannot beare fruit of it selfe, except it abide in the Vine: no more can ye, except ye abide in me.

5 I am the Vine, ye are the branches: he that abideth in mee, and I in him, the same bringeth forth much fruit: [a] for without me can ye doe nothing.

6 If a man bide not in me, he is cast forth as a branch, and withereth, and men gather them, and cast them into the fire, and they burne.

7 *If ye bide in me, and my word bide in you, ye shall aske what ye will, and it shall be done for you.

8 Herein is my Father glorified, that yee beare much fruit, and become my disciples.

9 As the Father hath loued mee, euen so I haue loued you: continue you in my loue.

10 If yee keepe my commandements, yee shall abide in my loue: euen as I haue kept my Fathers commaundements, and abide in his loue.

11 These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

12 *This is my commaundement, that yee loue together, as I haue loued you.

13 Greater loue hath no man then this, that a man bestow his life for his friends.

A *The Gospel on S. Markes day.*
Iohn 13 g
actes 15 b

B
Matth. 21. c
iohn 3. d
marke 13. d
iohn 16. f
iames 1. a

The Gospel on S. Barnabe the Apostle.
Iohn 13. d
1. iohn 3. d

14 Yee

E 14 Ye are my friends, if ye doe whatsoeuer I command you.

15 Henceforth call I not you seruants, for the seruant knoweth not what his Lord doeth, but you haue I called friends: for all things that I haue heard of my Father, haue I made known vnto you.

16 Ye haue not chosen me, but I haue chosen you, and ordeined you, that you should goe and bring foorth fruit, and that your fruit should remaine: that whatsoeuer ye shall aske of the Father in my Name, he may giue it you.

The Gospel on S. Simon and Iudes day.

17 This command I you, that ye loue together.

18 If the world hate you, ye know that it hated me before it hated you.

19 If yee were of the world, the world would loue his owne: howbeit, because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said vnto you, The seruant is not greater then the Lord: * If they haue persecuted mee, * they will also persecute you: * If they haue kept my saying, they will keepe yours also.

Iohn 17.c
Matth. 10 c

D 21 But all these things they will doe vnto you for my Names sake, because they haue not known him that sent mee.

22 If I had not come and spoken vnto them, they should haue had no sinne: but now they haue nothing to cloke their sinne withall.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the workes which none other man did, they should haue had no sinne: but now haue they both seene, and hated both mee, and my Father.

Psal. 35.b and 69.g
Iohn 14.c and 16.b

25 But this commeth to passe, that the word might be fulfilled that is written in their Law, * They hated mee without a cause.

The Gospel on the Sunday after Ascension day.

26 But when the Comforter is come, * whom I will send vnto you from the Father, euen the Spirit of truth which proceedeth of the Father, he shall testifie of me.

27 And yee shall beare witnesse also, because yee haue bene with me from the beginning.

¶ The Notes.

[a] Christ with this one only saying, doeth ouerthrow free will, with all humane strength and force. Here also he condemneth all our merits and deseruings. To be short, here we learne that wee are all sinners, and that we haue needs of the glory of God, but we are freely iustified by his grace.

The

The xvj. Chapter.

7 *Of the holy Ghost, and his office.* 17 *Of Christs ascension.* 23 *To aske in the Name of Christ.*

THese * things haue I sayd vnto you, because ye should not be offended. A Matth. 24.d marke 13.d luke 21.c

2 They shall put you out of their Synagogue: yea, the time commeth, that whosoeuer killeth you, will thinke that he doeth God seruice.

3 * And such things will they doe vnto you, because they haue not knowen the Father, neither yet me. Actes 9.a iohn 15.d

4 But these things haue I told you, that when the time shall come, yee may remember then that I told you: These things said I not vnto you at the beginning, because I was present with you.

5 But now I goe my way to him that sent mee, and none of you asketh me, Whither goest thou? *The Gospel on the 4. Sunday after Easter.*

6 But because I haue said such things vnto you, sorrow hath filled your hearts.

7 * Neuertheless, I tell you the trueth, [a] it is expedient for you that I goe away, for if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you. B Iohn 14.c and 15.d Actes 2.a

8 And when hee is come, he will || rebuke the world of sinne, and of righteousnesse, and of Iudgement. || Or, conuince.

9 Of sinne, because they beleeue not on me.

10 Of righteousnesse, because I goe to my Father, and ye see me no more.

11 Of Iudgement, because the prince of this world is iudged already.

12 I haue yet many things to say vnto you, but you cannot beare them away now.

13 Howbeit, when hee is come, which is the spirit of trueth, he will leade you into all trueth. He shall not speake of himselfe: but whatsoeuer hee shall heare, that shall hee speake, and he shall shew you things to come.

14 He shall glorifie me, for he shall receiue of mine, and shall shew vnto you. C

15 * All things that the Father hath, are mine: therefore said I vnto you, that he taketh of mine, and shall shew vnto you. Matth 11.d luke 10.d Iohn 3.c iohn 7.c

16 * After a while, and ye shall not see me: and againe, after a while, and ye shall see me: For I goe to the Father.

17 Then said some of his Disciples betweene themselues, What is this that he saith vnto vs, After a while, and ye shall not see me, and againe, After a while, and yee shall see me: and, That I goe to the Father? *The Gospel on the 3. Sunday after Easter.*

18 They said therefore, What is this that he saith, After a while? we cannot tell what he saith.

19 Jesus perceiued that they would aske him, and said vnto them, Doe yee inquire among your selues of that I said, After a while, and yee shall not see mee: and againe, After a while, and ye shall see me?

Iohn 20.c

20 Verily, verily I say vnto you, *That ye shall weepe and lament, but the world shal reioyce, ye shall sorrow, but your sorrow shall be turned to ioy.

D

21 A woman when she trauaileth, hath sorrow, because her houre is come: but assoone as shee is deliuered of the childe, shee remembreth no more the anguish, for ioy that a man is borne into the world.

22 And ye now therefore haue sorrow, but I will see you againe, and your hearts shall reioyce, and your ioy no man taketh from you.

The Gospel on the 5. Sunday after Easter.

23 And in that day shall yee aske me no question. Verily, verily I say vnto you, Whatsoeuer ye shall aske the Father in my Name, he will giue it you.

24 Hitherto haue ye asked nothing in my Name: aske and ye shall receiue, that your ioy may be full.

25 These things haue I spoken vnto you by prouerbs, the time commeth when I shall no more speake vnto you by prouerbs, but I shall shew you plainely of my Father.

26 At that day shall ye aske in my Name: and I say not vnto you, that I will pray vnto my Father for you;

27 For the Father himselfe loueth you, because ye haue loued me, and haue *beleeued that I came out from God.

Iohn 17.b

E

28 I went out from the Father, & came into the world: againe, I leaue the world, and goe to the Father.

29 His disciples say vnto him, Loe, now talkest thou plainely, and speakest no prouerbe.

Iohn 21.c

30 Now are wee *sure that thou knowest all things, and needest not that any man should aske thee any question: therefore beleeue we that thou camest from God.

31 Jesus answered them, Doe ye now beleeue?

32 Behold, the houre draweth nigh, and is already come, that ye shalbe *scattered euery man to his owne, and shall leaue me alone: and yet am I not alone, for the *Father is with me.

Zech. 13.c
Matth. 28.d
marke 14.d
Iohn 14.b

33 These words haue I spoken vnto you, that in mee ye might haue peace, for in the world yee haue tribulation: but be of good cheere, I haue ouercome the world.

¶ The Notes.

[a] The corporal presence of Christ is hurtful vnto men, and that through their owne fault: for why? they are too much addicted

dicted vnto it. Therefore his flesh must be taken away from vs, that wee may waxe and increase in the spirit: Therefore they are farre out of the way, that dreame in the mysticall bread and wine a bodily presence.

The xvij. Chapter.

1 *Christ prayeth to his Father, that his glory might be made manifest.*

THese wordes spake Iesus, and lift vp his eyes to heauen, and said, Father, *the houre is come, glorifie thy Sonne, that thy Sonne also may glorifie thee: A Iohn 15.b

2 As thou hast giuen him power ouer all flesh, that he should giue eternall life to as many as thou hast giuen him.

3 *This is eternall life, that they might know thee the only true God, and Iesus Christ whom thou hast sent. 1.Iohn 1.a

4 I haue glorified thee on the earth: *I haue finished the worke which thou gauest me to doe. Iohn 10.f

5 And now glorifie thou mee, O Father, with thine owne selfe, with the glory which I had with thee ver the world was.

6 I haue declared thy Name vnto the men which thou gauest me out of the world: thine they were, and thou gauest them me, and they haue kept thy word.

7 Now they haue knowen, that all things whatsoeuer thou hast giuen me, are of thee. B

8 For I haue giuen vnto them the words which thou gauest me, and they haue receiued them, and haue knowen surely that I came out from thee, and they haue beleeued that thou didst send me.

9 I pray for them, I pray not for the world, but for them which thou hast giuen me, for they are thine.

10 And all mine are thine, and thine are mine: and I am glorified in them.

11 And now am I not in the world, and they are in the world, and I come to thee. Holy Father, keepe through thine owne Name them which thou hast giuen mee, that they may also be one as we are.

12 While I was with them in the world, I kept them in thy Name: *those that thou gauest me, haue I kept, and none of them is lost, but that lost childe: that the Scripture might be fulfilled. Iohn 18 b

13 Now come I to thee, and these wordes speake I in the world, that they may haue my ioy fulfilled in themselues. C

14 I haue giuen them thy word, and *the world hath hated them, because they are not of the world, euen as I also am not of the world. Iohn 15.b plal. 109.c sapient. 2 d

15 I pray not that thou shouldest take them out of the
Matth 9.d world: but * that thou shouldest keepe them from the euil.
luke 11.a 16 They are not of the world, as I also am not of the
world.

17 [a] Sanctifie them through thy trueth, thy word
is the trueth.

18 As thou didst send mee into the world, euen so haue
I also sent them into the world.

19 And for their sakes sanctifie I my selfe, that they
also might be sanctified through the trueth.

20 Nevertheless I pray not for them alone, but for them
also which shall beleeue on me through their preaching:

D 21 That they also may bee * one, as thou Father art in
Galat.3.d me, and I in thee, and that they also may be one in vs: that
the world may beleeue that thou hast sent me.

22 And the glory which thou gauest mee, I haue giuen
them: that they also may be one, as we also are one.

23 I in them, and thou in mee, that they may bee made
perfect in one, & that the world may know that thou hast
sent me, and hast loued them, as thou hast loued me.

24 Father, I will that they which thou hast giuen me,
Iohn 12.b *be with me where I am, that they may see my glory which
thou hast giuen mee: for thou louedst me before the foun-
dation of the world.

Matth. 11.d 25 * O righteous Father, the world also hath not
luke 10.b knowen thee: but I haue knowen thee, and these haue
knowen that thou hast sent me.

26 And I haue declared vnto them thy Name, and will
declare it, that the loue wherewith thou hast loued mee,
may be in them, and I in them.

¶ The Notes.

[a] To sanctifie, is to select and chuse out a thing from a pro-
phane vse, to the true worshipping of God. The faithfull then
are by the trueth of Gods word sanctified, that is to say, selected
and chosen out from among the stocke of Adam, being cleansed
by the blood of Iesus Christ, from the filthinesse of this world.
Christ doeth sanctifie himselfe, when he offereth himselfe vpon
the Crosse for vs. Heere we must note, that Christ doeth in this
place pray as a very naturall man, and not as God.

The xviij. Chapter.

The Gospel on good Friday. 3 *Christ is betrayed by Iudas.* 40 *The Iewes aske Barabbas to be let loose.*

Matth. 26 f WHen Iesus had spoken these words, * he went forth
marke 14.c with his disciples ouer the brooke Cedron: where
luke 22.f was a garden, into the which he entred, and his disciples.

2 Iudas

2 Iudas also which betrayed him knew the place: for Iesus ofttimes resorted thither with his disciples.

3 Iudas then after hee had received a band of men, and officers of the high Priests, and Pharisees, commeth thither with lanternes, and torches, and weapons.

4 And Iesus knowing all things that should come on him, went forth, and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus saith vnto them, I am he. Iudas also which betrayed him, stood with them.

6 Assoone then as he had said vnto them, I am he, they [a] went backeward, and fell to the ground.

7 Then asked he them againe, Whom seeke yee? They said, Iesus of Nazareth. B

8 Iesus answered, I haue told you that I am he: if yee seeke me therefore, let these goe their way:

9 That the saying might bee fulfilled which hee spake, *Of them which thou gauest me, haue I not lost one. Matt. 26. d

10 Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare: The seruants name was Malchus.

11 Therefore said Iesus vnto Peter, [b] Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me?

12 Then the company, and the Captaine, and officers of the Iewes, tooke Iesus and bound him,

13 And led him away to Annas first, (for he was father in law to Caiaphas) which was the high Priest that same yeere. And Annas sent Christ bound vnto Caiaphas the high Priest.

14 * Caiaphas was hee which gaue counsell to the Iewes, that it was expedient, that one man should die for the people. C Iohn 11. f

15 * And Simon Peter followed Iesus, and so did another disciple: That disciple was knowen vnto the high Priest, and went in with Iesus into the palace of the high Priest. Matt. 26. f

16 But Peter stood at the doore without. Then went out that other disciple, which was knowen vnto the high Priest, and spake vnto the damsell that kept the doore, and brought in Peter.

17 Then saith the damsell that kept the doore vnto Peter, Art not thou also one of this mans disciples? Hee saith, I am not.

18 The seruants and officers stood there, which had made a fire of coales (for it was colde) and they warmed them-

themselues, Peter was also standing among them, warming him.

Mark. 14.f luke 22.d

19 * The high Priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world, I euer taught in the Synagogue, and in the Temple, whither al the Iewes resort, and in secret haue I said nothing.

D

21 Why askest thou me? aske them which heard me, what I haue said vnto them: behold, they can tell what I said.

22 When he had thus spoken, one of the officers, which

Actes 23.d

stood by, smote Jesus with a rod, saying, * Answerest thou the high Priest so?

23 Jesus answered him, If I haue euill spoken, beare witnesse of the euill, but if I haue well spoken, why smitest thou mee?

24 Now Annas had sent him bound vnto Caiaphas the high Priest.

25 Simon Peter was [a] standing, and warming himselfe. Then saide they vnto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the seruants of the high Priest (his cousin, whose eare Peter smote off) saith vnto him, Did not I see thee in the garden with him?

27 Peter therefore denied againe, and immediatly the cocke crew.

E

28 * Then led they Jesus from Caiaphas into the hall

Matt. 27.d marke 15.a luke 23.a

of iudgement: it was in the morning, and they themselues went not into the iudgement hall, lest they should bee defiled, but that they might eate the Passouer.

29 Pilate then went out vnto them, and said, What accusation bring you against this man?

30 They answered and said vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee.

31 Then said Pilate vnto them, Take yee him, and iudge him after your owne law. The Iewes therefore said vnto him, It is not lawfull for vs to kill any man,

32 That the words of Jesus might be fulfilled which he spake, signifying what death he should die.

33 Then Pilate went into the iudgement hall againe,

Matt. 27.b mark. 15.a luke 23.a

and called Jesus, and said vnto him, * Art thou the King of the Iewes?

34 Jesus answered him, Sayest thou this thing of thy selfe, or did other tell it thee of me?

F

35 Pilate answered, Am I a Iew? Thine owne nation and high Priests haue deliuered thee vnto mee: what hast thou done?

36 Jesus

36 Iesus answered, My kingdome is not of this world, if my kingdome were of this world, then would my seruants surely fight, that I should not bee deliuered to the Iewes: but * now is my kingdome not from hence. Iohn 6.d

37 Pilate therefore saide vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: For this cause am I borne, and for this cause came I into the world, that I should beare witnesse vnto the trueth, and all that are of the trueth, heare my voyce.

38 Pilate saith vnto him, What is trueth? And when hee had said this, he went out againe vnto the Iewes, and saith to them, * I finde in him no fault at all. Matt. 27.c

39 Yee haue a custome that I should deliuer you one mark 15.a
loose at the Passeouer, will yee that I loose vnto you the luke 23.a
King of the Iewes?

40 Then cryed they all againe, saying, Not him, * but Actes 3.c
Barabbas. This Barrabas was a robber.

¶ The Notes.

[a] In this, that they that came to take Christ, went backewards, and fell downe (assoone as he said, that he was he whom they sought) Christ declared his diuine power, and how easie it was for him, if it had beene expedient for the saluation of mankinde, to haue ouerthrowen his enemies with one onely becke.

[b] Let no man presume to take the sword into his hand, vnlesse he be lawfully thereunto called: for if hee doe, he is by the sentence of Christ the childe of death.

The xix. Chapter.

1 *Christ is whipped, beaten, and crowned.* 11 *All power is of God.*

THen Pilate tooke Iesus therefore, and scourged him. A

2 * And the souldiers when they had wound a Matt. 27. a
crowne of thornes, they put it on his head, and they did mark. 15.a
cast about him a purple garment:

3 And said, Haile king of the Iewes, and strooke him with rods.

4 Pilate went forth againe, and said vnto them, Behold, I bring him forth to you, that you may know that I finde no fault in him.

5 Then came Iesus forth, wearing the crowne of thornes, and the robe of purple, and Pilate saith vnto them, Behold the man.

6 * When the high Priests therefore and officers saw Matt. 27.c
him, they cryed, saying, Crucifie him, crucifie him. Pilate mark. 15.a
saith vnto them, Take yee him, and crucifie him: for I luke 23.d
finde no fault in him.

B 7 The Iewes answered him, Wee haue a law, and by our Law he ought to die, because hee made himselfe the Sonne of God.

8 When Pilate heard that saying, hee was the more afraide,

9 And went againe into the Iudgement hall, and saith vnto Iesus, Whence art thou? But Iesus gaue him none answere.

10 Then saith Pilate vnto him, Speakest thou not vnto mee? Knowest not thou that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no power at all against me, [a] * except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the more sin.

Sapient. 9.a
iohn 3.d
rom. 13. a
Matt. 27.a
mark. 15.c
luke 23. c
actes 17.b

12 *And from thencefoorth sought Pilate meanes to loose him. But the Iewes cryed, saying, If thou let him goe, thou art not Cesars friend: For whosoeuer maketh himselfe a King, speaketh against Cesar.

13 When Pilate heard that saying, hee brought Iesus forth, and he sate downe in the Iudgement seat, in a place that is called the Pauement, but in the Hebrew tongue, Gabbatha.

C 14 It was the preparing of the Passouer, & about the sixt houre, and he saith vnto the Iewes, Behold your king.

15 They cryed, Away with him, away with him, crucifie him. Pilate saith vnto them, Shall I crucifie your king? The high Priests answered, We haue no king but Cesar.

16 * Then deliuered he him therefore vnto them to be crucified, and they tooke Iesus and led him away.

Matt. 27.d
mark. 15.c
luke 23.c
Hebr. 13.c

17 * And he bearing his Crosse, went forth into a place which is called the place of a scull, but in the Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Iesus in the middest.

19 * And Pilate wrote a title, and put it on the Crosse. The writing was, Iesus of Nazareth the King of the Iewes.

Matt. 27. d
mark. 15.c
luke 23,c

20 This title read many of the Iewes, for the place where Iesus was crucified, was nigh to the citie, and it was written in Hebrew, and Greeke, and Latine.

D 21 Then said the high Priests of the Iewes to Pilate, Write not, The King of the Iewes: but that he said, I am King of the Iewes.

22 Pilate answered, What I haue written, that haue I written.

Matt. 27. f
mark. 15.c
luke 23. c.

23 * Then the souldiers, when they had crucified Iesus, tooke his garments, (and made foure parts, to euery soul-

dier

dier a part,) and also his coatt: the coat was without seame wouen from the top throughout.

24 They said therefore among themselues, Let vs not diuide it, but cast lots for it whose it shall bee, that the Scripture might bee fulfilled, saying, * They parted my rayment among them, and for my coat did they cast lots: and the souldiers did such things indeede. Psal. 22. c

25 Then stood by the Crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Iesus therefore saw his mother, and the disciple standing by, * whom he loued, he saith vnto his mother, Woman, behold thy sonne. Iohn 13. d

27 Then saith he to the disciple, Beholde thy mother: And from that houre the disciple tooke her vnto his owne house.

28 After these things, Iesus knowing that all things were now performed, * that the Scripture might bee fulfilled, he saith, I thirst. E Psal. 69. c

29 So there stood a vessell by full of vinegar, therefore when they had filled a sponge with vineger, and put it vpon hysope, they offered it to his mouth.

30 When Iesus therefore had receiued the vineger, hee said, It is finished: and when hee had bowed his head, hee * gaue vp the ghost. Matt. 27. h mark. 15. f

31 The Iewes therefore because it was the preparing of the Sabbath: that the bodies should not remaine vpon the crosse vpon the Sabboth day (for that Sabboth day was an high day) besought Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legs of the first, and of the other that was crucified with him.

33 But when they came to Iesus, and saw that he was dead already, they broke not his legs.

34 But one of the souldiers with a speare thrust him into his side, and forthwith came there out blood and water.

35 And hee that saw, it bare record, and his record is true, and he knoweth that he saith true, that yee might beleeue also. F

36 For these things were done that the Scripture should be fulfilled, * A bone of him shall not be broken.

37 And againe another Scripture saith, * They shall looke on him whom they pearced. Exod. 12. g Zach. 12. b

38 * After this, Ioseph of Arimathea (being a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that he might take downe the body of Iesus: & Pilate gaue Matt 27. a mark. 15. c luke 23. h

him licence: he came therefore, & tooke the bodie of Iesus.

39 and there came also Nicodemus, (which at the beginning came to Iesus by night) & brought of myrrhe and aloes, mingled together about an hundred pound weight.

40 Then tooke they the body of Iesus, and wound it in linnen clothes, with the odours, as the manner of the Iewes is to bury.

41 And in the place where he was crucified there was a garden, and in the garden a new sepulchre, wherein was never yet man laid.

42 There laid they Iesus therefore, because of the preparing of the Sabboth of the Iewes: for the sepulchre was nigh at hand.

¶ The Notes.

[a] Here we learne that all power is from God, yea the power of darknesse, which God causeth to reigne for our sinnes and disobedience toward him and his word, Iob 33. Whosoever then doth resist any power, he doth resist the ordinance of God, and so purchaseth to himselfe vtter destruction and vndoing. Let also Magistrates remember of whom they haue receiued their power, and vse their authoritie according to the will of him, to whom they must render an account of their doings.

The xx. Chapter.

1 *Mary commeth to the sepulchre.* 9 *The Apostles were ignorant of the resurrection.*

A *The Gospel on Easter day.* Matt. 27.a luke 24.a mark. 16.a ohn 13.c

THe first day of the Sabboths commeth Mary Magdalene early, when it was yet darke, vnto the sepulchre, and seeth the stone taken away from the graue.

2 Then shee runneth, and commeth to Simon Peter, and to the other disciple, *whom Iesus loued, & saith vnto them, They haue taken away the Lord out of the graue, and we cannot tell where they haue laid him.

3 Peter therefore went foorth, and the other disciple, and came to the sepulchre.

Luk. 24.a 4 *They ran both together, and the other disciple did outrun Peter, and came first to the sepulchre.

5 And when he had stooped downe, hee saw the linnen clothes lying, yet went he not in.

6 Then commeth Simon Peter following him, and went into the sepulchre, and seeth the linnen clothes lie,

B 7 And the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and beleeued.

9 For

9 For as yet they knew not the Scripture, * that hee should rise from death. Psal. 16 b actes 2. b

10 Then the disciples went away againe vnto their owne house.

11 * Mary stood without at the sepulchre weeping: So as she wept, she bowed her selfe into the sepulchre, Matt. 28. a luke 24. a

12 And seeth two Angels clothed in white, sitting, the one at the head, the other at the feete, where the bodie of Iesus was laid.

13 They said vnto her, Woman, why weepest thou? She said vnto them, For they haue taken away my Lord: and I wote not where they haue laid him.

14 When she had said thus, shee turned her selfe backe, C and saw Iesus standing, and knew not that it was Iesus.

15 Iesus saith vnto her, Woman, why weepest thou? Whom seekest thou? She supposing that it had beene the gardiner, saith vnto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, & I will fetch him.

16 Iesus saith vnto her, Mary. She turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 Iesus saith vnto her, Touch mee not, for I am not yet ascended to my Father, but goe to my brethren, and say vnto them, I ascend to my Father, and your Father, and to my God, and your God.

18 Mary Magdalene commeth, bringing tidings vnto the disciples that shee had seene the Lord, and that hee had spoken such things vnto her.

19 * The same day at night, which was the first day of the || Sabbaths, when the doores were shut, where the disciples were assembled together for feare of the Iewes, came Iesus and stood in the midst, and saith vnto them, Peace be vnto you. *The Ghospel on the first Sunday after Easter.* Luke 24. f || Or, weeke.

20 And when he had so said, hee shewed vnto them his hands and his side. Then were the disciples glad when they saw the Lord.

21 Then saith Iesus vnto them againe, Peace be vnto D you: as my Father hath sent me, euen so send I you also.

22 And when hee had said these words, hee breathed on them, and said vnto them, Receiue ye the holy Ghost.

23 Whosoeuer sinnes yee remit, they are remitted vnto them, and whosoeuer sinnes ye retaine, they are retained.

24 But Thomas one of the twelue which is called Didymus, was not with them when Iesus came. *The Gospel on S. Thomas day.*

25 The other disciples therefore said vnto him, Wee haue seene the Lord. But he said vnto them, Except I shal see in his hands the print of the nailes, and put my finger into

into the print of the nailes, and thrust my hand into his side, I will in no wise beleeue.

26 And after eight dayes, againe his disciples were within, and Thomas with them. Then came Iesus, the doores being [a] shut, and stood in the middest, and said, Peace be vnto you.

27 After that he saith to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeuing.

28 Thomas answered and saide vnto him, My Lord, and my God.

E

29 Iesus saith vnto him, Thomas, because thou hast seene me, thou hast beleeued: blessed are they that haue not seene, and yet haue beleeued.

30 And many other signes truelie did Iesus before the eyes of his disciples, which are not written in this Booke.

31 These are written that ye might beleeue that Iesus is Christ the Sonne of God, and that in beleeuing ye might haue life through his Name.

¶ The Notes.

[a] In this place the Euangelist doth diligently note the time that Christ our Sauiour came in to his disciples, not meaning that hee went in through the doores: for the Greeke hath not διὰ τῶν θυρῶν κεκλεισμένων, that is to say, Through the doores being shut: but τῶν θυρῶν κεκλεισμένων: that is to say, The gates or doores being shut: as a man may say, late in the euening, and at that time the gates and doores be wont to be shut. For Christ our Sauiour through his diuine power was able to cause the doores (were they neuer so surely shut,) to open vnto him of their owne accord: as when hee deliuered Peter out of prison by his Angel, then not onely the chaines that hee was bound withall fell from him, but all the doores and lockes did open of their owne selues, and did giue him passage, Actes 12. Againe how the Apostles were deliuered, reade Actes 5.

The xxi. Chapter.

Christ forewarneth Peter of his death and persecution.

A

AFterward did Iesus shew himselfe againe to his disciples at the sea of Tiberias, and on this wise shewed he himselfe:

2 There were together Simon Peter, and Thomas which is called Didymus, & Nathanael of Cana, in Galilee, and the sons of Zebedee, & two other of his disciples.

Iohn 1. f

3 Simon Peter saith vnto them, I goe a [a] fishing. They said vnto him, We goe also with thee. They went their way, and entred into a ship immediately, and that night caught they nothing.

4 But

4 And when the morning was now come, Iesus stood on the shore: neuertheless, the disciples knew not that it was Iesus.

5 Iesus saith vnto them, ‖ Children, haue yee any meate? They answered him, No. ‖ Or, sirs.

6 And he saith vnto them, Cast out the net on the right side of the ship, and ye shall finde. They cast out therefore, and anon they were not able to draw it vp for the multitude of fishes.

7 Then saith the disciple, whom Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girt his coat vnto him (for he was naked) and did cast himselfe into the sea. V

8 The other disciples came in a little ship, (for they were not farre from land, but as it were two hundred cubites) drawing the net with fishes.

9 Assoone then as they were come to the land, they saw hotes coales, and fish laid thereon, and bread.

10 Iesus saith vnto them, * Bring of the fish which yee haue now caught. Luke 14.f

11 Simon Peter went vp, and drew the net to land full of great fishes, an hundred and fifty and three, and for all there were so many, yet was not the net broken.

12 Iesus saith vnto them, Come and dine. And none of the disciples durst aske him, who art thou? knowing that he was the Lord.

13 Iesus then commeth and taketh bread, and giueth them, and fish likewise.

14 This is now the third time that Iesus appeared to his disciples, after that he was risen from death. C

15 So when they had dined, Iesus saith vnto Simon Peter, Simon ‖ Ioanna, louest thou me more then these? Hee saith vnto him, Yea Lord, thou knowest that I loue thee. He saith vnto him, Feed my lambes. ‖ Or, sonne of Iona.

16 He saith againe to him the second time, Simon Ioanna, louest thou mee? Hee saith vnto him, Yea Lord, thou knowest that I loue thee. Hee saith vnto him, Feede my sheepe.

17 He saith vnto him the third time, Simon Ioanna, louest thou me? Peter was sorry because he said vnto him the third time, Louest thou mee? And hee saide vnto him, Lord, thou * knowest all things, thou knowest that I loue thee. Iesus said vnto him, Feede my sheepe. Iohn 16.c

18 Verily, verily I say vnto thee, When thou wast yonger, thou girdest thy selfe, & walkedst whither thou wouldest: but when thou shalt be old, thou shalt * stretch foorth Iohn 16.c actes 12 a

thy

thy hands, and gird thee, and other shall carrie thee whither thou wouldest not.

The Gospel on S. Iohn the Euangelists day. Iohn 13 c and 19 c

19 This spake he, signifying by what death he should glorifie God. And when he had spoken this, * he saith vnto him, Follow me.

20 Peter turning about, seeth the disciple whom Iesus loued, following, which also leaned on his breast at supper, and saith, Lord, which is he that betrayeth thee?

D 21 When Peter therefore saw him, hee saith to Iesus, Lord, what shall he doe?

22 Iesus saith vnto him, If I will haue him to tarry till I come, what is that to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: Yet Iesus saide not to him, Hee shall not die: but, If I will that hee tarry till I come, what is that to thee?

24 The same disciple is hee which testifieth of these things, and wrote these things, and we know that his testimony is true.

Iohn 20.g 25 * There are also many other things, which Iesus did, the which if they should be written euery one, I suppose the world could not containe the bookes that should be written. Amen.

¶ The Notes.

[a] After the passion of Christ, the Apostles did thinke that it was an vnseemely thing for them to be idle. therefore they did get themselues againe to their olde occupation, and did labour with their own hands (sith they were not yet sent for to preach) which thing all ministers ought to doe, and especially they that be onely superintendents and ministers in name, and not performing the office of preaching. No man ought idlely to liue with the sweat of other mens browes.

Here endeth the Gospel by S. Iohn.

¶ The Argument of the second Booke of S. Luke, called the Actes of the Apostles.

IN this second Booke, the Euangelist S. Luke (whose life we haue set forth already at the beginning of his Gospel) doth declare and write vnto vs (if we will be Theophili, that is to say, vnfained louers of God) what was done and wrought for our singular comfort after the glorious resurrection, and most triumphant ascension of our Sauiour Iesus Christ: how that

our

our Lord Ieſus did both promiſe and alſo giue moſt abundantly his holy ſpirit vnto all his diſciples, and what this ſpirit did worke by the preaching of the word, both in the Iewes and alſo in the Gentiles that beleeued in Chriſt. This booke hath always bin in great eſtimation, & that moſt deſeruingly. For the Actes of the Apoſtles (ſaith Hierome) ſeeme to bee but a bare hiſtory, becauſe in them onely the infancy of the Church, (which then began to ſpring) is ſet forth. But if we conſider that Luke the Phyſition (whoſe prayſe is in the Goſpel) hath written them, we ſhal alſo perceiue that all his words are the phiſicke of a languiſhing and ſicke ſoule. What other thing (I beſeech you) is the ſacred and heauenly hiſtory, but one of the chiefeſt parts of the Goſpel? For truely in the other bookes (which are intituled Goſpels) the corne of wheat caſt into the ground is deſcribed: but here in this booke the ſelfe ſame corne is ſet forth, being already ſprung vp, and declaring moſt effectually his riches vnto the world. Againe, if we had not by Luke knowen after what maner Chriſt forſooke the earth, where, and in what place, how, and after what faſhion the promiſed Comforter did come, what beginning the Church had, wherein it did flouriſh, by what meanes it did increaſe, we ſhould now haue lacked a great part of the Goſpel. Therefore Bede did write right well, ſaying, That Luke had not onely made an Hiſtory vntill the reſurrection and aſſumption of the Lord, as other did, but alſo did ſet foorth by writing the doings of the Apoſtles, as much as hee knew to bee ſufficient to edifie the faith of the Readers, or Hearers, that onely his booke (touching the Acts of the Apoſtles) was by the Church thought worthy to bee credited, all other which preſume to write of the ſame matter, being reiected & diſproued. Chriſoſtome alſo to thē that did marueile why Saint Luke had not written all the Apoſtolicall hiſtory vnto the end, or that he had not deſcribed the Acts of euery one of them ſeuerally in Bookes by themſelues, doeth anſwere godly, ſaying, Theſe are ſufficient vnto them that will apply their mindes and take heede. Therefore leauing vnprofitable queſtions, (Why was not this written, or that written?)

written?) let vs take heede vnto these wholesome sayings of the Euangelist, that so wee may apply this most comfortable salue (ministred vnto vs by him) vnto our wounded soules.

¶ The Actes of the Apostles written by S. Luke the Euangelist, which was *present at the doing of them.*

The first Chapter.

1 The words of Christ and his Angels to the Apostles. 9 His ascension. 14 Wherein the Apostles are occupied till the holy Ghost be sent, 26 and of the election of Matthias.

A *The Epistle on Ascension day.*

THe former booke haue I made, O Theophilus, of all that Iesus began both to doe and teach,

2 Untill the day in which hee was taken vp, after that hee through the holy Ghost had giuen commaundements vnto the Apostles whom he had chosen.

Iohn 20.a and 21.c

3 To whom * also hee shewed himselfe aliue after his passion, and that by many tokens, appearing vnto them fourty dayes, and speaking of the kingdome [a] of God,

Luke 24.a

4 And gathering them together, * commanded them that they should not depart from Ierusalem, but wait for the promise of the Father, * whereof, (saith hee, yee haue heard of me.

Iohn 4.d 15.d 16.b

Iohn 1.c

5 For * Iohn truely baptized with water, but yee shall be baptized with the holy Ghost after these few dayes.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdome of Israel?

B

7 And he sayd vnto them, * It is not for you to know the times or the seasons, which the Father hath put in his owne power.

Matth. 24.c

Luke 24.g

8 But * ye shall receiue power after that the holy Ghost is come vpon you, and yee * shalbe witnesses vnto me, both in Ierusalem and in all Iurie, and Samaria, and euen vnto the worlds end.

actes 2.a

Actes 2.a

iohn 16.d

9 And when hee had spoken these things, while they beheld, * hee was taken vp on high, and a cloude receiued him out of their sight.

Marke 16.d

luke 24.g

10 And

10 And while they looked vp stedfastly toward heauen as hee went, behold, two men stood by them in white apparell:

11 Which also said, Yee men of Galilee, why stand yee gazing vp into heauen? This same Iesus which is taken from you into heauen, * shall so [b] come euen as you haue seene him goe into heauen. Dan. 7 d Matth. 24. c and 25. c marke 13. c luke 1. c and 21. c apoc. 1. b

12 Then returned they vnto Hierusalem from the mount that is called Olivet, which is from Hierusalem a Sabbath dayes iourney.

13 And when they were come in, they went vp into a parlour, where abode both * Peter and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the sonne of Alpheus, and Simon Zelotes, and Iudas the brother of James. Matth 10. a marke 3. c luke 6. c

14 These all continued with one accord in prayer and supplication with the women, and Mary the mother of Iesus, and with his brethren. ℭ

15 And in those dayes Peter stood vp in the middes of the disciples, and sayd, (The number of names together were about an hundred and twenty.) *The Epistle on S. Matthias day.*

16 Yee men and brethren, this Scripture must needes haue beene fulfilled, which the holy Ghost by the mouth of Dauid spake before of Iudas, * which was guide to them that tooke Iesus: Matth. 26 d marke 14. c luke 22. d

17 * For hee was numbred with vs, and had obtained fellowship in this ministery. Matth. 10. d

18 And the same hath now purchased a field, with the reward of iniquity, and when hee was * hanged, hee burst asunder in the midst, and all his bowels gushed out. marke 9. c Matth 27. a

19 And it is knowen vnto all the dwellers at Hierusalem, insomuch that the same field is called in their mother tongue Aceldama, that is to say, the field of blood.

20 For it is written in the booke of Psalmes, * Let his habitation be desert, and no man be dwelling therein, * and his Bishoprick let another take. Psal. 69 f Psal. 109. a

21 Wherefore of these men which haue companied with vs all the time that the Lord Iesus went in and out among vs, ℭ

22 Beginning from the baptisme of Iohn, vnto that same day that he was taken vp from vs, must one be ordeined to be a witnesse with vs of his resurrection.

23 And they appointed two: Ioseph, which is called Barsabas, whose surname was Iustus, and Matthias.

24 And when they had prayed, they said, Thou Lord, * which knowest the hearts of all men, shew whether of 2. Par. 28. b psal. 7. b

these

these two thou hast chosen,

25 That hee may take the roome of this ministery, and Apostleship, from which Judas by transgression fell, that he might goe to his owne place.

26 And they gaue forth their lots, and the lot fell vpon Matthias, and he was counted with the eleuen Apostles.

¶ The Notes.

[a] The kingdome of God is taken two manner of wayes. First, it is taken for that blessed life, and for that euerlasting felicity, which wee shall enioy after this mortall life. Secondly, when by the preaching of the Gospel, the hearts of the godly are prepared and made the Temple of the holy Ghost, it is said, and that right well, that God doeth reigne in the earth, For then doeth hee reigne in the hearts of the godly, through faith, innocencie, and pureneſſe of life. Of this Kingdome did Christ speake with his Apostles.

[b] As Christ did ascend visibly into heauen, so shal he come againe in the same shape & forme that he went vp: till that time then that we may see him with our owne eyes come down as the Apostles saw him goe vp, let vs neuer beleeue that he is heere in the earth touching his manhood: For as he is euery where in that he is God, so in that he is very naturall man, he is in heauen, and sitteth at the right hand of his Father. Aug. ad Dardanum.

The ij. Chapter.

3 *The holy Ghost came vpon the Apostles in visible signes.* 42 *The godly exercise of the faithfull.*

A *The Epistle on Whitsunday.*

AND when the day of * Pentecost was fully come, they were all with one accord in one place.

Deut. 16 b
leuit. 23. c

2 And suddenly there came a sound from heauen, as it had bene the comming of a mighty winde, and it filled all the house where they were sitting.

3 And there appeared vnto them clouen tongues, like as they had bene of fire, and it sate vpon each one of them.

Actes 4. c and 11. c

4 * And they were filled with the holy Ghost, and began to speake with other tongues, as the spirit gaue them vtterance.

5 There were dwelling at Jerusalem, Jewes, deuout men, out of euery nation of them that are vnder heauen.

6 When this was noysed about, the multitude came together, and were astonied, because that euery man heard them speake in his owne language.

B 7 They wondred all, and marueiled, saying one to another, Behold, are not all these which speake, of Galile?

8 And how heare wee euery man his owne tongue, wherein we were borne?

9 Parthi-

9 Parthians, and Medes, and Elamites, & the dwellers in Mesopotamia, and in Jury, and in Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, which is beside Cyrene, and strangers of Rome, Jewes and Proselytes,

11 Cretes and Arabians, wee doe heare them speake in our tongues, the wonderfull workes of God.

12 They were all amazed, and were in a doubt, saying one to another, What meaneth this?

13 Others mocking, said, These men are full of new wine.

14 But Peter standing foorth with the eleuen, lift vp his voyce, and said vnto them, Yee men of Jury, and all ye that dwell at Hierusalem, bee this knowen vnto you, and heare my words. C

15 For these are not drunken as yee suppose, seeing it is but the third houre of the day.

16 But this is that which is spoken by ℣ Prophet Joel,

17 And it shal be in the last dayes (saith God,) * Of my Spirit I will powre out vpon all flesh: And your sonnes and your daughters shall prophecie, and your young men shall see visions, and your old men shall dreame dreames. Ioel 2.g

18 And on my seruants, & on my handmaydens, I will powre out of my spirit in those dayes, & they shal prophecy.

19 And * I will shew wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke. Matth.27.c luke 23.f

20 The Sunne shall bee turned into darkenesse, and the Moone into blood, before the great and notable day of the Lord come.

21 And it shall come to passe, that whosoeuer shall call on the Name of the Lord, shall be saued. D

22 Yee men of Israel, heare these words, Jesus of Nazareth, a man approoued of God among you with miracles, wonders, and signes, which God did by him in the middest of you, as ye your selues also know:

23 Him, after that yee had taken by wicked hands, being deliuered by the determinate counsell & foreknowledge of God, haue you crucified and slaine:

24 Whom God hath raised vp, hauing loosed the sorrowes of death, because it was impossible that hee should be holden of it.

25 For Dauid speaketh of him, * I saw the Lord alwayes set forth before my face, for he is on my right hand, that I should not be moued. Psal.16.b

26 Therefore did my heart reioyce, and my tongue was glad: Moreouer also, my flesh shall rest in hope:

27 Because thou wilt not leaue my [a] soule in hell, neither wilt thou suffer thine holy one to see corruption.

E 28 Thou hast shewed mee the wayes of life, thou shalt make me full of ioy with thy countenance.

29 Yee men and brethren, let me freely speake vnto you of the Patriarch Dauid: * for he is both dead and buried, and his sepulchre is with vs vnto this day. 2.Reg.2.b

30 Therefore being a Prophet, and knowing that God had sworne with an oath to him, that he would raise vp Christ as concerning the flesh, of the fruit of his loynes to sit on his seate,

31 Hee seeing this before, spake of the resurrection of Christ, that his soule was not left in hell, neither his flesh did see corruption.

32 This Iesus hath God raised vp, * whereof wee are witnesses. Actes 1.a

33 Then being by the right hand of God exalted, and hauing receiued of the Father the promise of the holy Ghost, he hath shed forth this which ye now see and heare.

34 For Dauid is not ascended into the heauens, but he saith himselfe, * The Lord said vnto my Lord, Sit thou on my right hand, Psal.110.a matth.22.d

F 35 Until I make thy foes thy footestoole.

36 Therefore let all the house of Israel know for a suretie, that God hath made that same Iesus whom ye haue crucified, both Lord and Christ.

37 Now when they heard this, they were pricked in their hearts, and said vnto Peter and to the other Apostles, Ye men and brethren, * what shall we doe? Luke 3.b

38 Then said Peter vnto them, Repent ye, and let euery one of you be baptized in the Name of Iesus Christ, for the remission of sinnes, and yee shall receiue the gift of the holy Ghost.

39 For the promise was made vnto you, and to your children, and to all that are afarre off, euen as many as the Lord our God shall call.

40 And with many other words bare hee witnesse, and exhorted them, saying, Saue your selues from this vntoward generation.

41 Then they that gladly receiued the word, were baptized, and the same day there were added vnto them about three thousand soules.

G 42 And they continued stedfastly in the Apostles doctrine & fellowship, and in breaking of bread, & in prayers.

43 And

43 And feare came vpon euery ſoule, and many wonders and ſignes were done by the Apoſtles.

44 And all that beleeued were together, and had all things common,

45 And ſolde their poſſeſſions and goods, and parted them to all men, as euery man had neede.

46 And they continued dayly with one accord in the Temple, and breaking [b] bread from houſe to houſe, did eate their meate together with gladneſſe of heart,

47 Praying God, and hauing fauour with all the people. And the Lord added to the Church dayly ſuch as ſhould be ſaued.

¶ The Notes.

[a] Saint Auguſtine writing of the preſence of God vnto Dardanus, 2. Chap. alledgeth this ſaying of the Apoſtle, and thereby goeth about to prooue that the ſoule of Chriſt went downe in very deede to hell, but that hee ſuffered nothing there. Other doe affirme, that it is ſaid by a figuratiue maner of ſpeaking, that he went down into hell: becauſe that the merit of his death and paſſion was profitable vnto them that afore died in the faith of Abraham. Some againe by this word INFERI doe vnderſtand the graue. I would wiſh that we ſhould alway ſtudie for vnity and peace, and leaue theſe vnfruitfull queſtions.

[b] This place ought not to be vnderſtood of the communion or Sacrament of the body & blood of Chriſt, as the place before: but of the hoſpitality that was among them that beleeued. Therefore they that by this place doe take boldneſſe to vſe the Communion priuately in their houſe, haue no example at all of that thing in the Scriptures: and therefore they doe naught, vnleſſe they be thereunto driuen by neceſſity.

The iij. Chapter.

7 *The halt is reſtored to his feete.* 12 *Peter preacheth Chriſt vnto the people.*

NOw Peter and Iohn went vp together into the Temple at the ninth houre of prayer, A

2 And a certaine man that was lame from his mothers wombe, was brought, whom they layd dayly at the gate of the Temple, which is called Beautifull, to aſke almes of them that entred into the Temple.

3 Which ſeeing Peter and Iohn about to goe into the Temple, aſked an almes.

4 And Peter faſtening his eyes vpon him, with Iohn, ſayd, Looke on vs.

5 And hee gaue heede vnto them, truſting to receiue ſome thing of them.

6 Then said Peter, Siluer and gold haue I none, but such as I haue giue I thee: In the Name of Iesus Christ of Nazareth, * rise vp and walke.

Matth. 9.a

B 7 And he tooke him by the right hand, and lift him vp, and immediatly his feete & ancle bones receiued strength.

8 And he leaping vp, stood, & walked, and entred with them into the temple, walking, & leaping, & praysing God.

9 And all the people saw him walking, and praysing God.

10 And they knew him, that it was hee which sate for the almes at the beautifull gate of the Temple, and they wondred, and were sore astonied at that which had happened vnto him.

11 And as the lame which was healed, held Peter and Iohn, all the people ranne together greatly amazed, vnto them in the * porch which is called Solomons.

3 Reg. 6.a
Iohn 2.b
actes 5.c

12 And when Peter saw that, hee answered vnto the people, Ye men of Israel, why marueile ye at this? or why looke yee so earnestly on vs, as though by our owne power or godlinesse we had made this man to walke?

13 The God of Abraham, and of Isahac, and Iacob, the God of our fathers hath glorified his Sonne Iesus, whom yee betrayed, and denied in the presence of Pilate, when he iudged him to be loosed.

C 14 But yee denied the holy and iust, * and desired a murderer to be giuen vnto you,

Matth. 27.a
marke 15.a
luke 23 a

15 And killed the * Lord of life, whom God hath raised from the dead, of the which we are witnesses.

Matth. 27.c
iohn 18.a

16 And his Name through the faith in his Name, hath made this man sound, whom yee see and know, and the faith which is by him hath giuen to this man health in the presence of you all.

17 And now brethren, I wote that through ignorance ye did it, as did also your rulers.

18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled.

Matth. 3.a and 4.c

19 * Repent you therefore and conuert, that your sinnes may be blotted out, when the time of refreshing shall come in the presence of the Lord.

20 And hee shall send Iesus Christ, which before was preached vnto you.

D 21 Whom the heauen must receiue, vntil the time that all things bee restored which God hath spoken by the mouth of all his holy Prophets, since the world began.

Deut. 18. e
actes 7.c

22 For Moses truely said vnto the fathers, * A Prophet

shall the Lord your God raise vp vnto you of your brethren like vnto mee, him shall ye heare in all things whatsoeuer he shall say vnto you.

23 For the time will come, that || euery soule which will not heare the same Prophet, shalbe destroyed from among the people. || Or, whosoeuer.

24 All the Prophets also from Samuel, and these that followed in order, as many as haue spoken, haue likewise tolde you before of these dayes.

25 Ye are the children of the Prophets, and of the Couenant which God made vnto our forefathers, saying vnto Abraham, * Euen in thy seede shal all the kinreds of the earth be blessed. Gene. 12. a

26 Vnto you first, God hauing raysed vp his Sonne Iesus, sent him to blesse you, in turning euery of you from his iniquities.

The iiij. Chapter.

7 The Apostles are brought before the Councell. 33 The Church increaseth in doctrine and exercise of all godlinesse.

AND as they spake vnto the people, the Priests and the || ruler of the Temple, and the Sadducees came vpon them, A || Or, captaine,

2 Taking it grieuously, that they taught the people, and preached in Iesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold vntill the next day, for it was now euentide.

4 Howbeit, many of them which heard the word, beleeued: and the number of the men was about fiue thousand.

5 And it came to passe on the morrow, that their rulers and Elders, and Scribes,

6 And Annas the chiefe Priest, & Caiaphas, and Iohn and Alexander, and as many as were of the kinred of the high Priests, were gathered together at Hierusalem.

7 And when they had set them before them, they asked, * By what power, or in what name haue ye done this? B Exod. 2. e matth. 21. c actes 7. d

8 Then Peter, full of the holy Ghost, said vnto them, Ye rulers of the people, and Elders of Israel,

9 If wee this day be examined of the good deede done to the sicke man, by what meanes he is made whole,

10 Be it knowen vnto you all & to all the people of Israel, * that by the Name of Iesus Christ of Nazareth, whom ye crucified, whō God raised againe from the dead, euen by him doeth this man stand here before you whole. Matth. 1. c phil. 2. b

11 This is the stone which was set at nought by you builders, which is the head of the corner.

12 Neither is there saluation in any other: for among

men vnder heauen, there is giuen no other name, wherein we must be saued.

13 Now when they saw the boldnesse of Peter & John, and vnderstood that they were vnlearned and ignorant men, they marueiled, and they knew them that they had beene with Iesu:

C 14 And beholding also the man which was healed, standing with them, they could not say against it.

15 But when they had commanded them to goe aside out of the Councill, they counselled among themselues,

Iohn 11.f 16 * Saying, what shall we doe to these men? for a manifest signe is done by them, and is openly knowne to all them that dwel in Hierusalem, and we cannot denie it:

17 But that it be noysed no further among the people, let vs threaten, and charge them that they speake henceforth to no man in this Name.

Acts 5.d 18 And they called them, & commanded them, that in no wise they should speake nor teach in the Name of Iesu.

19 But Peter and John answered, and said vnto them, Whether it bee right in the sight of God, to hearken vnto you more then to God, iudge ye.

D 20 For we cannot but speake that which we haue seene and heard.

21 So when they had more sharpely threatned them, they let them goe, finding nothing how to punish them because of the people, for all men glorified God because of

Acts 3.b * that which was done.

22 For the man was aboue forty yeeres olde, on whom this miracle of healing was shewed.

23 Then assoone as they were let goe, they came to their fellowes, and shewed all that the high Priests and Elders had said vnto them.

24 And when they heard that, they lift vp their voyces to God with one accord, & said, Lord, thou art God, which hast made heauen and earth, the sea, and al that in them is,

25 Which by the mouth of thy seruant Dauid hast said,

Psal. 2.a * Why did the heathen rage, and the people imagine vaine things?

26 The Kings of the earth stood vp, and the Rulers came together against the Lord, and against his Christ.

27 For of a trueth, against the holy child Iesus, whom thou hast anoynted, both Herode and also Pontius Pilate, with the Gentiles, and the people of Israel gathered themselues together,

28 For to doe whatsoeuer thy hand and thy counsell

E [a] determined before to be done.

29 And

29 And now Lord behold their threatning, and graunt to thy seruants, that with all boldnesse they may speake thy word,

30 So that thou stretch forth thine hand, that healing, and signes, and wonders be done by the Name of thy holy childe Iesus.

31 And assoone as they had prayed, the * place mooued where they were assembled together, * and they were all filled with the holy Ghost, and they spake the word of God boldly. Actes 16.d Actes 2.a and 19.b

32 And the multitude of them that beleeued, * were of one heart, and of one soule: Neither said any of them, that ought of the things which hee possessed was his owne, but they had all things common. Actes 2.g and 5.b

33 And with great power gaue the Apostles witnesse of the resurrection of the Lord Iesu: and great grace was with them all.

34 Neither was there any among them, that lacked: For as many as were possessours of lands, or houses, sold them, and brought the price of the things that were sold,

35 And laid it downe at the Apostles feet: & distribution was made vnto euery man according as he had neede. F

36 And * Ioses which was also called of the Apostles Barnabas (that is to say, if ye interpret it, the sonne of consolation) being a Leuite, and of the countrey of Cypres, Actes 1.d

37 Hauing land, solde it, and brought the money, and laid it downe at the Apostles feete.

¶ The Notes.

[a] Here we doe learne, that the enemies of Christ can goe no further then God hath appointed them: therefore let the Preachers of the trueth be of good comfort, though Satan with all the legions of deuils, the world, and all the mighty Princes thereof, doe rise and conspire against them, yet they can doe no more then the Lords hand and counsell had appointed before.

The v. Chapter.

12 *Miracles are done by the Apostles.* 34 *The sentence of Gamaliel.*

BUt a certaine man named Ananias, with Saphira his wife, sold a possession. A

2 And kept away part of the price, his wife also being of counsell, and brought a certaine part, and laid it downe at the Apostles feete.

3 But Peter said, Ananias, how is it that Satan hath filled thine heart, to lie vnto the holy Ghost, and keepe away part of the price of the land?

4 Whiles it remained, [a] was it not thine owne? And after it was sold, was it not in thine owne power? why hast thou conceiued this thing in thine heart? thou hast not lyed vnto men, but vnto God.

5 Ananias hearing these wordes, fell downe, and gaue vp the ghost. And great feare came on all them that heard these things.

6 And the young men rose vp, and put him apart, and caried him out, and buried him.

B 7 And it came to passe, that as it were about the space of three houres after, his wife came in, not knowing that which was done.

8 And Peter said vnto her, Tell me, sold you not the land for so much? And she said, Yea, for so much.

9 Then Peter said vnto her, Why haue ye agreed together to tempt the Spirit of the Lord? behold, the feete of them which haue buried thy husband, are at the doores, and shall cary thee out.

10 Then fell shee downe straightway at his feete, and yeelded vp the Ghost: And the yong men came in, & found her dead, and caried her out, and buried her by her husband.

11 And great feare came vpon all the Church, and vpon as many as heard these things.

The Epistle on S. Bartholomew the Apostle.

12 And by the hands of the Apostles *were many signes and wonders shewed among the people: (And they were all together with one accord * in Solomons porch:

Matth. 16.d

13 And of other durst no man ioyne himselfe to them: neuertheless, the people magnified them.

2. reg. 6.a

14 The number of them that beleeued in the Lord, C both of men and women, grew more and more.)

15 Insomuch that they brought the sicke into the streetes, and laid them on beds and couches, that at the least way the shadow of Peter when hee came by, might shadow some of them.

16 There came also a multitude out of the cities round about vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits: and they were healed euery one.

Actes 4.a

17 * Then the chiefe Priest rose vp, and all they that were with him (which is the sect of the Sadducees) and were full of indignation,

18 And layd hands on the Apostles, and put them in the common prison.

Actes 12.a and 16.d

19 * But the Angel of the Lord by night opened the prison doores, and brought them forth, and sayd,

20 Go

20 Goe and stand, and speake in the Temple to the people all the words of this life.

21 And when they heard that, they entred into the Temple early in the morning, and taught, but the chiefe Priest came, and they that were with him, and called a councill together, and all the Elders of the children of Israel, and sent to the prison to fetch them. D

22 But when the officers came and found them not in the prison, they returned and told,

23 Saying, The prison truely found we shut with all diligence, and the keepers standing without before the doores: but when we had opened, we found no man within.

24 Then when the chiefe Priest, and the captaine of the Temple, and the high Priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teaching the people.

26 Then went the captaine of the Temple with the officers, and brought them without violence: (For they *feared the people, lest they should have been stoned.) Actes 4.d

27 And when they had brought them, they set them before the Councill: and the chiefe Priest asked them,

28 Saying, *Did wee not straitly command you, that yee should not teach in this Name? And behold, yee have filled Jerusalem with your doctrine, and intend to bring this mans blood upon us. E Actes 4.c

29 Then Peter and the other Apostles answered, and said, *We ought more to obey God then men. Actes 4.d

30 The God of our fathers raysed up Jesus, whom yee slew and hanged on tree.

31 Him hath God lift up with his right hand, to bee a Prince and a Saviour, for to give repentance to Israel, and forgivenesse of sinnes.

32 And wee are records of these things which wee say, and so is also the holy Ghost, whom God hath given to them that obey him.

33 When they heard that, they clave asunder, & sought meanes to slay them.

34 Then stood there up one in the Councill, a Pharisee, named Gamaliel, a doctour of Law, had in reputation among all the people, and commanded to put the Apostles foorth a little space,

35 And said unto them, Ye men of Israel, take heede to your selves, what you intend to doe as touching these men. F

36 For before these dayes rose up one Theudas, report-

ring

ting himselfe to be some great man, to whom a number of men, about a foure hundred, ioyned themselues, which was slaine: and they all which ||beleeued him, were scattered abroad, and brought to nought.

||Or, agreed vnto.

Luke 13.a 37 After this man rose vp one Iudas * of Galilee, in the dayes of tribute, and drew away much people after him: hee also perished, and all, euen as many as obeyed him, were scattered abroad.

38 And now I say vnto you, Refraine your selues from these men, and let them alone: for if this counsell, or this worke be of men, it will come to nought.

39 But and if it bee of God, yee cannot destroy it, lest haply ye be found to striue against God.

Actes 4.c 40 And to him they agreed: and when they had called the Apostles, and beaten them, * they commaunded that they should not speake in the Name of Iesus, and let them goe.

Matth. 5.b 41 And they departed from the face of the Councill, * reioycing that they were counted worthy to suffer shame for his Name.

42 And dayly in the Temple, and in euery house, they ceased not to teach and preach Iesus Christ.

¶ The Notes.

[a] By this place we may euidently see, that in the Primitiue Church no man was compelled to make his goods common. For Peter telleth plainely, that it did lie in Ananias power whether hee would sell his land or no, and when hee had sold it, the money was his owne: for that he might haue kept it, if he had listed.

The vj. Chapter.

3 *Seuen Deacons are ordained in the Church.* 11 *Steuen is accused.*

A AND in those dayes, when the number of the disciples grew, there arose a grudge among the Greekes against the Hebrewes, because their widowes were despised in the dayly ministery.

2 Then the twelue called the multitude of the disciples together, and said, It is not good that we should leaue the word of God, and serue tables.

3 [a] Wherefore brethren, looke you out among you seuen men * of honest report, and full of the holy Ghost, and wisedome, to whom we may commit this businesse.

1. Tim. 3.c 4 But wee will giue our selues continually to prayer, and to the ministery of the word.

5 And the saying pleased the whole multitude, and they chose Steuen, a man full of faith & of the holy Ghost, and

and Philip, Prochorus, and Nicanor, and Timon, and Parmenas, and * Nicolas a conuert of Antioch. Apoc. 2. a

6 These they ſet before the Apoſtles: and when they had prayed, * they laid their hands on them. Num. 27. d

7 And the word of God increaſed, and the number of the diſciples multiplied in Hieruſalem greatly, & a great company of the Prieſts were obedient vnto the faith. 1. tim. 4. b 2. Tim. 1. b B

8 And Steuen full of faith and power, did great wonders and miracles among the people.

9 Then there aroſe certaine of the Synagogue, which is called the Synagogue of the Libertines and Cyrenians, and of Alexandria, and of Cilicia, and of Aſia, diſputing with Steuen.

10 And they could not reſiſt the wiſedome of the Spirit, by the which he ſpake.

11 Then they priuily prepared men, which ſaid, We haue heard him ſpeake blaſphemous words againſt Moſes, and againſt God.

12 And they moued the people, and the Elders, and the Scribes, and came vpon him, and caught him, & brought him to the Councill.

13 And brought forth falſe witneſſes, which ſaid, This man ceaſeth not to ſpeake blaſphemous wordes againſt this holy place, and the Law.

14 For we heard him ſay, that this Ieſus of Nazareth ſhall deſtroy this place, and ſhall change the ordinances which Moſes gaue vs. C

15 And all that ſate in the Councill, looking ſtedfaſtly on him, ſaw his face, as if it had been the face of an Angel.

¶ The Notes.

[a] If the Church had kept ſtill this order in chuſing of Miniſters, it had beene better with the Chriſtian common wealth and Religion. Lampridius, a notable hiſtoriographer, in the life of Alexander Seuerus, doth write, that this was vſed cuſtomably among the Chriſtians, when they ſhould chuſe or make any Miniſter, they did firſt publiſh his name abroad, and if any man could alledge any notable crime againſt him, he was repelled, or put backe from the office.

The vij. Chapter.

1 *Steuen maketh anſwere to his accuſation.* 15. *Rebuketh the hard-necked Iewes.* 58. *And is ſtoned to death.*

THen ſaid the chiefe Prieſt, Are theſe things ſo?

2 And he ſaid, Ye men, brethren, & fathers, hearken, The God of glory appeared to our father Abraham, when he was in Meſopotamia, before he dwelt in Charran. A

3 And

Gene.12.c 3 And said vnto him, * Get thee out of thy countrey, and from thy kinred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Caldeans, and dwelt in Charran: and from thence, when his father was dead, he brought him into this land wherein ye now dwel,

Gene.12.b 5 And hee gaue him no inheritance in it, no not the breadth of a foote: * and promised that he would giue it to him to possesse, and to his seede after him, when as yet hee had no childe.

Gene.15.c 6 God verily spake on this wise, * That his seed should sojourne in a strange land, and that they should keep them in bondage, and intreate * them euill foure hundred yeeres.

Exod.12.f

B 7 And the Nation to whom they shall be in bondage, will I iudge, sayeth God: and after that they shall come forth and serue me in this place.

8 And he gaue him the [*] Couenant of Circumcision,

Gene.17.f * and so Abraham begate Isaac, and circumcised him the eight day: and Isaac begate Jacob, and Jacob begate the twelue Patriarkes.

Gene.37.f 9 * And the Patriarkes mooued with enuie, sold Ioseph into Egypt: and God was with him,

Sapient.10.c 10 And deliuered him out of all his aduersities, and gaue him fauour and wisedome in the sight of Pharao

Gene.41.c King of Egypt, and * hee made him gouernour of Egypt, and ouer all his houshold.

Gene.40.g 11 * But there came a dearth ouer all the land of Egypt and Canaan, and great affliction, that our fathers found no sustenance.

Gene.42.a 12 * But when Jacob heard that there was corne in Egypt, he sent our fathers first.

Gene.45.a 13 * And at the second time Joseph was knowen of his brethren, & Josephs kinred was made knowen to Pharao.

C 14 Then sent Joseph, and caused his father Jacob to be brought, and all his kin, threescore and fiftеene soules,

Gene.46.a 15 * And Jacob descended into Egypt, * and died, both

Gene.49.d he and our fathers,

16 And were caried ouer into Sichem, and laid in the

Gene.23.d sepulchre, * that Abraham bought for money of the sonnes of Emor the sonne of Sichem.

17 But when the time of the promise drew nigh which God had sworne to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose which knew not Joseph.

19 The same deale subtilly with our kinred, and euill intreated our fathers, and made them cast out their young

childrеn

children that they should not remaine aliue.

20 * The same time was Moses borne, and was acceptable vnto God, and nourished vp in his fathers house three moneths. Exod.2.a hebr.11.d

21 And when hee was cast out, Pharaohs daughter tooke him vp, and nourished him for her owne sonne. D

22 And Moses was learned in all maner of wisedome of the Egyptians, and was mighty in deedes & in words.

23 And when he was full fortie yeeres old, it came into his heart to visite his brethren the children of Israel.

24 And when hee saw one of them suffer wrong, he defended him, and auenged his quarrell, that had the harme done to him, and smote the Egyptian.

25 For he supposed his brethren would haue vnderstood how that God by his hand should deliuer them: But they vnderstood not.

26 And the next day he shewed himself vnto them as they strone, & would haue set them at one againe, saying, Sirs, ye are brethren, why doe ye wrong one to another?

27 But hee that did his neighbour wrong, thrust him away, saying, * Who made thee a ruler & a iudge ouer vs? Gene.19.b

28 Wilt thou kill me, as thou diddest the Egyptian yesterday? exod.2.c E

29 Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 * And when fortie yeeres were expired, there appeared to him in the wildernesse of mount Sina, an angel of the Lord, in a flame of fire, in a bramble bush. Matth.21.c actes 3.b exod.2.c

31 When Moses saw it, hee wondred at the sight, and as he drew neere to behold, the voyce of the Lord came vnto him,

32 Saying, * I am the God of thy fathers, the God of Abraham, and the God of Isahac, and the God of Jacob. Then Moses trembled, and durst not beheld. Exod.3.a matth.22.e marke 12.c

33 Then said the Lord to him, * Put off thy [b] shoes from thy feete: for the place where thou standest is holy ground. luke 20.c iosh.5.d

34 I haue seene, I haue seene the affliction of my people which is in Egypt, and I haue heard their groning, and am come downe to deliuer them: And now come, and I will send thee into Egypt.

35 This Moses whom they forsooke, saying, Who made thee a ruler and a iudge? the same did God send to bee a ruler and deliuerer by the hand of the Angel, which appeared to him in the bramble bush. F

36 Hee brought them out, after that hee had shewed wonders

wonders and signes in Egypt, and in the red Sea, and in the wildernesse fortie yeeres.

37 This is that Moses which said vnto the children of
Deut.18.c Israel, * A Prophet shall the Lord your God raise vp vn-
actes 3.d to you, of your brethren like vnto me, him shall you heare.
Exod.19.c 38 This is he * that was in the Church in the wilder-
galat.3.c nesse with the Angel, which spake to him in the mount Sinai, and with our fathers: this man receiued the words of life to giue vnto vs.

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned backe againe to Egypt:

Exod.32.a 40 Saying vnto Aaron, * Make vs gods to goe before vs. For as for this Moses that brought vs out of the land of Egypt, we wote not what is become of him.

41 And they made a calfe in those dayes, and offered sacrifice vnto the Idole, and reioyced ouer the workes of their owne hands.

G 42 Then God turned himselfe away, and gaue them vp to worship the hoste of heauen, as it is written in the
Rom.1.c booke of the Prophets, * O ye house of Israel, haue ye of-
amos 4.d fered to me slaine beasts, and sacrifices by the space of for-
iere.7.c tie yeeres in the wildernesse?

43 Yea, ye tooke vnto you ỹ tabernacle of Moloch, and the starre of your god Remphan, figures which ye made to worship them, and I will cary you away beyond Babylon.

44 Our fathers had the tabernacle of witnesse in the wildernesse, as hee had appointed, speaking vnto Moses,
Exod.25.d * that hee should make it according to the fashion that hee had seene:

45 Which also our fathers that came after, brought
Iosh.3.a in with * Iesus, into the possession of the Gentiles, whom God draue out before the face of our fathers, to the dayes of Dauid.

Psal.89.a 46 * Which found fauour before God, and would faine haue found a tabernacle for the God of Iacob.

3.Reg.6.a 47 * But Solomon built him an house.
Actes 19.f 48 * Howbeit, hee that is highest of all, dwelleth not in temples made with hands, as saith the Prophet:

H 49 Heauen is my seate, & earth is my footstoole: what house will yee build for me, saith the Lord? or which is the place of my rest?

50 Hath not my hand made all these things?

51 Yee stiffenecked, and of vncircumcised hearts and eares, ye doe alwayes resist the holy Ghost, as your fathers did, so doe ye.

52 Which

52 Which of the Prophets haue not your fathers persecuted? And thy haue slaine them, which shewed before of the comming of that Just, of whom yee haue beene now the betrayers and murtherers:

53 Which also haue receiued the law by the disposition of Angels, and haue not kept it.

54 When they heard these things, their hearts claue asunder, and they gnashed on him with their teeth.

55 But he being full of the holy Ghost, looked vp stedfastly into heauen, and saw the glory of God, and Iesus standing on the right hand of God, *The Epistle on S. Stevens day.*

56 And said, Behold, I see the heauens open, and the Sonne of man standing on the right hand of God. I

57 Then they gaue a shout with a loud voice, and stopt their eares, and ran vpon him all at once,

58 And cast him out of the City, and *stoned him: and the witnesses layd downe their clothes at a young mans feete, whose name was Saul: 3.Reg 21.c

59 And they stoned Steuen, calling on, & saying, Lord Iesu *receiue my spirit. Psal.31.a

60 And he kneeled downe, and cried with a loud voice, Lord, lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

¶ The Notes.

[a] Circumcision is not the Testament, but a Sacrament, or holy signe of the couenant, that is to say, of the promise that God made vnto Abraham, saying, I will be thy God, and the God of thy seede after thee, Gen. 17.

[b] Moses could not be suffered to talke with God, afore he did put off his shooes, whereby we vnderstand, that we must put away all fleshly and carnall lusts, and so approch vnto God in faith and pureneſſe of heart. Let them heere (which will not touch holy things with their bare hands, and without gloues) learne of the Angel of the Lord, what they ought for to doe in such things.

The viij. Chapter.

4 *The Apostles are scattered abroad.* 38 *Philip baptizeth the Eunuch.*

AND *Saul was consenting vnto his death. And at that time there was a great persecution against the Church which was at Hierusalem, and they were all *scattered abroad throughout the regions of Iurie, and Samaria, except the Apostles. A Actes 22.d Matth.10.d actes 11.g

2 And [a] deuout men caried Steuen together to his burial, and made great lamentation ouer him.

3 *As

Actes 9.a
1.cor.15.b
gala..1.c

3 *As for Saul, hee made hauocke of the Church, entring into euery house, and drawing out both men and women, did put them into prison.

4 Therefore they that were scattered abroad, went euery where, preaching the word of God.

5 Then came Philip into the citie of Samaria, and preached Christ vnto them.

6 And the people gaue heede vnto those things which Philip spake with one accord, hearing and seeing the miracles which he did:

B 7 For *vncleane spirits crying with a loud voice came
Matth.16.d out of many that were possessed with them: and many taken with palsies, and many that halted were healed.

8 And there was great ioy in that city.

9 But there was a certaine man called Simon, which before time in the same citie vsed witchcraft, and bewitched the people of Samaria, saying, That he was a man that could doe great things.

10 To whom they all gaue heede, from the least to the greatest, saying, This man is the great power of God.

11 And him they set much by, because that of long time he had bewitched them with sorceries.

12 But when they beleeued Philips preaching of the kingdome of God, and of the Name of Iesus Christ, they were baptized both men and women.

13 Then Simon himselfe beleeued also: and when he was baptized, hee continued with Philip, and wondred, beholding the miracles and signes which were done.

C 14 When the Apostles which were at Hierusalem
The Epistle on the Tuesday in Whitsun weeke. heard say that Samaria had receiued the word of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them that they might receiue the holy Ghost.

16 (For as yet he was come downe vpon none of them, but they were baptized onely in the Name of Christ Iesu)

17 Then laid they their hands on them, and they receiued the holy Ghost.

18 And when Simon saw that through laying on of the Apostles hands, the holy Ghost was giuen: he offered them money,

19 Saying, Giue me also this power, that on whomsoeuer I put the hands, he may receiue the holy Ghost.

20 But Peter said vnto him, Thy money perish with
Matth.10.b thee, because thou hast thought *that the gift of God may be obtained with money.

D 21 Thou hast neither part nor fellowship in this busi-
nesse:

nesse: for thy heart is not right in the sight of God.
22 Repent therefore of this thy wickednesse, and pray God, if perhaps the thought of thine heart may bee forgiuen thee:
23 For I perceiue that thou art in the gall of bitternesse, and in the bond of iniquity.
24 Then answered Simon, and said, Pray yee to the Lord for me, that none of these things, which yee haue spoken, fall on me.
25 And they, when they had testified and preached the word of the Lord, returned toward Hierusalem, and preached the Gospel in many villages of the Samaritanes.
26 And the Angel of the Lord spake vnto Philip, saying, Arise, & goe toward the South, vnto the way that goeth downe from Jerusalem vnto Gaza, which is desert.
27 And he arose and went on, and behold, a man of Ethiopia, an Eunuch, and of great authority with Candace Queene of the Ethiopians, and had the rule of all her treasure, * which came to Jerusalem for to worship.
28 And as he returned home againe, sitting in his charet, he read Esayas the Prophet. 3. Reg. 8. a E
29 Then the spirit said vnto Philip, Come neere, and ioyne thy selfe to this charet.
30 And Philip ran thither to him, and heard him reade the Prophet Esayas, and said, Vnderstandest thou what thou readest?
31 And he sayd, How can I, except some man should guide me? And he desired Philip that he would come vp and sit with him.
32 The tenor of the Scripture which he read was this, * He was led as a sheepe to the slaughter, and like a lambe dumbe before the shearer, so opened he not his mouth. Esay 53. e
33 In his humility, his Judgement is exalted: but who shall declare his generation? for his life is taken from the earth.
34 And the Eunuch answered Philip, and said, I pray thee of whom speaketh the Prophet this? of himselfe, or of some other man?
35 Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus. F
36 And as they went on their way, they came vnto a certaine water: and the Eunuch said, See, here is water, * what doeth let me to be baptized? Actes 10. c
37 Philip said vnto him, If thou beleeuest with all thine heart, thou mayest. And he answered, and said, I beleeue that Iesus Christ is the Sonne of God.

38 And

38 And he commanded the charet to stand still, and they went downe both into the water, both Philip and also the Eunuch: and he baptized him.

39 And assoone as they were come out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: and he went on his way reioycing.

40 But Philip was found at Azotus: and hee walked throughout the countrey, preaching in all the cities till hee came to Cesarea.

¶ The Notes.

[a] A moderate mourning ouer the dead ought not to bee reproued, so that all superstition be laid aside. Howbeit these godly and deuout persons that bee spoken of heere, did rather make this lamentation ouer Steuen, because they had lost such an earnest and valiant defender of the trueth, then for any other thing. For without all peraduenture they had a hope of the resurrection, and knew that no harme was happened vnto him. Hierome vpon the death of Blesille vnto Paula.

The ix. Chapter.

3 *The conuersion of Saul.* 34 *Peter healeth Eneas,* 40 *and rayseth vp Tabitha.*

The Epistle on the conuersion of S. Paul.

A AND Saul yet breathing out threatnings, and slaughter against the disciples of the Lord, went vnto the high Priest,

2 And desired of him letters to carry to Damascus, to the Synagogues, that if hee found any of this way, whether they were men or women, he might bring them bound vnto Ierusalem.

3 And when hee iourneyed, it came to passe, that as he was come nigh vnto Damascus, suddenly there shined round about him a light from heauen.

4 And hee fell to the earth, and heard a voyce, saying vnto him, * Saul, Saul, why persecutest thou me?

* Actes 22.b

5 And he said, Who art thou Lord? And the Lord said, I am [a] Iesus whom thou persecutest: It is hard for thee to kicke against the pricks.

Luke 3.b
actes 2.f

6 And he both trembling & astonied, said, Lord, * what wilt thou haue me to doe? And ℣ Lord said vnto him, Arise & go into the city, & it shalbe told thee what thou must doe.

B 7 The men also which iourneyed with him, stood amazed, hearing a voyce, but seeing no man.

8 And Saul arose from the earth, and when his eyes were opened, hee saw no man: but they ledde him by the hand, and brought him into Damascus.

9 And hee was three dayes without sight, and did neither eate nor drinke.

10 And

10 And there was a certaine disciple at Damascus, named Ananias: and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said vnto him, Arise, & go into the streete which is called Straight, and seeke in the house of Judas after one called * Saul of Tarsus, for behold, he prayeth, Actes 21.g. 1.cor.15.b

12 And hath seene in a vision a man named Ananias comming in to him, and putting his hands on him, that he might receiue his sight.

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill hee hath done to thy Saints at Hierusalem,

14 And here he hath authoritie of the high Priests, to binde all that call on thy Name. C

15 The Lord said vnto him, Goe thy way: for he is a chosen vessell vnto mee, to beare my [b] Name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things * hee must suffer for my Names sake. Actes 21.c

17 * And Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord (euen Iesus that appeared vnto thee in the way as thou camest) hath sent me, that thou mightest receiue thy sight, and be filled with the holy Ghost. Actes 22.c 2.cor.11.c

18 And immediatly there fell from his eyes as it had bene scales, and he receiued sight forthwith, and arose, and was baptized.

19 And when hee had receiued meate, he was comforted. Then was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway hee preached Christ in the Synagogues, that he is the Sonne of God.

21 But all that heard him, were amazed, & said, Is not this he that destroyed them which called on this Name in Hierusalem, and came hither for that intent, that he might bring them bound vnto the high Priests? D

22 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, prouing by conferring one Scripture with another, that this is very Christ.

23 And after that many dayes were fulfilled, the Iewes tooke counsell together to kill him.

24 But their laying waite was knowen of Saul: and they watched the gates day and night to kill him.

25 * Then the disciples tooke him by night, and put him downe by the wall, and let him downe in a basket. 2.Cor.11.c 1.reg.21.c

26 And when Saul was come to Jerusalem, he assayed to couple himselfe to the disciples: but they were afraid of him, and beleeued not that he was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the Name of Jesus.

E 28 And he was with them comming in, and going out at Jerusalem,

29 Speaking boldly in the Name of the Lord Jesus, and he spake and disputed among the Greekes: but they went about to slay him.

Actes 21.c 30 Which when the brethren knew, * they brought him to Cesarea, and sent him forth to Tarsus.

31 Then had the Churches rest throughout all Jury, and Galilee, and Samaria, and were edified, and walked in the feare of the Lord, and multiplyed by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, hee came also to the Saints which dwelt at Lydda:

33 And there hee found a certaine man named Eneas, which had kept his bed eight yeeres, and was sicke of the palsie.

Eneas.
Matth. 9.b
marke 3.b
luke 5.c
actes 3.b

34 And Peter sayd vnto him, Eneas, Jesus Christ maketh thee whole: * Arise and make thy bed. And he arose immediatly.

35 And all that dwelt at Lydda and Saron saw him, which turned to the Lord.

F 36 There was also at Joppa a certaine woman, a disciple named Tabitha, which by interpretation is called Dorcas: the same was full of good workes, and almes deedes which she did.

Tabitha Dorcas.

37 And it came to passe in those dayes, that shee was sicke and dyed, whom when they had washed, they layd her in an vpper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring him that hee would not bee grieued to come to them.

39 Then Peter arose and came with them: when hee was come, they brought him into the vpper chamber. And all the widowes stood round about him weeping, and shewing the coates and garments which Dorcas made while she was with them.

40 And Peter put them all foorth, and kneeled downe and

and prayed, and turned him to the body, and said, Tabitha, * arise: And shee opened her eyes, and when shee saw Peter, she sate vp. 3.Reg.17.d 4 reg.4.f

41 And Peter gaue her the hand, and lift her vp: and when he had called the Saints and widowes, hee deliuered her aliue. luke 7.c

42 And it was knowne throughout all Ioppa, and many beleeued in the Lord. G

43 and it came to passe that hee tarried many dayes in Ioppa, with one Simon a Tanner.

The Notes.

[a] Christ is persecuted in his members, as he himselfe saith in another place, Whatsoeuer you haue done vnto one of these little ones, that same you haue done to me, Matth. 25.

[b] Christ doeth in this place, by his Name vnderstand his Glory, his Trueth, and Righteousnesse, his goodnesse and Mercie, with all the whole doctrine of the Gospel.

The x. Chapter.

3 *The vision that Peter saw.* 7 *He was sent to Cornelius.*

THere was a certaine man in Cesarea, called Cornelius, a Captaine of the band, called the Italian band. A

2 A deuout man, and one that feared God with all his houshold, which gaue much almes to the people, and prayed God alway.

3 The same saw by a vision euidently, about the ninth houre of the day, an Angel of God comming in to him, and saying vnto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it Lord? And he said vnto him, Thy prayers and thine [a] almes are come vp into remembrance before God:

5 And now send men to Ioppa, and call for one Simon whose surname is Peter.

6 He lodgeth with one Simon a Tanner, whose house is by the sea side: he shal tel thee what thou oughtest to do.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his houshold seruants, and a deuout Souldier of them that waited on him; B

8 And told them all the matter, & sent them to Ioppa.

9 On the morrow as they went on their iourney, and drew nigh vnto the citie, Peter went vp into the highest part of the house to pray, about the sixt houre.

10 And when he waxed hungry, he would haue eaten: but while they made ready, he fell into a trance.

11 And hee seeth heauen opened, and a certaine vessell come downe vnto him as it had beene a great sheete, knit at foure corners, and let downe to the earth:

12 Wherein were all manner of foure footed beasts of the earth, and wilde beasts, and such as creepe, and fowles of the ayre.

13 And there came a voyce vnto him, Rise Peter, kill and eate.

C 14 But Peter said, Not so Lord: for I haue neuer eaten any thing that is common or vncleane.

15 And the voyce spake vnto him againe the second time, What God hath cleansed, that || call thou not common.

|| Or, doe not thou pollute.

16 This was done thrise, and the vessell was receiued vp againe into heauen.

17 Now when Peter doubted in himselfe, what this vision which he had seene should meane, behold, the men which were sent from Cornelius, had made inquirance for Simons house, and stood before the doore,

18 And called and asked, whether Simon which was surnamed Peter, was lodged there.

19 While Peter thought on the vision, the Spirit said vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, and goe with them, doubting nothing, for I haue sent them.

D 21 Then Peter went downe to the men which were sent vnto him from Cornelius, and said, Behold, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the Captaine, a iust man, and one that feareth God, and of good report among all the people of the Iewes, was warned by an holy Angel, to send for thee into his house, and to heare wordes of thee.

Gen. 19.a Actes 11.d

23 Then called hee them in, * and lodged them, * and on the morrow Peter went away with them, and certaine brethren from Ioppa accompanied him.

23 And the third day after entred they into Cesarea: and Cornelius waited for them, and had called together his kinsmen and speciall friends.

25 And it came to passe as Peter came in, Cornelius met him, and fell downe at his feete, and worshipped him.

26 But Peter tooke him vp, saying, Stand vp, I my selfe am a man.

27 And as he talked with him, he came in, and findeth many that were come together,

E 28 And he said vnto them, Yee know how that it is an vnlawfull thing for a man that is a Iew, to company or come vnto one of another Nation: but God hath shewed mee, that I should not call any man common or vncleane.

29 There-

29 Therefore came I vnto you without delay, as soone as I was sent for: I aske therefore for what intent ye haue sent for me?

30 And Cornelius said, Foure dayes agoe vntill this houre was I fasting, and at the ninth houre I prayed in my house, and beholde, a man stood before mee in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine Almes deedes are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call for Simon whose surname is Peter: he is lodged in the house of one Simon a Tanner, by the Sea side: who when hee commeth shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast well done that thou art come. Now therefore are wee all heere present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and sayde, * Of a trueth I perceiue that God hath no regard of persons: *The Epistle on Munday in Whitsun weeke.*

35 But in euery nation, hee that feareth him and worketh righteousnesse, is accepted with him. 2.Par.9.c rom 2.b ephes.6.b

36 Touching the word which God sent vnto the children of Israel, preaching peace by Jesus Christ (hee is Lord ouer all.)

37 Ye know how the word was published through all Jurie, beginning in Galilee, after the Baptisme which John preached: F

38 How * God anoynted Jesus of Nazareth with the holy Ghost and with power, who went about doing good, and healing all that were oppressed of the deuill: For God was with him. Matt.4.b esay 61.a luke 4.c

39 And we are witnesses of all things which he did in the land of the Jewes, and at Jerusalem, whom they slew when they had hanged him on a tree.

40 Him God rayled vp the third day, and shewed him openly:

41 Not vnto all the people, but to vs witnesses, chosen before of God, euen to vs which did eate and drinke with him, after he arose * from the dead. Luke 23.d

42 And * he commanded vs to preach vnto the people, and to testifie that it is hee that was ordained of God, to be the iudge of the quicke and the dead. Matt.28.b iohn 21.d esay 53.d G

43 To him giue all the Prophets witnes, that through his Name, whosoeuer beleeueth in him, shall receiue remission of sinnes.

44 While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

45 And they of the circumcision, which beleeued, were astonied, as many as came with Peter, because that on *the* Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

Actes 8. g 47 * Can any man forbid water, that these should not bee baptized, which haue receiued the holy Ghost as well as wee?

48 And hee commaunded them to bee baptized in the Name of the Lord. Then prayed they him to tarry certaine dayes.

¶ The Notes.

[a] Cornelius (whose almes before Baptisme is praysed) came not by workes to faith, but by faith he did come to these good workes, *Gregory*, *Bede*. These godly doctors did not ascribe our iustification vnto the merits of our owne workes, but vnto faith.

The xj. Chapter.

22 *Barnabas and Paul preach at Antioch.* 28 *Agabus propheceth dearth to come.*

A AND the Apostles & brethren that were in Jury, heard that the Heathen had also receiued the word of God.

2 And when Peter was come vp to Jerusalem, they that were of the Circumcision, contended against him,

Deut. 7. a 3 Saying, * Thou wentest in to men vncircumcised, and diddest eate with them.

4 But Peter rehearsed the matter from the beginning, and expounded it by order vnto them, saying,

Actes 10. b 5 * I was in the city of Joppa praying, & in a trance I saw a vision, a certaine vessell descend, as it had beene a great sheete, let downe from heauen by the foure corners, and it came euen vnto me.

6 Vpon the which when I had fastened mine eyes, I considered, and saw * foure footed beasts of the earth, and wilde beasts, and such as creepe, and foules of the ayre.

Leuit. 11. a deut. 14. a

B 7 And I heard a voyce saying vnto mee, Arise Peter, slay and eate.

8 But I said, not so Lord, for nothing common or vncleane, hath at any time entred into my mouth.

9 But the voyce answered me againe from heauen, Doe not thou make them common, which God hath cleansed.

10 And this was done three times: and all were taken vp againe into heauen.

11 And

11 And behold, there were immediatly three men already come vnto the house where I was, * sent from Cesarea vnto mee. Actes 10.e

12 And the Spirit said vnto me that I should go with them, doubting nothing. Moreouer these sixe brethren accompanied me, and we entred into the mans house.

13 And hee shewed vs how hee had seene an Angel in his house, which stood and said vnto him, Send men to Joppa, and call for Simon, whose surname is Peter.

14 He shall tell thee words, whereby both thou and all thine house shalbe saued. C

15 And as I began to speake, the holy Ghost fell on them, as he did on vs at the beginning.

16 Then remembred I the word of the Lord, how that he said, * Iohn baptized with water, but ye shalbe baptized with the holy Ghost. Actes 1. a iohn 1, d

17 Forasmuch then as God gaue them the like gift, as hee did vnto vs, when wee beleeued on the Lord Iesus Christ: what was I that I should haue withstood God?

18 When they heard these things, they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance vnto life.

19 * They also which were scattered abroad through the affliction that rose about Steuen, walked throughout vnto Phenice, and Cyprus, and Antioch, preaching the word to no man, but to the Iewes onely. Actes 8.a

20 And some of them were men of Cyprus, and Cyrene: which when they were come to Antioch, spake vnto the Grecks, and preached the Lord Iesus.

21 And the hand of the Lord was with them: and a great number beleeued and turned to the Lord. D

22 Then tidings of these things came vnto the eares of the Church which was in Jerusalem: and they sent forth Barnabas that he should goe vnto Antioch. *The Epistle on S. Barnabas the Apostle.*

23 Which when hee came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleaue vnto the Lord.

24 For he was a good man, and full of the holy Ghost, and of faith, and much people was added vnto the Lord.

25 Then departed Barnabas to Tarsus, for to seeke Saul.

26 And when he had found him, hee brought him vnto Antioch: And it came to passe that a whole yeere they had their conuersation with the Church there, & taught much people: Insomuch that the disciples of Antioch were the first that were called [a] Christians.

27 And

The Epistle on S. Iames the Apostle.

27 And in those dayes came Prophets from Hierusalem vnto Antioch.

28 And there stood vp one of them named Agabus, and signified by the Spirit, that there should bee great dearth throughout all the world, which came to passe in the dayes of Claudius Cesar.

C

29 Then the disciples euery man according to his abilitie, purposed to send succour vnto the brethren, which dwelt in Iury.

30 Which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul.

¶ The Notes.

[a] They that beleeued in Christ, were afore called disciples, and began first to bee named Christians at Antioch, which name wee haue of our Lord Iesus Christ in whom wee beleeue, and being partakers of his Spirit, doe reioyce in our saluation, purchased vnto vs by him. Therefore we must take heede that we doe not by our vncleane conuersation pollute and defile this most excellent Name, and giue occasion vnto the heathen for to misreport and blaspheme it.

The xii. Chapter.

1 *Herod persecuteth the Christians.* 24 *the Gospel flourisheth.*

A

The Epistle on S. Peters day.

AT the same time Herod the King stretched forth his hands to vexe certaine of the Church:

Matt. 4.c

2 And he killed * James the brother of John with the sword.

3 And because he saw it pleased the Iewes, hee proceeded further, and tooke Peter also (then were the dayes of Sweete bread.)

4 And when hee had caught him, hee put him in prison also, and deliuered him to foure quaternions of souldiers to be kept, intending after Easter to bring him forth to the people.

5 And Peter was kept in Prison, but prayer was made without ceasing of the Church vnto God for him.

6 And when Herod would haue brought him forth vnto the people, the same night Peter was sleeping betweene two souldiers, bound with two chaines, and the keepers before the doore kept the prison.

B

Actes 5.b

7 And beholde, * the Angel of the Lord was there present, and a light shined in the prison, and hee smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell from his hands.

8 And the Angel said vnto him, Gird thy selfe, and binde on thy sandales. And so hee did. And hee saith vnto him, Cast thy garments about thee, and follow me.

9 And

9 And Peter came out and followed him, and wist not that it was trueth which was done by the Angel: but thought that he had seene a vision.

10 When they were past the first and the second watch, they came vnto the yron gate, that leadeth vnto the Citie, *which opened vnto them by the owne accord: and they went out and passed through one streete, and forthwith the Angel departed from him. *Acts 5.d*

11 And when Peter was come to himselfe, hee sayde, Now I know of a surette, that the Lord hath sent his Angel, and hath [a] deliuered me out of the hand of Herod, and from all the waiting for of the people of the Iewes.

12 And as he considered the thing, he came to the house of Mary the mother of John, whose surname was Marke, where many were gathered together in prayer.

13 As Peter knocked at the entry doore, a damsell came forth to hearken, called Rhoda.

14 And when shee knew Peters voyce shee opened not the doore for gladnesse, but ranne in, and told how Peter stood before the doore. G

15 And they said vnto her, Thou art mad. But shee affirmed that it was euen so. Then said they, It is [b] his Angel.

16 But Peter continued knocking, and when they had opened the doore and saw him, they were astonied.

17 And when he had beckned vnto them with the hand, that they might hold their peace, hee tolde them by what meanes the Lord had brought him out of prison. And hee said, Goe, shew these things vnto James, and to the brethren, and he departed, and went into another place.

18 Now assoone as it was day, there was no little adoe among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, hee examined the keepers, and commanded them to be carried away; and hee descended from Iury to Cesarea, and there abode.

20 And Herod was displeased with them of Tyre, and Sidon: but they came all with one accord, and made intercession vnto Blastus the Kings Chamberlaine, and desired peace, because their countrey was nourished by the Kings countrey.

21 And vpon the day appointed, Herod arayed him in royall apparell, and set him on his seate, and made an oration vnto them. D

22 And the people gaue a shout, saying, It is the voyce of a god, and not of a man.

23 And

23 And immediatly the Angel of the Lord smote him, because he gaue not God the honour: and he was eaten of wormes, and gaue vp the ghost.

24 And the word of God grew and multiplied.

25 And Barnabas and Saul returned to Ierusalem, when they had fulfilled their Office, and tooke with them John, whose surname was Marke.

¶ The Notes.

[a] It is the true liuing God that deliuereth out of prison, and not that fained God Saint Leonard. On that true God did Saint Peter call: vnto him did he ascribe the glory of his deliuerance, Reade the Cvij. Psalme.

[b] There be many places in the Scriptures, wherein we doe plainly learne that Angels be appointed to wait vpon the faithfull, euen from their very birth, Matth. 18. Hebr. 1. and in the Psalmes, Hee hath giuen a commandement to his Angels, that they keepe thee in all thy wayes. Such a thing is here meant by the disciples.

The xiij. Chapter.

7 Of Sergius Paulus, and Elymas the Sorcerer. 26 The Iewes are reiected.

A THere were also in the Church that was at Antioch, certaine Prophets and teachers, as Barnabas, and Simon, which was called Niger, and Lucius of Cyrene, and Menaben, which had beene nourished vp with Herod the Tetrarch, and Saul.

2 As they ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

3 And when they had fasted and prayed, and laid their hands on them, they let them goe.

4 And they, after they were sent foorth of the holy Ghost, departed vnto Seleucia, and from thence they sayled to Cyprus.

5 And when they were at Salamine, they preached the word of God in the Synagogues of the Iewes: and they had also John to their minister.

6 And when they had gone through the Ile into Paphos, they found a certaine Sorcerer, a false Prophet, a Iew, whose name was Barieſu;

B 7 Which was with the Deputie of the country, one Sergius Paulus, a prudent man: the same when hee had called vnto him Barnabas and Saul, desired to heare the word of God.

Exod. 7. a and 8. b acts 8. b

8 But Elymas * the Sorcerer (for so is his name by interpre-

terpretation) withstood them, seeking to turne the deputy away from the faith.

9 Then Saul (which is also called Paul) being full of the holy Ghost, set his eyes on him,

10 And said, O full of all subtilty & all mischiefe, thou childe of the deuill, thou enemie of all righteousnesse, wilt thou not cease to peruert the right wayes of the Lord?

11 And now behold, the hand of the Lord is vpon thee, and thou shalt be blind, not seeing the Sunne for a season: And immediatly there fell on him a mist, and a darkenesse, and hee went about seeking them that should leade him by the hand.

12 Then the Deputy, when hee saw what was done, beleeued, and wondred at the doctrine of the Lord.

13 Now when they that were with Paul were departed from Paphos, they came to Perga in Pamphylia: and Iohn, * when hee departed from them, returned to Hierusalem. Actes 15.g

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the [a] Synagogue on the Sabbath day, and sate downe. C

15 And after the reading of the Law and the Prophets, the rulers of the Synagogue sent vnto them, saying, Yee men and brethren, if ye haue any word to exhort the people, say on.

16 Then Paul stood vp, & when he had beckened with the hand for silence, said, * Men of Israel, and ye that feare God, giue audience. Actes 22.a

17 The God of this people of Israel chose our fathers, and exalted the people when they were as strangers in the land of Egypt, and * with an high arme brought he them out of it. Exod.13.c

18 And about the time of fortie yeeres, suffered he their manners in the wildernesse.

19 And when hee had destroyed seuen nations in the land of Canaan, * he diuided their land to them by lot. Iosh.13.d

20 And afterward * he gaue vnto them Iudges about the space of foure hundred and fiftie yeeres, vnto the time of Samuel the Prophet. Iudges 1.a

21 And afterward * they desired a king, and God gaue vnto them * Saul the sonne of Cis, a man of the tribe of Beniamin, by the space of fortie yeeres. D 1.Reg.8.a 1.Reg.10.a

22 And when he had remooued him, he set vp Dauid to be their king, of whom he reported, saying, * I haue found Dauid the sonne of Iesse, a man after mine owne heart, which shall fulfill all my will. 1.Reg.16.c psal.89.b

23 Of

1.Reg.7.a psal.132.a esay 11.a Marke 1.a luke 3.c iohn 1.d matth.3.d *The Epistle on Tuesday in Easter weeke.* Matth.10.c 1.cor.2.b

23 Of this mans seed hath God * according to his promise, brought forth to Israel the Sauiour Iesus,

24 When Iohn had first preached before his comming the baptisme of repentance to all the people of Israel.

25 And when Iohn had fulfilled his course, hee sayd, * Whom thinke ye that I am? I am not hee, but behold, there commeth one after mee, whose shooes of his feete I am not worthy to loose.

26 Yee men and brethren, children of the generation of Abraham, and whosoeuer amongst you feareth God, * to you is the word of this saluation sent.

27 For they that dwelt at Ierusalem, and their rulers, because they knew him not, nor yet the voyces of the Prophets, which were read euery Sabboth day, they haue fulfilled them in condemning him.

E

Matth.27.d luke 23.d

28 * And though they found no cause of death in him, yet desired they Pilate that he should be slaine.

29 And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a sepulchre:

30 But God raised him from the dead.

Actes 1.a

31 * And he was seene many dayes of them, which came vp with him from Galilee to Ierusalem, which are his witnesses vnto his people.

32 And we declare vnto you glad tidings, how that the promise which was made vnto the Fathers,

33 God hath fulfilled the same vnto vs their children, in that hee hath raysed vp Iesus againe, as it is also written in the second Psalme, * Thou art my Sonne, this day haue I begotten thee.

Psal.2.b hebr.1.b

34 And as concerning that he raised him vp from the dead, now no more to returne to corruption, hee sayd on this wise, * I will giue you the holy things of Dauid, which are faithfull.

Esay 55.b

F

35 Wherefore hee saith also in another place, * Thou shalt not suffer thy holy one to see corruption.

Psal.16.c

36 For Dauid after he had serued his time, by the will of God * fell on sleepe, and was laid vnto his fathers, and saw corruption.

3.Reg.2.b

37 But he whom God raised againe, saw no corruption.

38 Be it knowen vnto you therefore, yee men and brethren, * that through this man is preached vnto you the forgiuenesse of sinnes.

Luke 24.d

39 And by him all that beleeue are iustified from all things, from which yee could not be iustified by the Law of Moses.

40 Beware

40 Beware therefore, lest that fall on you, which is spoken of in the Prophets,

41 *Behold ye despisers, and wonder, and perish ye: for I doe a worke in your dayes, a worke which ye shall in no wise beleeue, though a man declare it vnto you plainely. *Abac. 1.a*

42 And when they were gone out of the Synagogue of the Iewes, the Gentiles besought that these words might be preached vnto them the next Sabboth. G

43 Now when the Congregation was broken vp, *many of the Iewes, and vertuous Proselites followed Paul and Barnabas, which speaking to them, exhorted them to continue in the grace of God. *Actes 11.d*

44 And the next Sabboth day came almost the whole citie together to heare the word of God.

45 But when the Iewes saw the people, they were full of indignation, and spake against those things, which were spoken of Paul, speaking against, and raylung.

46 Then Paul & Barnabas waxed bold, and said, It was necessary *that the word of God should first haue bin spoken vnto you: but seeing ye put it from you, and thinke your selues vnworthy of euerlasting life, loe, we turne vnto the Gentiles. *Matth. 10.b esay 49.b luke 1.c*

47 For so hath the Lord commanded vs, saying, I haue made thee a light of the Gentiles, that thou be the saluation vnto the end of the world.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternall life, beleeued.

49 And the word of the Lord was published throughout all the region. H

50 But the Iewes mooued the deuout and honest women, and the chiefe men of the city, and rayled persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

¶ The Notes.

[a] The trueth neuer feareth the light, but commeth foorth boldly, as it appeareth by Paul and Barnabas, which enter into the common Synagogue. Also we doe here learne why the Sabboth day was instituted: not for vaine sports and pastimes, but that vpon that day the people should giue themselues to prayer, to reade, and heare the word of God.

The

The xiiij. Chapter.

1 *God giueth successe to his word.* 19 *Paul is stoned.*

A AND it came to passe in Iconium, that they went both together into the Synagogue of the Iewes, and so spake that a great multitude, both of the Iewes, and also of the Greekes beleeued.

2 But the vnbeleeuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 Long time therefore abode they there, speaking boldly with the helpe of the Lord, which gaue testimony vnto the word of his grace, and granted signes and wonders to be done by their hands.

4 But the multitude of the city was diuided: and part held with the Iewes, and part with the Apostles.

5 And when there was an assault made both of the Gentiles, and also of the Iewes, with the rulers to doe them violence, and to stone them,

6 They were ware of it, and fledde vnto Lystra and Derbe, cities of Lycaonia, and vnto the region that lieth round about.

B 7 And there were they preaching the Gospel.

8 And there sate a certaine man at Lystra, weake in his feete, being a creeple from his mothers wombe, and neuer had walked.

9 The same heard Paul speake: which beholding him, and perceiuing that he had faith to be whole,

10 Said with a loud voice, Stand vpright on thy feete. And he start vp and walked.

11 And when the people saw what Paul had done, they lift vp their voices, saying in the speach of Lycaonia, *The gods are come downe to vs in the likenesse of men.

Esay 35.d
matth. 15.b
luke 5.d
actes 18.b

12 And they called Barnabas, Iupiter, & Paul, Mercurius, because he was the chiefe speaker.

13 Then Iupiters priest, which was before their city, brought oxen and garlands vnto the doores, and would haue done sacrifice with the people.

C 14 Which when the Apostles, Barnabas and Paul heard of, they rent their clothes, and ranne in among the people, crying,

15 And saying, Sirs, why doe ye these things? *we also are mortall men like vnto you, and preach vnto you the Gospel, that yee should turne from these vanities, vnto the liuing God, which *made heauen and earth, and the sea, and all things that are therein.

Actes 10.d
apoc. 19.b
and 22.c
Gen. 1.b
psal. 146.a
apoc. 14.c

16 The which in times past suffered all Nations to walke in their owne wayes.

17 *Neuer-

17 *Neuertheleſſe, he left not himſelfe without witnes, in that he ſhewed his benefites from heauen, in giuing vs raine, and fruitfull ſeaſons, filling our hearts with foode and gladneſſe. Actes 17.f rom. 1.b

18 And with theſe ſayings ſcarce reſtrayned they the people, that they had not done ſacrifice vnto them.

19 Then thither came certaine Iewes from Antioch and Iconium, which when they had perſwaded the people and had ſtoned Paul, drew him out of the city, ſuppoſing he had bene dead.

20 Howbeit, when the Diſciples ſtood round about him, hee roſe vp, and came into the City, and the next day he departed with Barnabas to Derbe.

21 And when they had preached the Goſpel to that citie, and had taught many, they returned againe to Lyſtra, and Iconium, and Antioch, D

22 And ſtrengthened the diſciples ſoules againe, * and exhorted them to continue in the faith, and that wee muſt * through much tribulation enter into the kingdome of God. Actes 13 c 2. Tim. 3.c

23 And when they had ordained them Elders by election in euery Church, & had prayed with [a] faſting, they commended them to the Lord on whom they beleeued.

24 And when they had gone through Piſidia, they came to Pamphylia.

25 And when they had ſpoken the word of God in Perga, they deſcended into Attalia,

26 And thence departed by ſhippe to Antioch, from whence they were committed vnto the grace of God, to the worke which they fulfilled.

27 And when they were come and had gathered the Church together, they rehearſed all that God had done with them, and how he had opened the doore of faith vnto the Gentiles.

28 And there they abode long time with the diſciples.

¶ The Notes.

[a] Heere wee learne, that whenſoeuer wee goe about any weighty matters, wee ought with abſtinence of liuing, prepare our mindes vnto prayer, that it might be the more earneſt.

The xv. Chapter.

1 *The decree of the Apoſtles concerning Circumciſion and other ceremonies of the Iewes* 35 *Paul and Barnabas preach in Antioch.*
39 *Paul and Barnabas falling at ſtrife, breake company.*

AND certaine men which came downe from Iurie, taught the brethren, and ſaid, * Except ye be circum- A Galat. 5.a

fied after the maner of Moses, ye cannot be saued.

2 So when there was risen dissention and disputing
Galat. 2.a not a little vnto Paul and *Barnabas, against them, they determined that Paul and Barnabas, and certaine other of them should goe vp vnto Ierusalem, vnto the Apostles and Elders about this question.

3 And after they were brought on their way by the Church, they passed through Phenice and Samaria, declaring the conuersion of the Gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared all things that God had done w̄ them.

5 Then rose vp certaine of the sect of the Phariſees, which did beleeue, saying, That it was needful to circumcise them, and to commaund to keepe the Law of Moses.

6 And the Apostles and Elders came together, for to consider of [a] this matter.

B 7 And when there had bene much disputing, Peter rose vp, and said vnto them, Ye men and brethren, ye know how that a good while ago, God did chuse among vs, that the Gentiles by my mouth should heare the words of the Gospel, and beleeue.

Actes 1.b
psal. 7 a
2. par. 28. b
8 And God, which *knoweth the hearts, bare them witnesse, and gaue vnto them the holy Ghost, euen as he did vnto vs,

9 And put no difference betweene vs and them, purifying their *hearts by faith.

Ioan 13.b
10 Now therefore, why tempt ye God, to put on the disciples necks the yoke, which neither our fathers nor we were able to beare?

11 But we beleeue, that through the grace of the Lord Iesus Christ we shall be saued, euen as they.

12 Then all the multitude kept silence, and gaue audience to Barnabas and Paul, which told what signes and wonders God had shewed among the Gentiles by them.

13 And when they held their peace, Iames answered, saying, Men and brethren, hearken vnto me.

C 14 Simon told how God at the beginning did visit, to receiue of the Gentiles a people in his Name.

15 And to this agree the words of the Prophets, as it is written,

16 After this, I wil returne, and will build againe the Tabernacle of Dauid, which is fallen downe, and that which is fallen in decay of it, I will build againe, and will set it vp:

17 That

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whom my Name is called, saith the Lord which doeth all these things.

18 Knowen vnto God are all his workes from the beginning of the world.

19 Wherefore my sentence is, that we trouble them not, which from among the Gentiles are turned to God:

20 But that wee write vnto them, that they abstaine themselues * from filthinesse of Idoles, and from fornication, and from strangled, and * from blood. Exod. 20.a gen. 9.a

21 For Moses of old time, hath in euery city them that preach him in the Synagogues, when hee is read euery Sabboth day. Leuit. 7.c D

22 Then pleased it the Apostles and Elders, with the whole Church, to send chosen men of their owne company to Antioch with Paul and Barnabas: That is, * Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren, Iohn 14.a

23 And wrote letters by them after this manner, The Apostles, and Elders, and brethren, send greeting vnto the brethren which are of the Gentiles in Antiochia, Syria, and Cilicia.

24 Forasmuch as wee haue heard that certaine which departed from vs, haue troubled you with wordes, and cumbred your mindes, saying, Yee must bee circumcised, and keepe the Law, to whom we gaue no such commandement:

25 It seemed therefore to vs a good thing, when wee were come together with one accord, to send chosen men vnto you with our beloued Barnabas and Paul,

26 Men that haue ioparded their liues, for the Name of our Lord Iesus Christ.

27 Wee haue sent therefore Iudas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to vs, E to lay vpon you no greater burden then these necessary things:

29 That is to say, That ye abstaine from things offered to idoles, from blood, and from strangled, and from fornication: from which if yee keepe your selues, yee shall doe well. So farre ye well.

30 Now therefore when they were departed, they came to Antioch: and when they had gathered the multitude together, they deliuered the Epistle.

31 Which when they had read, they reioyced of the consolation.

32 And Iudas and Silas, being Prophets also themselues, exhorted the brethren with many wordes, and strengthened them:

33 And after they had tarried there a space, they were let goe in peace of the brethren vnto the Apostles.

34 Notwithstanding it pleased Silas to abide there still.

F 35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many other also.

36 But after a certaine space, Paul said vnto Barnabas, Let vs goe againe and visit our brethren in euery city, where we haue preached the word of the Lord, and know and see how they doe.

37 And Barnabas gaue counsell to take with them Iohn, whose sirname was Marke.

38 But Paul would not take him vnto their company, which departed from them from Pamphylia, [b] and went not with them to the worke.

39 And the contention was so sharpe betweene them, that they departed asunder one from the other: and so Barnabas tooke Marke, and sailed into Cyprus:

40 And Paul chose Silas, and departed, being committed of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

¶ The Notes.

[a] When councels be gathered in the Name of Christ, there is no doubt but that Christ is in the middle of them, and with his Spirit doth assist them. But if they bee gathered in their owne name, that is to say, to set forth their owne glory, they are vtterly destitute of the holy Ghost, and whatsoeuer they doe decree or set forth, ought to be esteemed none other but mens doctrines or traditions.

[b] Paul & Barnabas had done before many wonderfull and godly actes. Because therefore that no man should attribute too much vnto them, the holy Ghost doth suffer them to fall out, thereby to declare, that the most holiest are subiect to infirmities, or rather being separated, they might doe the more good.

The xvj. Chapter.

3 Paul circumciseth Timothy. 7 The spirit calleth them from one countrey to another. 14 Lidia is conuerted.

A THen came hee to Derbe, and to Lystra: and behold, a certaine Disciple was there named Timotheus, the womans sonne which was a Iewesse, and beleeued: but his father was a Greeke.

2 Which

2 Which was well reported of by the brethren that were at Lystra, and Iconium.

3 Paul would that he should goe forth with him, and tooke and circumcised him, because of the Iewes which were in those quarters: for they knew all that his father was a Greeke.

4 And as they went through the Cities, they delivered them the [a] decrees for to keepe, that were *ordained of the Apostles and Elders which were at Ierusalem. Acts. 15. c

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 Now when they had gone through Phrigia, and the region of Galatia, and were forbidden of the holy Ghost to preach the word in Asia,

7 They comming to Mysia, sought to goe into Bithynia, but the Spirit suffered them not. B

8 And they passing through Mysia, came downe to *Troada. Acts 18. c

9 And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 And after hee had seene the vision, immediatly wee prepared to goe into Macedonia, gathering by conference that the Lord had called for vs to preach the Gospel vnto them.

11 Then we being carried from Troada, came with a straight course to Samothracia, and the next day to Neapolis.

12 And from thence to Philippos, which is the chiefe Citie in the parts of Macedonia, and a free Citie: and we were in that Citie abiding certaine dayes.

13 And on the day of the Sabboths wee went out of the Citie besides a riuer, where prayer was wont to bee made: and sate downe and spake vnto the women which resorted thither.

14 And a certaine woman named Lidia, a seller of purple, of the City of the Thyatirians, which worshipped God, gaue vs audiance, whose heart the Lord opened, that shee attended vnto the things which were spoken of Paul. C

15 And when shee was baptized and her household, shee besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come into my house, and abide there. And she constrained vs.

16 And it came to passe, as we went to prayer, a certaine Damsell possessed with a spirit of Soothsaying, met vs,

which brought her masters much vantage, with Sooth-
saying

17 The same followed Paul and vs, and cried, saying, These men are the seruants of the most high God, which shew vnto vs the way of saluation.

18 And this did shee many dayes: but Paul not content, turned about, and said to the spirit, I command thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 And when her masters saw that the hope of their gaines was gone, they caught Paul and Silas, and drew them into the market place vnto the rulers.

20 And brought them to the Officers, saying, These men being Iewes, doe exceedingly trouble our city:

D 21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing wee are Romanes.

22 And the people ran against them, and the officers
2. Cor. 11. c rent their clothes, and commanded * to beate them with rods.

23 And when they had laide many stripes vpon them, they cast them into prison, commanding the Iayler of the prison to keepe them diligently.

24 Which when he had receiued such commandement, thrust them into the inner prison, and made their feete fast in the stockes.

25 And at midnight Paul and Silas prayed, and laudED God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that
Actes 3. b and 12. b the foundation of the prison was shaken: and * immediatly all the doores opened, and euery mans bonds were loosed.

27 When the keeper of the prison waked out of his sleepe, and saw the prison doores open, hee drew out his sword, and would haue killed himselfe, supposing that the prisoners had beene fled.

E 28 But Paul cryed with a loud voice, saying, Doe thy selfe no harme, for we are all heere.

29 Then he called for a light, and sprang in, and came trembling, and fell downe before Paul and Silas.

Luke 3. a actes 2. f iohn 6. d 30 And brought them out, and said, Sirs, * what must I doe to be saued?

31 And they said, Beleeue on the Lord Iesus Christ, and thou shalt be saued, and thy household.

32 And they spake vnto him the word of the Lord, and to all that were in the house.

33 And he tooke them the same houre of the night, and washed their wounds, and was baptized himselfe, and
all

all they of his houshold straight way.

34 And when he had brought them into his house, hee set meat before them, and ioyed that he with all his household beleeued on God.

35 And when it was day, the officers sent the Sergeants, saying, Let those men goe. F

36 And the keeper of the prison tolde this saying to Paul, The officers haue sent word to loose you: now therefore get you hence and goe in peace.

37 Then saide Paul vnto them, they haue beaten vs openly vncondemned being Romanes, and haue cast vs into prison, now doe they thrust vs out priuily? Nay verily, but let them come themselues, and fetch vs out.

38 And the Sergeants tolde these words vnto the officers, and they feared when they heard that they were Romanes.

39 And they came * and besought them, and brought them out, and desired them to depart out of the citie. Matth. 8. c

40 And they went out of the prison, and entred into the house of Lidia, and when they had seene the brethren, they comforted them and departed.

¶ The Notes.

[a] Read the Chapter before, for the vnderstanding of these decrees.

The xvij. Chapter.

Paul commeth to Thessalonica, where the Iewes set the Citie in an vproare.

NOw they made their iourney through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes. A

2 And Paul, as his manner was, went in vnto them, and three Sabbath dayes disputed with them out of the Scriptures,

3 Opening, and alledging, that * Christ must needes haue suffered, & risen againe from the dead: and that this is Christ Iesus which I preach vnto you. Luke 24. g

4 And * some of them beleeued, and ioyned with Paul and Silas, and of the deuout Greekes a great multitude, and of the chiefe women not a few. Actes 28. f

5 But the Iewes which beleeued not, moued with enuie, tooke vnto them certaine vagabonds, and euill men, and gathered a company, and set all the city on a roare, & made assault on the house of Iason, and sought to bring them out to the people.

6 And when they found them not, they drew Iason and certaine brethren vnto the heads of the Citie, crying,

These that haue troubled the world, are come hither also.
B 7 Whom Iohn hath receiued priuily, and these all * doe
Iohn 16. b contrary to the decrees of Cesar, saying, that their is another king, one Iesus.
8 And they troubled the people, and the officers of the Citie when they heard these things.
9 And when they had taken sufficient suretie of Iason and of the other, they let them goe.
10 And the brethren immediately sent away Paul and Silas by night vnto Berea: which when they were come thither, they entred into the Synagogue of the Iewes.
11 These were the noblest of birth among them of Thessalonica, which receiued the word with all readinesse
Iohn 5. g of minde, and [a] searched the * Scriptures dayly, whether those things were so.
12 Therefore many of them beleeued: also of honest women which were Greekes, and of men not a few.
13 But when the Iewes of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither and moued the people.
C 14 And then immediately the brethren sent away Paul
Acts 18. b to goe as it were to the Sea: but Silas and * Timotheus abode there still.
15 And they that guided Paul, brought him vnto Athens, and receiued a commandement to Silas, and Timotheus, for to come to him with speed, & went their way.
16 While Paul waited for them in Athens, his spirit was mooued in him, when he saw the Citie giuen to worshipping of Idols.
17 Therefore disputed he in the Synagogue with the Iewes, and with the deuout persons, and in the market dayly with them that came vnto him by chance.
18 Then certaine Philosophers of the Epicures, and of the Stoikes, disputed with him: and some said, What will this babbler say: other some, He seemeth to be a setter forth of new gods: because hee preached vnto them Iesus and the resurrection.
19 And they tooke him and brought him into the Areet of Mars, saying, May we know what this new doctrine whereof thou speakest is?
20 For thou bringest certaine strange things to our eares: we would know therfore what these things meane.
D 21 For all the Athenians and strangers which were there, had leasure to nothing else, but either to tell or to heare some new thing.
22 Then Paul stood in the midst of the Areet of Mars,
and

and said, Ye men of Athens, I perceiue that in all things ye are too superstitious.

23 For as I passed by, and beheld the manner how yee worship your gods, I found an Altar wherein was written, Unto an vnknowne God. Whom ye then ignorantly worship, him shew I vnto you.

24 *God that made the world, and all that are in it, seeing that he is Lord of heauen and earth,* dwelleth not in Temples made with hands:

Gen. 1. a
acts 14 c
psal. 46. a
apoc. 14 b
acts 17. f

25 Neither is worshipped with mens hands, as though he needed of any thing, seeing he himselfe *giueth life and breath to all euery where:

Esay 66. a
4 reg 8. a
1 pet. 5. c

26 And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and also the bounds of their habitation:

Gen. 1. b

27 That they should seeke the Lord, if perhaps they might haue felt and found him: though hee bee not farre from euery one of vs.

28 For in him we liue and moue, and haue our being, as certaine of your owne Poets haue said. For we are also his of-spring. E

29 Forasmuch then as wee are the of-spring of God, we ought not to thinke that the Godhead is like vnto gold, siluer, or stone grauen by art and mans deuice.

30 And the time of this ignorance God winked at, but now biddeth all men euery where to repent:

31 Because hee hath appointed a day, in the which hee will iudge the world in righteousnesse, by that man whom he hath appointed, and he offered faith to all men, in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked, and other said, Wee will heare thee againe of this matter.

33 So Paul departed from among them.

34 Howbeit certaine men claue vnto him, and beleeued: among the which was Dionysius Areopagita, and a woman named Damaris, and other with them.

¶ The Notes.

[a] In this place are all Christians taught what they ought to doe, to try the Preachers, and other that come vnder colour to set foorth true religion vnto vs, according to the saying of S. Paul, Trie all things, and chuse that which is good, 1. Thess. 5. 1. Iohn 4. Learne heere that the word is the touchstone.

The

The xviij. Chapter.

5 *Paul preacheth at Corinth.* 24 *Of Apollos.* 26 *Aquila, and Priscilla.*

A AFter these things, Paul departed from Athens, and
came to Corinth,

Rom. 16.a 1. tim. 4.a 2 And found a certaine Iew named * Aquila, borne in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commaunded all Iewes to depart from Rome) and he came vnto them.

3 And because he was of the same craft, hee abode with them, and [a] wrought, for by their occupation they were tent makers.

4 And he disputed in the Synagogue euery Sabboth, and exhorted the Iewes and the Greekes.

Acts 17.d 5 And when * Silas and Timotheus were come from Macedonia, Paul was constrained by the Spirit to testifie to the Iewes, that Iesus was Christ.

Mat. 10.b marke 6.b acts 13.g 6 And when they said contrary, and blasphemed, * he shooke his rayment, and said vnto them, Your blood bee vpon your owne heads: from henceforth will I goe blamelesse vnto the Gentiles.

B 7 And he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And one Crispus, the chiefe ruler of the Synagogue, * beleeued on the Lord with all his household, and many of the Corinthians hearing, beleeued and were baptized.

Iohn 4.g

Acts 17.b 9 Then spake the Lord to Paul in the night * by a vision. Be not afraid, but speake and hold not thy peace.

10 For I am with thee, and no man shall inuade thee to hurt thee: for I haue much people in this city.

11 And he continued there a yeere and sixe moneths, teaching the word of God among them.

12 And when Gallio was the Deputie of Achaia, the Iewes made insurrection with one accord against Paul, and brought him to the iudgement seate,

13 Saying, This fellow counselleth men to worship God contrary to the Law.

C 14 And when Paul now was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euill deed, O ye Iewes, reason would that I should beare with you:

15 But if it be a question of words, and names, or of your Law, looke ye to it your selues: for I will be no iudge of such matters.

16 And he draue them from the Iudgement seate.

17 Then

17 Then all the Greekes tooke Sosthenes the chiefe ruler of the Synagogue, and smote him before the Iudgement seat: and Gallio cared for none of these things.

18 And Paul after this tarried there yet a good while, and then tooke his leaue of the brethren, and sailed thence into Syria (Aquila and Priscilla accompanying him.) And he shore his head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but hee himselfe entred into the Synagogue, and reasoned with the Iewes.

20 When they desired him to tarrie longer time with them, he consented not,

21 But bade them farewell, saying, I must needes at this Feast that commeth, bee in Ierusalem: but I will returne againe vnto you, if God will, and hee sailed from Ephesus. D

22 And when he was come vnto Cesarea, and ascended vp and saluted the Church, he went to Antioch.

23 And when he had tarried there a while, he departed and went ouer all the countrey of Galatia, and Phrigia by order, strengthening all the disciples.

24 And a certaine Iew named * Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and mightie in the Scriptures. 1. Cor. 1. b

25 The same was instructed in the way of the Lord, and being feruent in the Spirit, hee spake and taught diligently the things of the Lord, knowing onely the Baptisme of Iohn.

26 And the same began to speake boldly in the Synagogue: whom when Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the way of God perfectly.

27 And when hee was disposed to goe into Achaia, the brethren wrote, exhorting the disciples to receiue him: which when he was come, helped them much which had beleeued through grace.

28 For he ouercame the Iewes mightily, † that openly, shewing by the Scriptures, that Iesus was that Christ.

¶ The Notes.

[a] How do they follow Pauls example, which neither giue themselues to the study of the holy Scriptures, to feed the flocke of Christ, nor yet will labour with their hands, but liue idlely with the sweat of other mens browes? There was a Law among the Massilians, that if any man did goe about to liue idlely, vnder the pretence of some kinde of Religion, he should in no wise be receiued into their citie.

The

The xix. Chapter.

3 *Of Baptisme.* 6 *Of the holy Ghost giuen by Pauls hands.* 9 *The Iewes blaspheme the doctrine of Paul.*

A AND it came to passe that while Apollos was at Corinth, Paul passed through the vpper coasts, & came to Ephesus, and found certaine disciples,

2 And said vnto them, Haue yee receiued the holy Ghost since yee beleeued? And they said vnto him, Wee haue not heard whether there be any holy Ghost or no.

3 And hee said vnto them, Vnto what then were yee baptized? And they said, Vnto [a] Johns Baptisme.

4 Then said Paul, John verily baptized with the baptisme of repentance, saying vnto the people, that they should beleeue on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the Name of the Lord Jesus.

6 And when Paul had laid his hands vpon them, the holy Ghost came vpon them, and they spake with tongues, and prophecied.

B 7 And all the men were about twelue.

8 And he went into the Synagogue, and spake boldly for the space of three moneths, disputing and perswading those things, that appertaine to the Kingdome of God.

9 But when diuers waxed hard hearted, and beleeued not, but spake euill of the way of the Lord, and that before the multitude, hee departed from them, and separated the disciples: and hee disputed dayly in the schoole of one called Tyrannus.

10 And this continued for the space of two yeeres, so that all they that dwelt in Asia, heard the word of the Lord Jesus, both Iewes and Greekes.

Matth.16 d acts 5.c 11 And God wrought special * miracles by the hands of Paul.

12 So that from his body were brought vnto the sicke, napkins, and partlets, and the diseases departed from them, and the * euill spirits went out of them.

Matth.10.a

13 Then certaine of the vagabond Iewes, exorcists, tooke vpon them to call ouer them which had euill spirits, the Name of the Lord Jesus, saying, We adiure you by * Jesus whom Paul preacheth.

Matth.7.c

C 14 And there were seuen sonnes of one Sceua a Iew, and chiefe of the Priests, which did so.

15 And the euill spirit answered, and said, Jesus I know, and Paul I know, but who are ye?

16 And the man in whom the euill spirit was, ran on them

them, and ouercame them, and prevailed against them, so that they fled out of that house naked, and wounded.

17 And this was knowen to all the Iewes & Greekes also which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified.

18 And many that beleeued, came and * confessed, and shewed their workes. Marke 1.c

19 Many also of them which vsed curious crafts, brought their bookes and burned them before all men, and they counted the price of them, and found it fifty thousand pieces of siluer.

20 So mightily grew the word of God, and prevailed.

21 After these things were ended, Paul purposed in the spirit when hee had passed ouer Macedonia & Achaia, to goe to Hierusalem, saying, After I haue bene there, I must also see Rome. D

22 So sent he into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he himselfe continued in Asia for a season.

23 And the same time there arose no little adoe about that way.

24 For a certaine man named Demetrius, a Siluersmith, which made siluer shrines for Diana, ministred no small gaine vnto the craftesmen.

25 Whom hee called together, with the workemen of like occupation, and said, Sirs, ye know that by this craft * we haue aduantage. Actes 16.a

26 Moreouer ye see and heare, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people, saying, That they be * no gods, which are made with hands. Psal. 115.a

27 So that not onely this our craft commeth into perill to be set at nought: but also that the Temple of the great goddesse Diana should bee despised, and her magnificence should bee destroyed, whom all Asia and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians. E

29 And all the citie was on a roare, and they rushed into the common hall with one assent, & caught Gaius, and Aristarchus, men of Macedonia, Pauls companions.

30 When Paul would haue entred in vnto the people, the disciples suffered him not.

31 But certaine of the chiefe of Asia, which were his friends, sent vnto him, desiring him that hee would not

presse

preſſe into the common hall.

32 Some therefore cryed one thing, and ſome another, and the aſſembly was all out of quiet, and the more part knew not wherefore they were come together.

33 And certaine of the people drew Alexander out of the multitude, the Iewes thruſting him forwards. And Alexander beckened with the hand, and would haue giuen the people an anſwere.

34 But when they knew that he was a Iew, there aroſe a ſhout almoſt for the ſpace of two houres, of all men, crying, Great is Diana of the Ephesians.

F 35 And when the towne-clerke had pacified the people, he ſaid, Ye men of Epheſus, what man is it that knoweth not how that the city of the Ephesians is || the temple-keeper of the great goddeſſe Diana, and of the image which came downe from Iupiter?

|| Some read, a worſhipper.

36 Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet, and doe nothing raſhly.

37 For ye haue brought hither theſe men, which are neither robbers of Churches, nor yet blaſphemers of your goddeſſe.

38 Wherefore, if Demetrius and the craftesmen which are with him, haue a matter againſt any man, the law is open, and there are deputies, let them accuſe one another.

39 But if yee enquire any thing concerning other matters, it ſhall be determined in a lawfull aſſembly.

40 For wee are in ieopardy to be accuſed of this dayes vproare, for almuch as there is no cauſe whereby wee may giue a reckoning of this concourſe of people.

41 And when hee had thus ſpoken, hee let the aſſembly depart.

¶ The Notes.

[a] Baptiſme in this place is taken for doctrine, and not for the Lauer of water. For the Baptiſme of Chriſt, and the Baptiſme of Iohn which is done in the water, be all one, elſe Chriſt who was baptized by Iohn, ought to haue beene baptized againe. Here then we doe gather, that theſe folke were not twiſe baptized with the baptiſme of water: but were twiſe inſtructed, and at length after perfect inſtruction, they were baptized with water in the Name of Chriſt.

The xx. Chapter.

1 *Paul goeth into Macedonia, and Grecia.* 7 *Hee celebrateth the Lords Supper, and preacheth.*

A AND after the vproare was ceaſed, Paul called the diſciples, and tooke his leaue of them, and departed, for

for to goe into Macedonia.
2 And when he had gone ouer those parts, and had giuen them a long exhortation, he came into Greece,
3 And there abode three moneths: & when the Iewes laid wait for him, as hee was about to saile into Syria, hee purposed to returne through Macedonia.
4 And there accompanied him into Asia, Sopater of Berea, and of the Thessalonians, * Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and out of Asia, Tychicus, and Trophimus. Actes 21.c 2.tim.4.b
5 These going before, taried for vs at Troas.
6 And we sailed away from Philippos, after the dayes of Sweete bread, and came vnto them at Troas in fiue dayes, where we abode seuen dayes.
7 And vpon one of the Sabbath dayes, when the disciples came together for to [a] breake bread, Paul reasoned with them ready to depart on the morrow, and continued the talke vnto midnight. B
8 And there were many lights in an vpper chamber, where they were gathered together.
9 And there sate in a window a certaine yong man named Eutychus, being fallen into a dead sleepe, & as Paul was long reasoning, hee was the more ouercome w sleepe, and fel downe from the third loft, and was taken vp dead.
10 But when Paul went downe, hee fell on him, and * embraced him, and said, Make nothing adoe, for his life is in him. 3.Reg.17.d 4.reg.4.c
11 When hee therefore was come vp againe, and had broken bread, and eaten, and talked a long while, euen till the morning, so he departed. luke 7.c actes 9.g
12 And they brought the yong man aliue, and were not a little comforted.
13 And we went afore to ship, & sailed vnto Assos, there to receiue Paul, for so he had appointed, minding himselfe to goe afoote.
14 And when hee was come to vs to Assos, wee tooke him in, and came to Mitylene. C
15 And wee sailed thence, and came the nert day ouer against Chios, & the nert day we arriued at Samos, and tarried at Trogyllium, the next day we came to Miletum.
16 For Paul had determined to saile ouer by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to bee at Hierusalem the day of Pentecost.
17 And from Miletum he sent to Ephesus, and called the Elders of the Church:

18 Which

18 Which when they were come to him, hee sayd vnto them, Ye know from the first day that I came into Asia, after what maner I haue bene with you at all seasons,

19 Seruing the Lord with all humblenesse of minde, and with many teares and temptations, which came vnto me by the layings awaite of the Iewes.

20 And how I kept backe nothing that was profitable vnto you, but haue shewed you, and haue taught you openly, and throughout euery house,

D 21 Witnessing both to the Iewes, & also to the Greekes
Luke 24.c the * repentance that is toward God, and the faith which is toward our Lord Iesus Christ.

22 And now behold, I goe bound in the spirit vnto Hierusalem, not knowing the things that shall come vnto me:

23 But that the holy Ghost witnesseth in euery Citie, saying, That bonds and troubles abide me.

2.Tim.2 b 24 But none of these things moue me, * neither count I my life deare vnto my selfe, so that I might fulfill my course with ioy, & the ministery, which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God.

25 And now behold, I am sure that henceforth ye all, among whom I haue gone preaching the Kingdome of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men:

27 For I haue kept nothing backe, but haue shewed you all the counsell of God.

E 28 Take heede therefore vnto your selues, and to all the flocke, ouer the which the holy Ghost hath made you ouerseers, to rule the Church of God which hee hath purchased with his owne blood.

29 For I know this, that after my departing shal grieuous wolues enter in among you, not sparing the flocke.

30 And of your owne selues shall men arise, speaking peruerse things, to draw away disciples after them.

31 Therefore watch, and remember that by the space of three yeeres, I ceased not to warne euery one night and day with teares.

32 And now brethren, I commend you to God, & to the word of his grace, which is able to build further, & to giue you an inheritance among all them which are sanctified.

33 I haue desired no mans siluer, or gold, or vesture.

2.Cor.11.c 34 Yea, yee your selues know, that * these hands haue
gen.3.a ministred vnto my necessities, and to them that were
1.cor 9 b with me.
2.thess.3.b

35 I haue shewed you all things, how that so labouring yee

yee ought to helpe the weake, and to remember the words of the Lord Iesus (how that he said,) It is more blessed to giue then to receiue.

36 And when hee had thus spoken, hee kneeled downe, and *prayed with them all. Actes 21.a

37 And they all wept sore, and fell on Pauls necke, and kissed him,

38 Sorrowing most of all for the wordes which hee spake, *That they should see his face no more: and they accompanied him vnto the ship.

¶ The Notes.

[a] By this it is euident and plaine, that in the administration of the Sacraments, we are bound neither to time, nor yet to place. For Paul did breake the bread and minister the Communion in the night time, as we doe in the day time. Againe he did both preach Christ, and ministers the Lords Supper in a parlour. And these things are we wont customably to do in the Church. Howbeit, all things ought to bee done in a due decent order. August. ad Ianuarium. Epist. 118.

The xxj. Chapter.

1 *Pauls iourney by ship.* 8 *Of Philip the Euangelist,* 10 *and Agabus the Prophet.*

AND when it came to passe that we had lanched forth, A and were departed from them, we came with a straight course vnto Choos, & the day following vnto the Rhodes, and from thence vnto Patara.

2 And when wee had found a ship sayling vnto Phenice, we went aboard, and set forth.

3 Now when Cyprus beganne to appeare vnto vs, wee left it on the right hand, and sailed into Syria, and came vnto Tyre: for there the ship vnladed the burden.

4 And when we had found disciples, we tarried there seuen dayes, who said to Paul through the spirit, *that he should not goe vp to Hierusalem. Actes 20.c

5 And when the dayes were ended, wee departed, and went our way, and they all brought vs on our way, with wiues and children, till we were come out of the city: and we kneeled downe on the shoare, *and prayed. Actes 20.f

6 And when wee had taken our leaue one of another, we tooke ship, and they returned home againe.

7 When we had fully ended the course from Tyre, we went downe to Ptolemaida, and saluted the brethren, and B abode with them one day.

8 And the next day, wee that were of Pauls company

departed, and came vnto Cesarea, and we entred into the
Actes 6.a house * of Philip the Euangelist (which was one of the
seuen) and abode with him.

9 And the same man had foure daughters, virgines,
Actes 2.c which did * prophecie.
ioel 2.g

10 And as we taried there a good many of dayes, there
came a certaine Prophet from Iury, named Agabus.

11 And when hee was come vnto vs, hee tooke Pauls
girdle, and bound his owne hands and feete, and sayd,
Actes 9.c Thus saith the holy Ghost, [a] So shall the Iewes at
2.cor.11.c Hierusalem bind the man that oweth this girdle, and shall
deliuer him into the hands of the Gentiles.

12 And when we heard these things, both we and other
which were of the same place, besought him that he would
not goe vp to Hierusalem.

13 Then Paul answered, What doe you weeping and
vexing mine heart? for I am ready, not to be bound only,
but also to die at Hierusalem for the Name of the Lord
Iesus.

C 14 And when wee could not turne his minde, wee ceased, saying, * The will of the Lord be fulfilled.
Matth.6.b

15 And after those dayes we tooke vp our burdens, and
went vp to Hierusalem.

Actes 9.c 16 * There went with vs also certaine of the disciples
of Cesarea, and brought with them one Mnason of Cyprus, an old Disciple, with whom we should lodge.

17 And when wee were come to Hierusalem, the brethren receiued vs gladly.

18 And on the morrow, Paul went in with vs vnto
Iames, and all the Elders came together.

19 And when he had saluted them, hee told by order all
things that God had wrought among the Gentiles by his
ministery.

20 And when they heard it, they glorified the Lord,
and sayd vnto him, Thou seest, brother, how many thousand Iewes there are which beleeue, and they are all earnest followers of the Law:

D 21 And they are informed of thee, that thou teachest all
the Iewes which are among the Gentiles to forsake Moses, saying, That they ought not to circumcise their children, neither to walke after the customes.

22 What is it therefore? the multitude must needes
come together: for they shall heare that thou art come.

23 Doe therefore this that wee say to thee: Wee haue
foure men which haue a vow on them,

24 Them take and purifie thy selfe with them, and bee
cost

cost on him, that they may * shaue their heads: and all shall know that those things which they haue heard concerning thee are nothing, but that thou thy selfe also walkest and keepest the Law. Num. 6. c

25 As touching the Gentiles which beleeue, * we haue written and concluded, that they obserue no such thing, saue onely that they keepe themselues from things offered to idoles, and from blood, and from strangled, and from fornication. Actes 15. d

26 Then Paul tooke the men, & the next day purifying himselfe with them, entred into the Temple, declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia, when they saw him in the Temple, mooued all the people, and laid hands on him, E

28 Crying, Men of Israel, helpe, this is the man that teacheth all men euerie where against the people, and the Law, and this place: hee hath also brought Greekes into the Temple, and hath polluted this holy place.

29 (For they had seene before with them in the Citie * Trophimus an Ephesian, whom they supposed that Paul had brought into the Temple.) Actes 20. d 2. tim. 4. d

30 And all the citie was mooued, and the people swarmed together: and they tooke Paul and drew him out of the Temple, and foorthwith the doores were shut.

31 And as they went about to kill him, tidings came vnto the high Captaine of the souldiers, that Hierusalem was in an vproare.

32 Which immediatly tooke souldiers, and vnder Captaines, and ranne downe vnto them: and when they saw the chiefe Captaine of the souldiers, they left smiting of Paul.

33 Then the chiefe Captaine came neere, & tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And some cryed one thing, some another, among the people: and when hee could not know the certaintie for the rage, hee commaunded him to bee carried into the Castle.

35 And when he came vpon the staires, it was so that he was borne of the souldiers, for the violence of the people. F

36 For the multitude of the people followed after, crying, Away with him.

37 And when Paul began to be carried into the Castle, he said vnto the high Captaine, May I speake vnto thee

Who ſaid, Canſt thou ſpeake Greeke?

38 Art not thou the Egyptian, which before theſe dayes madeſt an vproare, and leddeſt out into the wildernesse foure thouſand men that were murderers?

Actes 9.b and 22.b

39 *But Paul ſaid, I am a man which am a Iew of Tarſus, a citie in Cilicia, and citizen of no vile citie: and I beſeech thee, ſuffer me to ſpeake vnto the people.

40 And when he had giuen him licence, Paul ſtood on the ſtaires, and beckened with the hand vnto the people: and when there was made a great ſilence, hee ſpake vnto them in the Hebrew tongue, ſaying,

¶ The Notes.

[a] God for the moſt part is wont to warne his elect before what affliction & trouble ſhall happen vnto them for his ſake, and not to fray them thereby, but rather to prepare and arme their mindes againſt the boiſterous tempeſts of perſecution. Therefore doeth hee now ſend Agabus vnto Paul, to propheſie vnto him the impriſonment and bonds that hee ſhould ſuffer at Hieruſalem, where wee alſo haue a good example of conſtancy and ſtedfaſtneſſe in Paul, who regarding nothing the teares of his familiar friends, nor yet the perill of his owne life, did thorow fire and water goe on ſtill to ſet foorth the glory of God.

The xxij Chapter.

3 *Paul rendreth an account of his life and doctrine.* 25 *He eſcapeth the whip by reaſon he was a citizen of Rome.*

A MEn, brethren, and fathers, heare you mine anſwere which I make vnto you.

2 And when they heard that hee ſpake in the Hebrew tongue to them, they kept the more ſilence: and he ſaith,

Actes 9.b and 21.g

3 I am verily a man which am a Iew, borne in *Tarſus, a citie in Cilicia, and yet brought vp in this citie at the feete of *Gamaliel, and taught according to the perfect manor of the Law of the fathers, and was zealous toward God, as ye are all this ſame day.

Actes 5.f

Actes 8.a and 26.a

4 And *I perſecuted this way vnto the death, binding and deliuering into priſons both men and women.

1.cor.15.d galat.1.d

5 As alſo the chiefe Prieſt doth beare me witneſſe, and all the eſtate of the Elders: of whom alſo I receiued letters vnto the brethren, and went to Damaſcus to bring them which were there, bound vnto Hieruſalem, for to bee punished.

6 And it came to paſſe, that as I made my iourney, and was come nigh vnto Damaſcus about noone, ſuddenly there ſhone from heauen a great light round about me:

B 7 And I fell vnto the earth, and heard a voyce, ſaying vnto

vnto me,* Saul, Saul, why persecutest thou me? Actes 9.a

8 And I answered, Who art thou Lord? And hee said vnto me, I am Jesus of Nazareth whom thou persecutest.

9 And they that were with mee saw verily the light, and were afraide: but they heard not the voyce of him that spake vnto me.

10 And I said, What shall I doe, Lord? And the Lord said vnto mee, Arise, and goe into Damascus: and there it shall bee told thee of all things which are appointed for thee to doe.

11 And when I saw nothing for the brightnesse of the light, being led by the hand of them that were with me, I came into Damascus.

12 * And one Ananias a deuout man, as pertaining to the Law, hauing a good report of all the Iewes which there dwelt, Actes 9.c

13 Came vnto me, and stood, and said vnto mee, Brother Saul, receiue thy sight. And the same houre I looked vp vpon him.

14 And he said, The God of our fathers hath ordained thee before, that thou shouldest know his will, and see that Just one, and shouldest heare the voyce of his mouth. C

15 For thou shalt be his witnesse vnto all men of those things which thou hast seene and heard.

16 And now why tarriest thou? arise and be baptized, and [a] wash away thy sinnes, in* calling on the Name of the Lord. Rom.10.b

17 And it came to passe, that when I was come againe to Jerusalem, & prayed in the Temple, I was in a trance,

18 And saw him, saying vnto me, Make haste, and get thee quickly out of Jerusalem: for they will not receiue thy witnesse concerning me.

19 And I said, Lord, they know that I prisoned, and beat in euery Synagogue them that beleeued on thee.

20 * And when the bloud of thy witnesse Steuen was shed, I also was standing by, and consenting to his death, and kept the rayment of them that slew him. Actes 7.g

21 And he said vnto me, Depart: for I will* send thee farre hence vnto the Gentiles. D Actes 13.d

22 And they gaue him audience vnto this word, and then lift vp their voyces, and said, Away with such a fellow from the earth: for it is no reason that he should liue. gal.1.a

23 And as they cryed, and cast off their clothes, and threw dust in the ayre,

24 The chiefe Captaine commanded him to be brought into the Castle, and bade that hee should be scourged, and

examined: that hee might knowe wherefore they cryed so on him.

25 And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawfull for you to scourge a man that is a Romane, and vncondemned?

26 When the Centurion heard that, he went, and told the chiefe Captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe Captaine came, and said vnto him, Tell me, Art thou a Romane? He said, Yea.

E 28 And the chiefe Captaine answered, With a great summe obtained I this freedome: and Paul said, I was free borne.

29 Then straightway departed from him they which should haue examined him: and the chiefe Captaine also was afraid, after he knew that he was a Romane: and because he had bound him.

30 On the morrow because he would haue knowen the certainty wherefore he was accused of the Iewes, hee loosed him from his bonds and commanded the high Priests and all the counsell to come together, and * brought Paul foorth, and set him before them. Actes 23. d

¶ The Notes.

[a] We ought not to thinke that water washeth away the sinnes, but the mercy and grace of God, which is signified, and represented vnto vs by the water. Ye shall note, that by a figure named *Allocosis*, the same is ascribed vnto the outward signe, which doth onely pertaine vnto the grace and election of God.

The xxiij. Chapter.

1 *Paul commeth before the Counsell.* 2 *Ananias causeth him to be stricken.*

A AND Paul earnestly beholding the Counsell, said, Men and brethren, * I haue liued in all good conscience before God vntill this day. Actes 24. d

2 And the high Priest Ananias commaunded them that stood by to smite him on the mouth.

3 Then said Paul vnto him, God shall smite thee thou [a] painted wall: for sittest thou and iudgest me after the Law, and commandest mee to bee smitten contrary to the Law?

Exod. 22. d 4 And they that stood by, said, Reuilest thou Gods high Priest?

5 Then said Paul, I wist not brethren, that hee was the high Priest: for it is written, * Thou shalt not curse the Ruler of thy people.

6 But when Paul perceiued, that the one part were Sadду-

Sadducees, & the other Pharisees, he cryed out in the counsell, Men and brethren, I am a Pharisee the son of a Pharisee: *of the hope & resurrection of the dead I am iudged. Phil. 3.a

7 And when hee had so saide, there arose a debate betweene the Pharisees and the Sadducees, and the multitude was diuided. actes 23.c

8 * For the Sadducees say that there is no resurrection, neither Angel, nor spirit: but the Pharisees confesse both. Matt. 22.c mark. 12.b

9 And there arose a great cry. And when the Scribes which were of the Pharises part arose, they stroue, saying, We finde no euill in this man: but if a spirit or an Angel haue spoken vnto him, let vs no strine against God. luke 20.c

10 And when there arose a great debate, the chiefe Captaine fearing lest Paul should haue beene pluckt asunder of them, commanded the souldiers to goe downe, and to take him from among them, and to bring him into the Castle.

11 And the night following the Lord stood by him, and said, Be of good cheare Paul: for as thou hast testified of me at Ierusalem, * so must thou also beare witnesse at Rome. Actes 27.b

12 And when it was day, certaine of the Iewes gathered themselues together, and made [b] a vow, saying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were more then fortie men which had made this conspiracie.

14 And they came to the high Priests and Elders, and ¶ said, Wee haue bound our selues with a vow, that we will eate nothing till we haue slaine Paul.

15 Now therefore giue ye knowledge to the chiefe Captaine, and to the Councell, that he bring him forth vnto you to morrow, as though you would know something more perfectly of him: and we, or euer hee come neere, are ready to kill him.

16 And when Pauls sisters sonne heard of their laying waite, hee went, and entred into the Castle, and told Paul.

17 And Paul called one of the vnder Captaines vnto him, and said, Bring this yong man vnto the high Captaine: for he hath a certaine thing to shew him.

18 And he tooke him and brought him to the high Captaine, and said, Paul the prisoner called me vnto him, and prayed me to bring this young man vnto thee, which hath a certaine matter to shew thee.

19 Then the high Captaine tooke him by the hand, and

went with him out of the way, and asked him, what is it that thou hast to tell me?

20 And hee saide, the Iewes are determined to desire thee that thou wouldest bring foorth Paul to morrow into the Counsell, as though they would enquire somewhat of him more perfectly:

D 21 But follow not thou their mindes: for there lie in wait for him of them more then forty men, which have bound themselues with a vow, that they will neither eate nor drinke till they have killed him: and now are they readie, and looke for a promise from thee.

22 The chiefe Captaine then let the yong man depart, and charged him. See thou tell it out to no man, that thou hast shewed these things to me.

23 And he called vnto him two vnder Captaines, saying, Make readie two hundred souldiers to goe to Cesarea, and horsemen threescore and ten, and spearemen two hundred, at the third houre of the night.

24 And deliuer them beasts, that they may set Paul on, and bring him safe vnto Felix the high Deputy.

25 And he wrote a letter after this manner.

26 Claudius Lysias, vnto the most mighty ruler Felix, sendeth greetings.

Actes 20. f 27 * This man was taken of the Iewes, and should haue beene killed of them: Then came I with an armie and rescued him, and perceiued he was a Romane.

E 28 And when I would haue knowen the cause wherefore they accused him, * I brought him foorth into their

Actes 22. g Counsell,

29 Whom I perceiued to bee accused of questions of their Law: * but hauing nothing laid to his charge worthy of death or of bonds.

Actes 25. a

30 And when it was shewed mee how that the Iewes laid wait for the man, I sent him straightway to thee: and gaue commaundement to his accusers, that the things which they haue against him, they should tell before thee: Farewell.

31 Then the souldiers, as it was commaunded them, tooke Paul and brought him by night vnto Antipatrida.

32 On the morrow they left the horsemen to goe with him, and returned into the Castle.

33 Which when they came to Cesarea, and deliuered the Epistle to the Deputy, presented Paul also before him,

34 And when the Deputy had read the letter, hee asked of what Prouince he was. And when he vnderstood that he was of Cilicia,

35 I

35 I will heare thee, sayd hee, when thy accusers are come also. And he commanded him to be kept in Herods iudgement hall.

¶ The Notes.

[a] By a figuratiue manner of speaking, we call him a painted wall, which pretendeth himselfe to be one thing, and is another. As if a man should in countenance and gesture make an outward shew of righteousnesse, whereas inwardly, he is full of iniquitie, rapine, and filthy couetousnesse.

[b] Wee will speake of vowes, when wee come to the fifth Chapter of the first to Timothie. This vow in the sight of all men is diuelish and abominable.

The xxiiij. Chapter.

Paul being accused, answereth for his life and doctrine.

AND after fiue dayes, Ananias the *high Priest descended with the Elders, and with a certaine Oratour, named Tertullus, which appeared before the Deputie against Paul. *a* Actes 25. d

2 And when Paul was called forth, Tertullus began to accuse him, saying, Seeing that we haue obtained great quietnesse by the meanes of thee, and that many good things are done vnto this nation through thy prouidence:

3 That wee allow euer, and in all places most noble Felix, with all thankes.

4 Notwithstanding, that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courtesie a few words.

5 For wee haue found this man a pestilent fellow, and a moouer of debate vnto all the Iewes in the whole world, and a maintainer of the sect of the Nazarites.

6 Which also hath gone about to pollute the Temple, *whom wee tooke, and would haue iudged according to our Law. Actes 21. c *B*

7 But the high Captaine Lysias came vpon vs, and with great violence tooke him away out of our hands,

8 Commanding his accusers to come vnto thee: of whom thou mayest, if thou wilt inquire, know the certaintie of all these things whereof we accuse him.

9 And the Iewes likewise affirmed, saying, that these things were so.

10 Then Paul, after that the Deputie himselfe had beckened vnto him, that he should speake, answered, With a more quiet minde doe I answere for my selfe, forasmuch as I vnderstand that thou hast beene of many yeeres a iudge vnto this nation:

11 Because thou mayest know, that there are yet but twelue

twelue dayes since I went vp to Ierusalem for to worship.

12 And they neither found mee in the Temple disputing with any man, neither raising vp the people, neither in the Synagogues, nor in the city:

13 Neither can they proone the things, whereof they
C accuse me.

14 But this I confesse vnto thee, that after the way which they call heresie, so worship I the God of my Fathers, beleeuing all things which are written in the Law and the Prophets,

Actes 23.a 15 And haue hope towards God, that* the resurrection of the dead, which they themselues looke for also, shall bee both of the iust and vniust.

16 And herein study I, to haue alway a cleare conscience toward God, and toward men.

Actes 11.c 17 Now after many yeeres, I came* and brought almes to my nation and offerings.

18 In the which they found me purified in the Temple, neither with multitude, nor yet with vnquietnesse.

19 Howbeit there were certaine Iewes out of Asia,

20 Which ought to bee here present before thee, and accuse me, if they had ought against me.

D 21 Or elle let these same here say, if they haue found any euill doing in me, while I stand here in the Councell:

22 Except it bee for this one voyce, that I cryed standing among them, * That of the resurrection from the
Actes 23.a dead, am I iudged of you this day.

23 And when Felix heard these things, hee deferred them: for he knew very well of that way, and said, When Lysias the Captaine is come downe, I will know the vttermost of your matter.

Ier.19.c 24 And hee* commanded an Vnder-captaine to keepe
actes 27.a Paul, and to let him haue rest, and that hee should forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 And after certaine dayes, when Felix came with his wife Drusilla, which was a Iewesse, he called forth Paul, and heard him of the faith which is toward Christ.

26 And as he reasoned of righteousnesse, temperance, and iudgement to come, Felix [a] trembled, and answered, Go thy way for this time, when I haue a conuenient season, I will send for thee.

27 He hoped also that money should haue beene giuen him of Paul, that he might loose him: wherefore hee sent for him the oftner, and communed with him.

28 But

28 But after two yeeres, Portius Festus came into Felix roome: and Felix willing to shew the Iewes a pleasure, left Paul bound.

¶ The Notes.

[a] The feare of the dreadfull iudgement of God profiteth nothing, vnlesse it doeth ingender true repentance in mens hearts. Felix was afraid at the preaching of the iudgement, but hee was neuer the better for it: for why? hee did gape still for bribes and rewards, as a most corrupt iudge.

The xxv. Chapter.

3 *The Iewes accuse Paul before Festus.* 8 *He answereth for himselfe.*

A Then when Festus was come into the Prouince, after three dayes hee ascended from Cesarea vnto Hierusalem.

2 Then informed him the high Priest, and the chiefe of the Iewes against Paul: and they besought him,

3 And desired [a] fauour against him, that he would send for him to Ierusalem, laying waite by the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, & that he himselfe would shortly depart thither.

5 Let them therefore, sayde hee, which among you are able, come downe with vs, and accuse him, if there bee any fault in this man.

6 And when he had tarried among them more then ten dayes, he went downe into Cesarea, and the next day sate downe in the Iudgement seat, and commanded Paul to be brought:

B 7 Who being come, the Iewes which were come from Hierusalem stood about him, and laid many and grieuous complaints against Paul, which they could not proone,

8 While he answered for himselfe, that neither against the Law of the Iewes, neither against the Temple, nor yet against Cesar haue I offended any whit at all.

9 But Festus willing to doe the Iewes a pleasure, answered Paul, and said, Wilt thou goe vp to Hierusalem, and there be iudged of these things before me?

10 Then said Paul, I stand at Cesars iudgement seat, where I ought to be iudged, to the Iewes haue I donr no wrong, as thou very well knowest.

11 For if I doe any wrong, or haue committed any thing worthy of death, I refuse not to die: but if there bee none of these things whereof they accuse mee, no man may deliuer me vnto them, I appeale vnto Cesar.

12 Then spake Festus with the counsell, & answered, Hast thou appealed vnto Cesar? to Cesar shalt thou goe.

13 And

13 And after twelue dayes, King Agrippa, and Bernice came vnto Cesarea to salute Festus.

C 14 And when they had beene there a good season, Festus rehearsed Pauls cause vnto the King, saying, There is a certaine man left in bonds of Felix,

15 About whom when I came to Ierusalem, the high Priests and Elders of the Iewes informed me, and desired to haue iudgement against him:

16 To whom I answered, It is not the manner of the Romanes, for fauour to deliuer any man that hee should perish, before that hee which is accused, haue the accusers face to face, and haue licence for to answere for himselfe, concerning the crime laid against him.

17 Therefore when they were come hither, without any delay, on the morrow I sate on the Iudgement seate, and commanded the man to be brought forth.

18 Against whom, when the accusers stood vp, they
Actes 13.a brought * none accusation of such things as I supposed:

19 But had certaine questions against him of their owne superstition, and one Iesus which was dead, whom Paul affirmed to be aliue.

20 And because I doubted of such manner of questions, I asked him whether hee would goe to Ierusalem, and there be iudged of these matters.

D 21 But when Paul had appealed to be kept vnto the knowledge of Augustus, I commaunded him to be kept till I might send him to Cesar.

22 Then Agrippa said vnto Festus, I would also [b] heare the man my selfe. To morrow, said he, thou shalt heare him.

23 And on the morrow when Agrippa was come, and Bernice with great pompe were entred into the Counsell house, with the chiefe Captaines, and chiefe men of the city, at Festus commandement was Paul brought forth.

24 And Festus said, King Agrippa, and all men which are heare present with vs, yee see this man, about whom all the multitude of the Iewes haue intreated me, both at Hierusalem and also heere, crying that hee ought not to liue any longer.

25 Yet found I nothing worthy of death that hee had committed: neuertheless seeing that hee hath appealed to Augustus, I am determined to send him:

26 Of whom I haue no certaine thing to write vnto my Lord: Wherefore I haue brought him forth before you, and especially before thee, O King Agrippa, that after examination had, I might haue somewhat to write.

27 For

27 For me thinketh it vnreasonable for to send a prisoner, & not to shew the causes which are laid against him.

¶ The Notes.

[a] Heere wee doe learne, that many good men are by fauour of them that bee in authority, or by hatred of the iudges cast away.

[b] Agrippa wil heare Paul, not to learne the trueth, whereof he was nothing desirous, but that hee might haue some new thing, being in this matter like vnto many which now adayes goe to Sermons, not to learne how to amend their liues, but to heare newes.

The xxvj. Chapter.

1 *King Agrippa heareth Paul.* 25 *Pauls modest answere against the iniurie of Festus.*

THen Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. Then Paul stretched forth the hand, and answered for himselfe. A

2 I thinke my selfe happy, king Agrippa, because I shall answere this day before thee, of all things whereof I am accused of the Iewes.

3 Namely, because thou art expert in all customes and questions which are among the Iewes: wherefore I beseech thee to heare me patiently.

4 My life that I haue led of a child, which was at the first among mine owne nation at Ierusalem, know all the Iewes,

5 Which knew me from the beginning (if they would testifie) that after the most straitest sect of our religion, I liued a Pharisee.

6 And now I stand and am iudged for the hope of the promise made of God vnto our fathers:

7 Vnto which promise our twelue tribes, instantly serving God day and night, hope to come: For which hopes sake, king Agrippa, I am accused of the Iewes. B

8 Why should it bee thought a thing incredible vnto you, that God raiseth the dead?

9 I also verily thought in my selfe, that I ought to doe many contrary things, cleane against the Name of Iesus of Nazareth.

10 * Which thing I also did in Hierusalem, and many of the Saints did I shut vp in prisons, hauing receiued authority of the high Priests, and when they were put to death I gaue the sentence. Actes 8.a 1.cor.15.b galat.1.c

11 And I punished them oft in euery Synagogue, and compelled them to blaspheme, and was yet more mad vpon them, and persecuted them, euen vnto strange cities.

12 About

12 About which things, as I went to Damascus with authority and commission of the high Priests,

13 Euen at midday, O king, I saw in the way a light from heauen, aboue the brightnesse of the Sunne, shine round about me, and them which iourneyed with me.

C 14 And when they were all fallen to the earth, I heard a voyce speaking vnto me in the Hebrew tongue, and saying, * Saul, Saul, why persecutest thou me? It is hard for thee to kicke against the pricks.

Actes 9.d and 12.c

15 And I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand vpon thy feete, for I haue appeared vnto thee for this purpose, to make thee a minister and a witnesse both of those things which thou hast seene, and of those things in the which I will appeare vnto thee:

17 Deliuering thee from the people, and from the Gentiles, vnto whom now I send thee,

18 To open their eyes, that they may bee turned from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sinnes, and inheritance among them which are sanctified by faith that is in me.

19 Wherefore, O king Agrippa, I was not disobedient vnto the heauenly vision,

20 But shewed first vnto them of Damascus, & at Hierusalem, and throughout all the coasts of Iury, and then to the Gentiles, that they should repent and turne to God, and doe such workes, as become them that repent.

D 21 For this cause the Iewes caught me in the Temple, and went about to kill me.

22 Seeing therefore that I haue obteined helpe of God, I continue vnto this day, witnessing both to small and great, saying none other things then those which [a] the Prophets and Moses did say should come,

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light vnto the people, and to the Gentiles.

24 And as he thus spake for himselfe, Festus said with a loud voyce, Paul, thou art beside thy selfe, much learning doeth make thee mad.

25 But hee said, I am not mad, most noble Festus, but speake forth the words of trueth and soberneſſe.

26 For the king knoweth of these things, before whom also I speake freely, neither beleeue I that any of these things are hidden from him, for this thing was not done in a corner.

27 King

27 King Agrippa, beleeuest thou the Prophets? I wote well that thou beleeuest.
28 Then Agrippa said vnto Paul, Somewhat thou perswadest me to be a Christian. E
29 And Paul said, I would to God, that not only thou, but also all that heare me to day, were both somewhat, and also in a great deale such as I am, except these bonds.
30 And when he had thus spoken, the King rose vp and the Deputy, and Bernice, and they that sate with them.
31 And when they were gone apart, they talked betweene themselues, saying, This man doeth nothing worthy of death, or of bonds.
32 Then said Agrippa vnto Festus, This man might haue bene let loose, if he had not appealed vnto Cesar.

¶ The Notes.

[a] Wee ought to preach nothing of Christ, but that which is written in Moses and the Prophets. Thou shalt note, that the new Testament is included in the old, and the old is expounded by the new. For Christ our Sauiour and all his Apostles did the same, confirming all their preachings and Sermons with the Scriptures of the old Testament.

The xxvij. Chapter.

Paul shippeth toward Rome. 3 *Iulius the Captaine intreateth him courteously.*

AND when it was concluded, that we should saile into Italie, they deliuered both Paul and certaine other prisoners vnto one named Julius an vndercaptaine of Augustus band. A
2 And wee entred into a [a] ship of Adramittim, and loosed from land, appointed to saile by the coasts of Asia, one * Aristarchus out of Macedonia, of the countrey of Thessalonica, tarying still with vs. Coloss.4.a
3 And the next day wee came to Sidon: and Julius * courteously intreated Paul, and gaue him liberty to goe vnto his friends, and to refresh himselfe. Iere.39.a actes 24.c
4 And when wee had launched from thence, we sayled hard by Cyprus, because the windes were contrary.
5 And when we had sailed ouer the sea of Cilicia, and Pamphylia, we came to Myra, a city which is in Lycia.
6 And there the vnder captaine found a ship of Alexandria, sayling into Italy, and he was put therein. B
7 And when wee had sayled slowly many dayes, (and scarce were come ouer against Gnidum) because the wind withstood vs, wee sayled hard by || Candie, ouer against Salmone. || Or, Creete, which was an high hill of Candy.

8 And

8 And with much worke sayled we beyond it, and came vnto a place which is called the faire hauens, nigh whereunto was the city of Lasea.

9 When much time was spent, and when sayling was now ieopardous, because alls that the fast was now already past, Paul put them in remembrance,

10 And sayd vnto them, Sirs, I perceiue that this voyage will bee with hurt and much damage, not of the lading and ship onely, but alls of our lines.

11 Neuertheless, the vnder captaine beleeued the gouernour and the maister of the ship more then those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, and there to winter, which is an hauen of Candie, and lieth toward the Southwest, and Northwest winde.

13 And when the South winde blew softly, they supposing that they had obtained their purpose, loosed vnto Asson, and sayled past Candie.

E 14 But not long after there arose against their purpose a flaw of winde out of the East, which is called Euroclydon.

15 And when the ship was caught, and could not resist the winde, wee let her goe, and were driuen with the weather.

16 But wee were caried into an Ile, which is called Clauda, and had much worke to come by a boat:

17 Which they tooke vp, and vsed helpe, and made fast the ship, fearing lest they should fall into the Syrtes: and so they let downe *a vessell, and were carried.

*Some reade, the sailes.

18 The next day when we were tossed with an exceeding tempest, they lightned the ship.

19 And the third day we cast out with our owne hands the tackling of the ship.

20 And when neither the Sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued was then taken away.

D 21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should haue hearkened to me, and not to haue loosed from Candie, and to haue gained vnto vs this harme and losse.

22 And now I exhort you to be of good cheare: for there shal be no losse of any mans life among you, but of the ship.

23 For there stood by me this night the Angel of God, whose I am, and whom I serue,

24 Saying

24 Saying, Feare not Paul,* Thou must be brought before Cesar, and loe, God hath giuen thee all them that saile with thee. Actes 25.f

25 Wherefore sirs bee of good cheare: for I beleeue God that it shalbe euen as it was told me.

26 Howbeit we must be cast into a certaine Iland.

27 But when the foureteenth night was come, as we were sayling in Adria, about midnight the shipmen deemed that they drew neere to some countrey:

28 And sounded, and found it twentie fadomes, and when they had gone a little further, they sounded againe, and found it fifteene fadomes. E

29 Then fearing lest wee should haue fallen on some rocke, they cast foure ankers out of the sterne, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let downe the boat into the sea, vnder a colour, as though they would haue cast ankers out of the foreship,

31 Paul said vnto the vnder-Captaine, and to the souldiers, Except these abide in the ship, ye cannot be saued.

32 Then the souldiers cut off the rope of the boat, and let it fall away.

33 And when the day began to appeare, Paul besought them all to take meate, saying, This is the fourteenth day that yee haue taried and continued fasting, receiuing nothing at all.

34 Wherefore I pray you to take meate, for this no doubt is for your health, for there shal not a haire fall from the head of any of you.

35 And when he had thus spoken, hee tooke bread, and * gaue thankes to God in presence of them all: and when he had broken it, he began to eate. F. 1. Tim. 4.c

36 Then were they all of good cheere, and they also tooke meat.

37 And wee were altogether in the ship, two hundred, threescore and sixteene soules.

38 And when they had eaten ynough, they lightned the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they spied a certaine hauen with a banke, into the which they were minded, if it were possible to thrust in the ship.

40 And when they had taken vp the ankers, they committed || themselues vnto the Sea, and loosed the rudder bands, and hoised vp the maine saile to the winde, and drew to land. || Or, the ship.

41 And when they fell into a place which had the Sea on both sides, they thrust in the ship, and the forepart stuck fast and moued not, but the hinder part brake with the violence of the waues.

G 42 And the souldiers counsell was to kill the prisoners lest any of them when he had swoom out should run away.

43 But the vnder-captaine willing to saue Paul, kept them from their purpose, and commanded that they which could swim, should cast themselues first into the Sea, and escape to land,

44 And the other, some on boards, and some on broken pieces of the ship, and so it came to passe, that they escaped all safe to land.

¶ The Notes.

[a] The life of man is a continual warfare vpon the earth. Paul being deliuered out of the hands of the vngodly, and that so many times, is now faine to commit himselfe to the rough waters of the Sea, where he was a long season in great peril and ieopardy of his owne life, God being alwayes (to the great comfort of all them that heare of it) most ready to helpe and succour him. First he did send him a most sweet and friendly company, I meane Aristarcus and Lucas, so ruling the heart also of the vnder-Captaine, that he was beneficiall vnto him alwayes. In like maner, God did in the old time appoint men for Ioseph and the Prophet Ieremie, when they were in their most troubles.

The xxviij. Chapter.

5 *The Viper hurteth not Pauls hand.* 23 *Paul preacheth Christ at Rome.*

A AND when they were escaped, then they knew that the Ile was called Melita.

2 And [a] the barbarous people shewed vs no little kindnesse, for they kindled a fire, and receiued vs euery one, because of the present raine, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and layd them on the fire, there came a Viper out of the heat, and caught him by the hand.

4 And when the strangers saw the beast hang on his hand, they said among themselues, No doubt this man is a murderer, whom though hee haue escaped the sea, yet Vengeance suffereth not to liue.

5 And he shooke off the Viper into the fire, and felt no harme.

6 Howbeit they waited when he would haue swollen or fallen downe dead suddenly: but after they had looked a great while, and saw no harme come to him, they changed

ged their mindes and said that he was a god.

7 In the same quarters were possessions of the chiefe B
man of the Ile whose name was Publius, which receiued vs, and lodged vs three dayes courteously.

8 And it came to passe that the father of Publius lay sicke of a feuer, & of a bloody flixe, to whom Paul entred in, and prayed, & layd his hands on him, and healed him.

9 So when this was done, other also which had diseases in the Ile came and were healed.

10 Which also did vs great honour, and when wee departed, they laded vs with such things as were necessary.

11 And after three moneths wee departed in a ship of Alexandria, which had wintered in the Ile, whose badge was Castor and Pollux.

12 And when we came to Syracusa, wee taried there three dayes.

13 And from thence wee fet a compasse, and came to Rhegium, and after one day the South wind blew, and we came the next day to Puteolus:

14 Where we found brethren, and were desired to tary C
with them seuen dayes: and so we came toward Rome.

15 And from thence, when the brethren heard of vs, they came to meet vs at Appiiforum, and at the three tauerns. When Paul saw them, hee thanked God and waxed bold.

16 And when wee came to Rome, the vnder-captaine deliuered the prisoners to the chiefe Captaine of the host but Paul was suffered to dwell by himselfe, with a souldier that kept him.

17 And it came to passe, that after three dayes Paul called the chiefe of the Iewes together. And when they were come together, he said vnto them, Men and brethren though * I haue committed nothing against the people, or Actes 23. d
Lawes of the fathers, yet was * I deliuered prisoner from Actes 23.c
Ierusalem into the hands of the Romanes.

18 Which when they had examined mee, would haue let me goe, because there was no cause of death in me.

19 But when the Iewes spake contrary, * I was con- Actes 23.b
strained to appeale vnto Cesar, not that I had ought to accuse my nation of.

20 For this cause then haue I called for you, euen to see you, and to speake with you: because that for the hope of Israel, I am bound with this chaine.

21 And they said vnto him, We neither receiued letters D
out of Iury, concerning thee, neither any of the brethren that came, shewed or spake any harme of thee.

22 But wee will heare of thee, what thou thinkest: for as concerning this sect, wee know that euery where it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdome of God, perswading them concerning Iesus, both out of the Law of Moses, and out of the Prophets, euen from morning to night.

Actes 17.a 24 And *some were perswaded in the things which were spoken, and some beleeued not.

25 And when they agreed not among themselues, they departed, after that Paul had spoken one word, that is to say, Well spake the holy Ghost by Esaias the Prophet vnto our fathers,

Esay 6.c matth. 13.b marke 4.b luke 8.d iohn 12.8 26 Saying, *Goe vnto this people, and say, With your eares shall ye heare, and shall not vnderstand, and with your eyes shall ye see, and not perceiue.

27 For the heart of this people is waxed grosse, and their eares are dull of hearing, and their eyes haue they closed: lest they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and should be conuerted, and I should heale them.

E 28 Be it knowen therefore vnto you, that this saluation of God is sent to the [b] Gentiles, and they shall heare it.

29 And when hee had said these words, the Iewes departed, and had great reasoning among themselues.

30 And Paul dwelt two yeeres full in his owne hired house, and receiued all that came in vnto him,

31 Preaching the Kingdome of God, and teaching those things which concerne the Lord Iesus Christ, with all confidence, no man forbidding him.

¶ The Notes.

[a] This barbarous nation, which did shew such kindnesse vnto Paul and his companions, being onely moued with a compassion and pitty that they had vpon them, shal rise at the day of Iudgement, and condemne vs Christians. Chrysostome on this place.

[b] Why the Iewes were forsaken and the Gentiles receiued, it shalbe told more plainly in the ninth, tenth, and eleuenth Chapters of the Epistle to the Romanes. This onely wee shall note in this place, that if wee will not receiue thankefully the word of God, it shalbe taken away from vs, and giuen vnto a people that shall bring forth the fruits thereof.

¶ Here endeth the Actes of the Apostles.

¶ The

¶ The order of times.

HEre haſt thou (gentle Reader) for thy better inſtruction, the deſcription of the iourney and peregrination of Saint Paul, which is in the ſecond booke of S Luke, called the Actes of the Apoſtles moſt intreated of. So that thou doeſt heare and ſee, both what was done, and by whom, and alſo where, and in what place. And for becauſe thou readeſt oftentimes of Emperours, Kings, and Deputies, thou haſt ſet forth to thee the names, the yeeres, and how long euery Emperour or King reigned, or Deputie gouerned, and vnder whom any of theſe acts were done, euen vntill the death of S. Paul.

The yeeres of the Emperours of Rome.	The yeeres of the Preſidents of the Iewes.	The yeeres of the Herodians.	The yeeres of Chriſts incarnation.	The yeeres of Saint Paul the Apoſtle.
Tiberius.	Pilate.	Herod.	Chriſt.	Paul.
xviii	vi	xviii	xxxiii	

Herodes Antipas, Matth. 6. Luke 9.

In this yere Chriſt ſuffered, aroſe from the dead, aſcended into heauen, from thence he ſendeth vnto his Apoſtles the holy Ghoſt. The Apoſtles doe aſſemble and gather a Congregation vnto the Lord Chriſt, and doe continue in prayer, and ſuffer perſecution.

xix	vii	xix	xxxiiii	i

Samaria doeth receiue the doctrine of Chriſt. S. Steuen was ſtoned. S. Paul is conuerted vnto Chriſt as he iourneyed toward Damaſcus, and from thence he departed into Arabia, to preach the Goſpel.

Steuen was ſtoned this yeere, Euſebius, Carion.

xx	viii	xx	xxxv	ii

Philip doeth preach the Goſpel vnto the cities by the Sea ſide, and doeth conuert a man of Ethiopia, an Eunuch, and of great authoritie with Candace, Queene of the Ethiopians.

xxi	ix	xxi	xxxvi	iii

The Goſpel is preached to the Syrians, and Phenicians, of thoſe that were diſperſed, and fled from Hieruſalem.

xxii	x	xxii	xxxvii	iiii

S. Paul commeth to Hieruſalem to ſee Peter: from thence he goeth into Syria, Cilicia, &c. S. Peter commeth into Lydda. After that, he was called of Cornelius to come into Ceſarea, where hee did baptize, and from thence he went to Hieruſalem, giuing anſwere to each one that entred in queſtion with him.

Pilate was Preſident full tenne yeeres. Ioſephus.

xxiii	Marcel.	xxiii	xxxviii	v

Antioch in Syria is conuerted vnto Christ, the Apostles send thither Barnabas. Barnabas bringeth Paul out of Tarsus to Antioch, whither also Agabus came speaking of dearth that was to come. Paul and Barnabas did succour them of Hierusalem.

In this yeere all things pertaining to this former Herode, were giuen to this Herode. Agrippa, of whom read, Actes 12. Iosephus. Eusebius.

Caius.	Agrippa.	xxiiii	xxxix	vi

Paul and Barnabas by the commandement of the holy Ghost, were sent from Antioch, to preach the Gospel vnto the Heathen.

ii	ii	Her. Agrip.	xl	vii

Paul and Barnabas sailed from Paphos to Perga a city of Pamphylia: from Perga, vnto Antioch, a city of Pisidia: from whence by a commotion stirred by the Iewes, they were expelled out of their coasts.

iii	iii		xli	viii

Paul and Barnabas thus driuen from Antioch, come to Iconium, where they abode long time.

iiii	viii		xlii	ix
Claudius.	v		xliii	x
ii	vi		xliiii	xi
iii	vii		xlv	xii

In these yeeres were Cyprus, Pamphylia, Pisidia, and Lycaonia conuerted: Prophecied by Agabus was the dearth this yeere, as Eusebius, Orosius and Beda affirmeth.

This yeere was James the elder beheaded of Herode Agrippa, and Peter was cast into prison, and was deliuered by the Angel of the Lord. This King also died in his seuenth yeere.

iiii	Fadus	dearth.	xlvi	xiii

Paul and Barnabas (after their preaching) returned vnto Antioch, where they continued many dayes with the congregation.

v	ii	Felix a-	xlvii	xiiii
vi	iii	bout this	xlviii	xv
		time came		
		into Syria		

About the beginning of this yeere, Paul and Barnabas tooke their iourney through Phenicia, and Samaria, vnto Hierusalem, to the Synode, or Councel. After that, they returned vnto Antioch, where they remained a yeere

a yeere, whither commeth Peter, whom Paul reduketh, Galat. 2. Then Paul goeth vnto Cilicia and Lycaonia.

vii	Tib. Alex.		xlix	xvi
viii	ii		l	xvii

In these yeres were conuerted the countreyes of Phrygia, Galatia, Mysia. From Troada he went by water into Macedonia, and conuerted the cities, namely, Philippos, Apollonia, Amphipolis, Thessalonica, Athens.

Iosephus saith, that the dearth was in this yeere.

ix	iii		li	xviii
x	Cuman.	Agrippa the younger.	lii	xix

Paul goeth by Sea vnto Hierusalem: From thence he commeth againe vnto Antioch. From Antioch he visiteth the congregations of him in time past constituted in Galatia and Phrygia.

He commeth to Corinth Agrippa, of whom reade, Actes 2.e

xi	Felix.	ii	liii	xx
xii	ii	iii	liiii	xxi
xiii	iii	iiii	lv	xxii
xiiii	iiii	v	lvi	xxiii

He commeth to Ephesus.

Paul ferrieth ouer into Grecia: From thence about Easter in his 22. yeere he goeth by Sea into Syria not a straight course, because of the Iewes, but first vnto Philippi a citie of Macedonia, and commeth about Pentecost vnto Hierusalem: there he is imprisoned of ỳ Iewes, set at liberty immediatly of Claudius Lysias Tribunus, and is sent vnto Cesarea to Felix: is kept in custody of Felix two yeeres.

Nero.	v	vi	lvii	xxiiii

Festus commeth about May into Iudea, before whom he pleadeth his matter: after that, before Festus and Agrippa the king. He is sent vnto Rome in Italy, the second yeere of Nero.

Two yeeres he remaineth in free prison.

ii	Festus Po.	vii	lviii	xxv
iii	ii	viii	lix	xxvi
iiii	iii	ix	lx	xxvii
v	iiii	x	lxi	xxviii
vi	Albinus.	xi	lxii	xxix
vii	ii	xii	lxiii	xxx
viii	iii	xiii	lxiiii	xxxi

The beginning of the first vniuersall persecution of Christians the tenth yeere of Nero.

lx	liii	xlviii	lxv	xxxii
x	Florus.	xv	lxvi	xxxiii
xi	ii	xvi	lxvii	xxxiiii
xii	iii	xvii	lxviii	xxxv
xiii	iiii	xviii	lxix	xxxvi
xiiii	Vespatia-	xix	lxx	xxxvii
	nus.Dux.			

After that S. Paul had preached the Gospel of Christ both in the East and West, about 37 yeres, he was in the last yeere of Nero the Emperour beheaded at Rome with the sword.

FINIS.

¶ The Argument of the Epistle to the Romanes.

THis is a most fruitfull and profitable Epistle, and worthy throughout to bee learned of all Christians, euen on their fingers ends. For in it S. Paul after a godly order intreateth vpon the chiefe and principall points of our Religion. First, hee teacheth what the Gospel and doctrine of saluation is, and that through faith onely in Christ, without our owne workes and merits, wee are iustified, that is to say, counted iust before the Maiestie of God. Secondly, he doeth declare what sinne and grace is, and wherefore the Law is both giuen and taught, and that wee obtaine saluation, not by our owne merits and deseruings, but by the meere grace and mercy of God. For God doeth not elect and chuse a man according to that which hee either doeth, or deserueth, but according to the great riches of his grace, which if a man will not receiue, but leaueth or trusteth to his owne workes or merits, the Lord hath no pleasure in him. Finally, after that hee hath intreated thus vpon the chiefe points of our Religion, hee teacheth what ought to bee the life and conuersation of a Christian. For where faith in Iesus Christ is, there is also the holy Spirit of God, which bringeth all men vnder true obedience toward God, causing them to behaue themselues honestly, according to the worthinesse of their profession, and to walke so

vprightly

vprightly in all their dealings, that they ſhall miniſter no occaſion of offence. This is the whole ſumme and effect of this moſt worthy Epiſtle. All difficult and hard ſentences concerning the Law, ſinne, grace, faith, righteouſneſſe, fleſh, ſpirit, and ſuch like, ſhall bee expounded in the Notes vpon the ſame.

¶ The Epiſtle of the Apoſtle S. Paul to the Romanes.

The firſt Chapter.

2 Paul ſheweth by whom, and to what purpoſe hee is called. 16 What the Goſpel is. 18 The vengeance of God vpon the wicked. 20 The vſe of the creatures. 24 The ingratitude and puniſhment of the wicked.

PAVL the ſeruant of Jeſus Chriſt called to be an Apoſtle, ſeuered vnto the Goſpel of God, A

2 Which hee had promiſed afore by his Prophets in the holy Scriptures,

3 Of his Sonne, which was made of the * ſeed of Dauid after the fleſh, Matth. 1. a

4 And hath bene declared to bee the Sonne of God with power after the Spirit that ſanctifieth, by the reſurrection from the dead of Jeſus Chriſt our Lord:

5 By whom wee haue receiued grace and Apoſtleſhip, that obedience might be giuen vnto the faith in his Name among all heathen:

6 Among whom ye are alſo the called of Jeſus Chriſt.

7 To all that bee in Rome beloued of God, Saints by calling: [a] * Grace to you, and peace from God our Father, and the Lord Jeſus Chriſt. W 1. Cor. 1. a galat. 1. a

8 Firſt verily I thanke my God through Jeſus Chriſt for you all, that your faith is publiſhed throughout all the world.

9 For God is my witnes, whom I ſerue with my * ſpirit in the Goſpel of his Sonne, that without ceaſing I make mention of you: Iohn. 4. c 1. cor. 3. c

10 Praying alwayes * in my prayers, that by ſome meane at the laſt, one time or other, I might take a proſperous iourney by the will of God, to come vnto you. Phil. 1. a coloſ. 1. a

11 For I long to ſee you, that I might beſtow among you ſome ſpirituall gift, that ye might be eſtabliſhed:

12 That is, that I might haue conſolation together with

with you, each with others faith yours and mine.

13 I would that ye should know, brethren, how that I haue oftentimes purposed to come vnto you, (and haue bene let hitherto) that I might haue some fruite also among you, as among other of the Gentiles.

C 14 I am debter both to the Greekes, and to the barbarous, both to the wise, and to the vnwise.

15 So that as much as in mee is, I am ready to preach the Gospel vnto you that are at Rome also.

16 For I am not [b] ashamed of the Gospel of Christ, because it is the power of God vnto saluation to all that beleeue, to the Iew first, and also to the Greeke.

17 For by it is the righteousnes of God opened from faith to faith, As it is written, The iust shall liue by faith.

18 For the wrath of God is reuealed from heauen against all vngodlines, and vnrighteousnes of men, which withhold the trueth in vnrighteousnesse.

19 For that that may be knowen of God is manifest among them, because God hath shewed it vnto them.

20 For his inuisible things, being vnderstood by his workes, through the creation of the world, are seene that is both his eternall power and Godhead: so that they are without excuse.

D 21 Because that when they knew God, notwithstanding they glorified him not as God, neither were thankefull: but waxed full of vanities in their imaginations, * and their foolish heart was blinded. Psal.106.a

22 When they counted themselues wise, they became fooles.

23 * And turned the glory of the vncorruptible God vnto an image, made not onely after the similitude of a corruptible man, but also of birds, and foure-footed beastes, and of creeping beasts. Ierem.2.c

24 * Wherefore God gaue them vp to vncleannesse, through the lustes of their owne hearts, that their owne bodies should be defiled among themselues: Ezek.14.b

25 Which changed his trueth for a lie, and worshipped and serued the creature, more then the Creatour, which is to be praised for euer. Amen.

26 Wherefore God gaue them vp vnto shameful lusts: for euen their women did change their naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the women, and burnt in their lustes one with another, and men with men wrought filthinesse, and receiued in themselues the reward of their errour, as it was according.

28 And

28 And as they regarded not to know God, * euen so God [c] deliuered them vp into a lewd minde, that they should doe those things which were not comely, E Acts.7.f

29 Being full of vnrighteousnesse, fornication, craftinesse, couetousnesse, malitiousnesse, full of enuie, murther, debate, deceit, euill conditioned, whisperers,

30 Backbiters, haters of God, despitefull, proud, boasters, bringers vp of euil things, disobedient to father and mother,

31 Without vnderstanding, couenant breakers, without naturall affection, truce-breakers, vnmercifull.

32 The which knowing the righteousnes of God (how that they which commit such things are worthy of death) not onely doe the same, but also haue pleasure in them that doe them.

¶ The Notes.

[a] Grace is throughout all the Epistles of Paul, taken for the fauour and free mercy of God, whereby hee saueth vs freely without any deseruings or works of the Law, in like maner peace is taken for the tranquilitie of the conscience, being fully perswaded that through the merits of Christs death and bloodshedding, there is an atonement and peace made betweene God and vs, so that God will no more impute our sinnes vnto vs, nor yet condemne vs.

[b] The Gospel is that heauenly message, which declareth vnto vs, that Iesus Christ is the power of God, in whom and by whom God doth set forth vnto the world all his heauenly treasures, that whosoeuer doth beleeue in him, whether he be a Romane or a Iew, Greeke or other, he should not perish, but haue life euerlasting.

[c] Here we do learne how horribly God doeth punish alwayes idolatry. Hee giueth vp idolaters vnto the lustes of their owne hearts, and suffereth them according to his righteous and vnsearchable iudgement, to worke all mischiefe to their vtter destruction and vndoing.

The ij. Chapter.

Gods iudgements vpon the hypocrites. 13 *All men are sinners.*

THerefore thou art inexcusable, O man, whosoeuer thou be that * iudgest: for in that same wherein thou iudgest another, thou condemnest thy selfe. For thou that iudgest, doest euen the selfe same things. A Matth.7.a

2 But wee are sure that the iudgement of God is according to the trueth, against them which commit such things.

3 Thinkest thou this, O thou man, that iudgest them which

which doe such things, and doest the same thy selfe, that thou shalt escape [a] the iudgement of God?

4 Either despisest thou the riches of his goodnes, and patience, and long sufferance, not knowing that the goodnesse of God, leadeth thee to repentance?

5 But thou after thy stubbornesse, and heart that can not repent, heapest vnto thy selfe wrath against the day of wrath, & declaration of the righteous iudgement of God:

Matth. 16.d 6 * Which will reward euery man according to his deeds.

B 7 To them which by continuing in well doing, seeke for glory, and honour, and immortalitie, eternall life.

8 But vnto them that are contentious, and doe not obey the trueth, but obey vnrighteousnesse, shall come indignation and wrath.

9 Tribulation and anguish, vpon euery soule of man that doeth euill, of the Iew first, and also of the Greeke.

10 But glory and honour, and peace to euery man that doeth good, to the Iew first, and also to the Greeke.

2.Par.19.c 11 For * there is no respect of persons with God.

Actes 10.b 12 For whosoeuer hath sinned without Law, shall also perish without Law: and as many as haue sinned in the

Ephes.6.c Law, shalbe iudged by the Law.

Coloss.3.b 13 (For in the sight of God the hearers of the Law are

James 1.b not righteous: but the * doers of the Law shall bee iustified.

C 14 For when the Gentiles which haue not the Law, do of [b] nature the things contained in the Law: they hauing not the Law, are a Law vnto themselues.

15 Which shew the workes of the Law written in their hearts, their conscience bearing them witnesse, and their thoughts accusing one another, or excusing.)

John 8.c 16 At that day when * God shall iudge the secrets of men by Iesus Christ according to my Gospel.

17 Behold, thou art called a Iew, and restest in the Law, and makest thy boast of God,

18 And knowest his will, and allowest the things that be excellent, informed by the Law,

19 And beleeuest that thou thy selfe art a guide of the blind, and a light of them which are in darkenesse,

20 An informer of them which lacke discretion, a teacher of the vnlearned, which hast the forme of knowledge and of the trueth in the Law:

D 21 Thou therefore which * teachest another, teachest

Matth.7.a not thou thy selfe? Thou preachest a man should not steale, yet stealest thou?

22 Thou

22 Thou that sayest a man should not commit adultery, breakest thou wedlocke? Thou abhorrest idoles, and yet committest sacrilege?

23 Thou that makest thy boast of the Law, through breaking of the Law, dishonourest thou God?

24 For the Name of God is evil spoken of among the Gentiles through you: * as it is written,

25 For Circumcision verely availeth, if thou keepe the Law, but if thou bee a breaker of the Law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keepe the ordinances of the Law, shall not his uncircumcision bee counted for Circumcision?

27 And shall not uncircumcision which is by nature, if it keepe the Law, judge thee, which being under [c] the letter and Circumcision, doest transgresse the Law?

28 For he is not a Jew, which is a Iew ‖ outward, neither is that Circumcision, which is outward in the flesh:

29 But he is a Jew, which is one ‖ inwardly, * and the circumcision of the heart, which consisteth in the Spirit, and not in the letter, is Circumcision: whose praise is not of men, but of God.

Isay 52.a
ezech.36.g

E
‖ Or, openly
‖ Or, in secret.

Iohn 8.c
rom.9.b
colos.2.b

¶ The Notes.

[a] We may well excuse our selues before men, and make them beleeue that we are holy, iust and righteous. For why, men can onely iudge according to the outward workes, and according to that which they see and heare: But God searcheth the heart and the raines, nothing can be hidden from him, therefore we cannot escape his true iudgement.

[b] It is not to be thought that the Gentiles were altogether without a Law, for they had the Law of Nature, but not the written Law, which wee call the ten Commandements, therefore they cannot excuse themselues from sinne.

[c] The letter is here taken for the outward shew or ceremonies, as a little after by the Spirit, hee vnderstandeth the circumcision of the heart.

The iij. Chapter.

1 *The Iewes haue a prerogatiue.* 24 *All are iustified by grace through faith, and not through workes.*

WHat preferment then hath the Jew? or what profit is there of Circumcision? A

2 Much every way, first, for * because that vnto them were committed the words of God. Rom.9.a

3 What then, though some of them did not beleeue? shall their vnbeliefe make the faith of God without effect?

4 God

4 God forbid: yea, let God be true and euery man a lyar, as it is written, That thou mightest be iustified in thy sayings, and ouercome when thou art iudged.

5 But if our vnrighteousnesse setteth forth the righteousnesse of God, what shall we say? Is God vnrighteous, which taketh vengeance? (I speake after the maner of men.)

6 God forbid: for how then shall God iudge the world?

B 7 For if the trueth of God haue more abounded through my lye vnto his glory, why am I as yet iudged a sinner?

8 And not rather (as we be slanderously reported, and as some affirme that we say) let vs doe euil, that good may come thereof? whose damnation is iust.

9 What then? are we better then they? No, in no wise: for we haue before accused both Iewes and Gentiles, that they are all vnder sinne:

Psal.14.a and 53.a 10 As it is written, * There is none righteous, no not one:

11 There is none that vnderstandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are all become vnprofitable: there is none that doeth good, no not one.

Psal.5.b 13 * Their throat is an open sepulchre, with their tongues they haue deceiued, the poyson of Aspes is vnder their lips.

C 14 * Whose mouth is full of cursing and bitternesse.

Psal.5.b 15 * Their feet are swift to shed blood.

Prou.1.b 16 * Heartes griefe and misery are in their wayes.

Esay 59.b 17 And the way of peace haue they not knowen.

Psal.36.a 18 * There is no feare of God before their eyes.

19 Now we know, that what thing soeuer the [a] Law saith, it saith it to them which are vnder the Law: that euery mouth may bee stopped, and that all the world may

Galat.2.c be indangered to God.

20 * Because that by the deeds of the * Law there shall no flesh be iustified in his sight: For by the Law commeth the knowledge of sinne.

D 21 But now is the righteousnes of God declared without the Law, being witnessed by the Law & the Prophets.

22 The righteousnesse of God commeth by the faith of Iesus Christ, vnto, and vpon all them that beleeue. There is no difference.

23 For all haue sinned, and haue need of the glory of God,

Esay 55.d 24 But are * iustified freely by his grace, through the redemption that is in Christ Iesus:

25 Whom

25 Whom God hath set foorth *to bee a propitiation through faith in his blood, to declare his righteousnesse by the forgiuing of sinnes that are past. 1.Ioh.2.a

26 Which God did suffer, to shew at this time his righteousnesse: that hee might be iust, and the iustifier of him which beleeueth on Iesus.

27 Where is then the boasting? It is excluded. By what Law? of workes? Nay, but by the Law of faith.

28 Therefore wee hold that a man is iustified by faith, E without the deeds of the Law.

29 Is hee the God of the Iewes onely? Is he not also of the Gentiles? yea, euen of the Gentiles also.

30 For it is one God which shall iustifie the Circumcision by faith, and vncircumcision through faith.

31 Doe we then destroy the Law through faith? God forbid, for we rather maintaine the Law.

¶ The Notes.

[a] In this place the Law is taken for all the holy Scripture, as it appeareth by those places and testimonies that are alledged here before, whereby it is made euident and plaine, that all men without exception are sinners.

[b] God in his Law doeth not onely require of vs an outward righteousnes, but also an inward perfection: that is to say, wee are not onely bound to fulfill the workes of the Law outwardly in our liuing, but also inwardly in our hearts to be most sincere, to loue God intirely aboue all things, and our neighbour as our selues, but our nature is so corrupted, that no man liuing is able to doe the same: wherefore no man can be iustified by the workes of the Law.

The iiij. Chapter.

7 Iustification is the free gift of God, as appeareth by Dauid and Abraham: 13 And also by the office of the Law and faith.

WHat shall we say then, that Abraham our father as A pertayning to the flesh did finde? Esay 51.a

2 For if Abraham were iustified by workes, then hath he wherein to boast, but not before God.

3 For what saith the Scripture? *Abraham beleeued God, and it was counted vnto him for righteousnesse. Gene.15.b galat.3.a

4 To him that worketh, is the reward not reckoned of Grace, but of duetie. iames 2.d

5 To him that worketh not, but beleeueth on him that iustifieth the vngodly, his faith is counted for righteousnesse.

6 Euen as Dauid describeth the blessednesse of the man,

man vnto whom God imputeth righteousnesse without
workes:

B 7 Saying, * Blessed are they whose vnrighteousnes are
Psal.32.a forgiuen, and whose sinnes are couered:
The Epistle on New-yeers day. 8 Blessed is the man to whom the Lord will not impute sinne.

9 Came this blessednesse then vpon the Circumcision
only, or vpon the vncircumcision also? for wee say that
Gene.17.b faith was * reckoned to Abraham for righteousnesse.

10 How was it then reckoned? when he was in the circumcision, or when hee was in the vncircumcision? not in the Circumcision, but in vncircumcision.

11 And hee receiued the signe of Circumcision, as the [a] seale of the righteousnes of faith, which he had yet being vncircumcised: that he should be the father of all them that beleeue though they be not Circumcised, that righteousnesse might be imputed vnto them also:

12 And that he might be father of Circumcision, not vnto them which are of Circumcision only, but vnto them also which walke in the steps of the faith that was in our father Abraham before the time of Circumcision.

13 For the promise that hee should bee the heire of the world, was not to Abraham, or to his seed, through the Law, but through the righteousnes of faith.

C 14 * For if they which are of the Law be heires, then
Galat.3.c is faith vaine, and the promise made of none effect:

15 Because the Law causeth wrath: For where no Law is, there is no transgression.

16 Therefore by faith is the inheritance giuen, that it might bee by grace, that the promise might bee sure to all the seed, not to that onely which is of the Law, but to that also which is of the of faith Abraham, which is the father of vs all.

Esay 51.a 17 (As it is written, * I haue made thee a father of
gene.17.a many Nations) before God whom hee beleeued, which restoreth the dead vnto life, and calleth those things which be not as though they were.

18 Who contrary to hope, beleeued in hope, that hee should bee the father of many Nations: according to that
Gene.15.a which was spoken, * So shall thy seed be.

19 And hee fainted not in the faith, nor considered his owne body now dead, when hee was almost an hundred yeeres old, neither yet the deadnesse of Saraes wombe.

20 Hee staggered not at the promise of God, through vnbeliefe: but was strong in faith, giuing glory to God.

D 21 And being fully certified, that what he had promised,
he

he was also able to performe.

22 And therefore was it reckoned vnto him for righteousnesse.

23 * Neuertheless it is not written for him onely, that it was reckoned to him, Rom. 15. a

24 But also for vs to whom it shalbe reckoned, so that we beleeue on him, that raised vp Iesus our Lord from the dead:

25 Which was deliuered for our sins, and was [b] raised againe for our iustification.

¶ The Notes.

[a] This is the righteousnesse of faith, whereof mention is made here, & in many other places. If through faith we do take hold vpon the mercy of God, declared vnto vs in our Sauiour Iesus Christ, we are through the same faith counted as righteous before God, as if we had fulfilled the Law to the vttermost.

[b] It is said, that Christ rose for our iustification, because that by his rising againe from the dead, he declared that he had taken away sinne, sith that death, which is the punishment and reward of sinne, was thereby vanquished and ouercome.

The v. Chapter.

1 *The fruit of faith.* 12 *From whence commeth death, and from whence life.*

THerefore being iustified by faith, wee are * at peace with God, through our Lord Iesus Christ, A Iohn 16. a

2 By whom also wee haue had an entrance by faith vnto this grace wherein wee stand, and reioyce in hope of the glory of God.

3 Not that onely: but also wee reioyce in tribulation, knowing that tribulation worketh patience,

4 Patience, proofe, proofe hope,

5 And hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.

6 For when we were yet weake according to the time, Christ died for the vngodly.

7 Now scarce will any man die for the righteous: yet peraduenture for the good some man durst die. B

8 But God setteth out his loue towards vs, seeing that while we were sinners, Christ died for vs.

9 Much more then now, wee that are iustified by his blood, shalbe saued from wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Sonne: much more, seeing we are

reconciled, wee shall be saued by his life.

11 Not only so, but wee also ioy in God, through our Lord Iesus Christ, by whom wee haue now receiued the atonement.

12 Wherefore as by one man sinne [a] entred into the
Gene.2.c world, and death * by sinne: euen so death entred into all
rom.6.d men, insomuch as all haue sinned.

13 For vnto the Law was sin in the world: but [b] sin is not imputed, when there is no Law.

C 14 Neuertheless, death reigned from Adam to Moses, ouer them also that had not sinned with like transgression as did Adam, which is the figure of him that was to come.

15 But not as the sinne, so is the free gift: for if through the sinne of one, many bee dead: much more the grace of
Iohn 1.b God, and the gift by grace, *which is by one man Iesus Christ, hath abounded vnto many.

16 And not as by one that sinned, euen so the gift: for the sinne entred by one offence vnto condemnation: but the gift, of many sinnes vnto iustification.

17 For if by the sin of one, death reigned by the meanes of one, much more they which receiue abundance of grace, and of the gift of righteousnesse, shall reigne in life, by the meanes of one, Iesus Christ.

18 Likewise then as by the sinne of one, sinne came on all men to condemnation: euen so, by the righteousnesse of one, good came vpon all men to the righteousnesse of life.

19 For as by one mans disobedience many became sinners: so by the obedience of one, shall many be made righteous.

Galat.3.a 20 But *the Law in the meane time entred in, that sinne should increase: But where sinne was plenteous, grace was more plenteous:

D 21 That as sinne hath reigned vnto death, euen so might grace reigne through righteousnesse, vnto eternall life by Iesus Christ our Lord.

¶ The Notes.

[a] Sinne is here taken for the naturall inclination or readines to sin, which some doe call (right well) the originall corruption of man, which though it bee hid in mans heart, and declare not it selfe with the manifest workes of wickednesse, yet it is able to condemne all men, onely they being excepted, whom faith in Iesus Christ doeth saue. This originall corruption doth manifest it selfe, first by wicked and vncleane thoughts, secondly, by consenting vnto the concupiscence or thoughts, thirdly, by committing the deede or fact.

[b] Though

[b] Though man imputeth no sinne where there is no law, yet it followeth not, that God which from the beginning hath written in mens hearts the Law of Nature, doeth impute no sinne. For sith that death (which is the punishment of sinne) did reigne ouer all men, euen from Adam, it is euident that sinne was imputed.

The vj. Chapter.

Newnesse of life followeth iustification, to the which hee exhorteth.

WHat shall wee say then? shall we continue in sinne, that grace may abound? God forbid. A

The Epistle on the 6. Sunday after Trinitie.

2 How shall we that are dead in sinne, liue any longer therein?

3 Know yee not that all we which haue bene baptized into Iesus Christ, haue bene baptized into his death?

4 We are buried then with him by Baptisme into his death, that likewise as Christ was rayſed vp from the dead by the glory of the Father: euen so wee also should walke in newnesse of life.

5 For, if wee bee graft together by the likenesse of his death, euen so shall we be partakers of the resurrection:

6 Knowing this, that our old [a] man is crucified with him also, that the body of sinne might vtterly be destroyed, that henceforth we should not serue sinne.

7 For he that is dead, is iustified from sinne. B

8 * And if we be dead with Christ, we beleeue that we shall also liue with him: 1. Tim. 2. b

9 Knowing that Christ being rayſed from the dead, * dieth no more, death hath no power ouer him. Apoc. 1. c

10 For as touching that hee died, hee died concerning sinne once: and as touching that hee liueth, he liueth vnto God.

11 Likewise reckon your selues to bee dead vnto sinne, but aliue vnto God, through Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortall body, that ye should thereunto obey by the lusts of it.

13 Neither giue you your members as || instruments of vnrighteousnesse vnto sinne, but giue your selues vnto God, as they that are aliue from the dead, and your members as || instruments of righteousnesse vnto God. ||Or, weapons. ||Or, weapons.

14 For sinne shall haue no power ouer you, because yee are not vnder the Law, but vnder grace. C

15 What then? * shall we sinne because we are not vnder the Law, but vnder grace? God forbid. Rom. 8. a

16 * Know ye not how that to whomsoeuer ye commit your selues as seruants to obey, his seruants yee are to Iohn 8. b

whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousnesse?

17 But God be thanked, that ye were the seruants of sinne: but ye haue obeyed with heart the forme of doctrine into the which ye are brought vnto.

18 Being then made free from sinne, ye are become the seruants of righteousnesse.

The Epistle on the 7. Sunday after Trinity.

19 I speake after the manner of men, because of the infirmitie of your flesh: For as you haue giuen your members seruants to vncleannesse, and iniquitie, vnto iniquitie, euen so now giue your members seruants to righteousnesse vnto holinesse.

20 For when ye were the seruants of sin, yee were free from righteousnesse.

D 21 What fruit had ye then in those things whereof yee are now ashamed? For the end of those things is death.

22 But now ye being made free from sinne, and made the seruants of God, haue your fruit vnto holinesse, and the end euerlasting life.

Gen. 2. c
rom. 5. c

23 For *the reward of sinne is death: but the gift of God is eternall life, through Iesus Christ our Lord.

¶ The Notes.

[a] By the old man, hee vnderstandeth our naturall disposition that wee haue of our first parents, which is slow to vertue, but most prompt and ready to sinne. It is also called the body of sinne.

The vij Chapter.

33 *The fight betweene the Law of the flesh, and the Law of the spirit.*

A KNow ye not brethren (for I speake to them that know the Law) how that the Law hath power ouer a man as long as he liueth?

2 For the woman which hath an husband, is bound by Law to her husband, as long as he liueth, but if the husband be dead, she is looled from the Law of her husband.

3 So then, if while her husband liueth, shee couple her selfe with another man, she shall bee || counted a wedlocke-breaker: but if her husband bee dead, shee is free from the Law, so that shee is no wedlock-breaker, though she couple her selfe with another man.

|| Or, caried.

4 Euen so, yee also my brethren, are dead concerning the Law by the body of Christ, that ye should be coupled to another, who is raised from the dead, that we should bring foorth fruit vnto God:

5 For when we were in the flesh, the lusts of sin, which were

were by the Law, wrought in our members, to bring forth fruit vnto death.

6 But now we are deliuered from the Law, and dead vnto it, whereunto wee were in bondage, that wee should serue in newnesse of Spirit, and not in the oldnesse of the letter.

7 What shall wee say then? Is the Law sin? God forbid: Neuertheless I knew not sin, but by the Law: for I had not knowen lust, except the Law had said, Thou shalt not lust. B

8 But sinne taking occasion by the Commandement, wrought in me all manner of concupiscence. For without the Law sinne was dead.

9 I once liued without Law: but when the Commandement came sinne reuiued.

10 And I was dead, and the very same Commandement which was obtained vnto life, was found to bee vnto me an occasion of death.

11 For sinne taking occasion by the Commaundement, hath deceiued me, and by the same slew me.

12 Wherefore the Law is holy, and the Commaundement holy, and iust, and good.

13 Was then that which was good, made death vnto me? God forbid. But sinne, that sinne might appeare by that which was good, wrought death in me: that sinne by the Commandement might be out of measure [a] sinfull.

14 For we know that the Law is [b] spirituall: but I am carnall, sold vnder sinne. C

15 For that which I doe, I allow not: for what I would that I doe not: but what I hate that doe I.

16 If I doe now that which I would not, I consent vnto the Law, that it is good.

17 Now then, it is not I that doe it, but sinne that dwelleth in me.

18 For I know that in mee (that is to say, in my flesh) dwelleth no good thing. For to will is present with mee, but I finde no meanes to performe that which is good.

19 For the good that I would doe, I doe not, but the euill that I would not, that doe I.

20 And if I doe that I would not, then is it not I any longer that doe it, but sinne that dwelleth in me.

21 I finde then by the Law, that when I would doe good, euill is present with me. D

22 For I delight in the Law of God after the inward man:

23 But I see another Law in my members, rebelling

Rom 52.a

against the law of my minde, and subduing mee vnto the law of sinne, which is in my members.

24 O wretched man that I am: who shall deliuer mee from the body of this death?

25 I thanke God through Iesus Christ our Lord. So then with the minde I my selfe serue the Law of God: but with the flesh the Law of sinne.

¶ The Notes.

[a] That is to say, that by the Law, and Commandement, the greatnesse and hainousnesse of sinne might appeare.

[b] The Law is called spirituall, because that it requireth the spirit, that is to say, the righteousnesse and holinesse of the heart, and not the outward workes onely.

The viij. Chapter.

1 *The assurance of the faithfull.* 6 *The fruits of the holy Ghost.*

A THere is then no [a] damnation to them which are in Christ Iesus, which walke not after the flesh, but after the spirit.

2 For the Law of the spirit of life through Iesus Christ, hath made me free from the Law of sinne and death.

3 For what the Law could not do, in asmuch as it was weake through the flesh, God hauing sent his own Sonne in the similitude of sinfull flesh, euen by sinne, condemned sinne in the flesh,

4 That the righteousnes of the Law might be fulfilled in vs, which walke not after the [b] flesh, but after the spirit.

5 For they that are carnall, are carnally minded: but they that are Spirituall, are Spiritually minded.

6 To be carnally minded, is death: but to bee Spiritually minded, is life and peace:

B 7 Because that the fleshly minde is enmitie against God: for it is not obedient to the Law of God, neither can bee.

8 So then, they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwel in you. If any man haue not the Spirit of Christ, the same is none of his.

10 And if Christ be in you, the body is dead because of sinne: but the Spirit is life for righteousnesse sake.

The Epistle on the eight Sunday after Trinity.

11 But if the Spirit of him that raised vp Iesus from the dead dwell in you: euen hee that raised vp Iesus from the dead, shall also quicken your mortall bodies, because that his Spirit dwelleth in you.

12 Therefore brethren, we are debters not to the flesh to liue after the flesh:

13 For

13 For if yee liue after the flesh, yee shall die: but if yee through the Spirit doe mortifie the deedes of the body, ye shall liue.

14 For as many as are led by the Spirit of God, they are the sonnes of God. C

15 For yee haue not receiued the spirit of bondage againe to feare: but ye* haue receiued the Spirit of adoption, whereby we cry, Abba, Father. Gal. 4.a ephes. 1.a

16 The Spirit it selfe beareth witnesse to our spirit, that we are the sonnes of God.

17 If wee be sonnes, then are wee also heires, the heires of God, and ioynt heires with Christ: so that we suffer together, that we may be also glorified together.

18 For I am certainely perswaded, that the afflictions of this time, are not worthy of the glory which shall bee shewed vpon vs. *The Epistle on the 4. Sunday after Trinity.*

19 For the earnest expectation of the creature abideth, looking when the sonnes of God shall appeare:

20 Because the creature is subiect to vanitie, not willingly, but for him that hath subdued the same in hope.

21 For the creature it selfe shall bee made free from the bondage of corruption, into the glorious libertie of the sonnes of God. D

22 For wee know that euery creature groneth with vs also, and trauaileth in paine with vs euen vnto this time:

23 Not only they, but we also which haue the first fruits of the spirit, euen we our selues mourne in our selues, waiting for the adoption, euen the deliuerance of our body.

24 For we are saued by hope: but hope that is seene, is no hope. For how can a man hope for that which he seeth?

25 But and if we hope for that we see not, then doe we with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: For wee know not what to desire as wee ought: but the Spirit it selfe maketh great intercession for vs with groning which cannot be expressed.

27 And he that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh intercession for the Saints according to the pleasure of God.

28 For we know that all things worke for the best, vnto them that loue God, to them which also are called of purpose. E

29 For those which he knew before, hee also did predestinate, that they should bee like fashioned vnto the shape of his Sonne, that hee might be the first begotten among many brethren.

30 Moreouer, whom he did predestinate, them also he called: and whom he called, them also hee iustified: and whom he iustified, them also he glorified.

Num. 41.b 31 What shall wee then say to these things? * If God be on our side, who can be against vs?

Luke 20.b iohn 3.c esay 35.d 32 Which spared not his owne Sonne, * but gaue him for vs all: how shall hee not with him also giue vs all things?

33 Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth.

34 Who is hee that condemneth? It is Christ which died, yea rather which is raised againe, which is also on the right hand of God, and maketh intercession for vs.

F 35 Who shall separate vs from the loue of Christ? shal tribulation, or anguish, or persecution, eyther hunger, eyther nakednesse, eyther perill, eyther sword?

Psal. 44.d 36 (As it is written, * For thy sake are we killed all day long, and are counted as sheepe for the slaughter.)

37 Neuertheless, in all these things wee ouercome, through him that loued vs.

38 For I am sure that neither death, neither life, neither Angels, nor rule, neither power, neither things present, neither things to come,

39 Neither height, nor depth, neither any other creature, shall bee able to separate vs from the loue of God which is in Christ Iesus our Lord.

¶ The Notes.

[a] Here we learne what it is to be deliuered from the Law. It is said, We are free from the Law, because that it worketh no more condemnation vnto vs, if we be grafted in Christ.

[b] To walke after the flesh, is to bee altogether giuen to the lusts of the flesh, and to follow them, the Spirit of God being shaken off. Contrariwise, to walke after the Spirit, is to bee obedient vnto faith, and through the helpe of the Spirit to bridle the fleshly concupiscences that be in vs.

The ix. Chapter.

Paul declareth his feruent loue toward his Nation.

A I Say the truth in Christ, I lie not, (my conscience also bearing me witnesse by the holy Ghost.)

2 That I haue great heauinesse, and continuall sorrow in my heart.

3 For I haue wished my selfe to be cursed from Christ, for my brethren my kinsmen, as pertaining to the flesh:

4 Which are the Israelites, to whom pertaineth the adoption,

adoption, and the glory, and the couenants, and the Law that was giuen, and the seruice of God, and the promises:
5 Of whom are the Fathers, and of whom as concerning the flesh Christ came, which is God in all things to be prayled for euer. Amen.
6 And it cannot bee, that the word of God hath taken none effect: for they are not all Israelites, which are of Israel.
7 Neither are they all children that are the seede of Abraham: * but in Isahac shall thy seede be called. B
8 That is to say, They which are the children of the flesh, these are not the children of God: but they which be the children of promise, are counted the seede. Rom.2.d gen,21.b
9 For this is the word of promise: * About this time will I come, and Sara shall haue a sonne. Gen,18.c
10 Not only this, but also Rebecca was with childe by one, euen by our father Isahac.
11 For yer the children were borne, when they had neither done good or bad, (that the purpose of God by election might stand, not by the reason of workes, but by the caller,)
12 It was saide vnto her, * The elder shall serue the yonger. Gen.25.d
13 As it is written, Iacob haue I loued, but Esau haue I hated.
14 What shall we say then? Is there any vnrighteousnesse with God? God forbid. C
15 For he saith to Moses, I wil shew mercy to whomsoeuer I shew mercy: and * will haue compassion on whomsoeuer I haue compassion. Exod.33.b
16 [a] So then election is not of the willer, nor of the runner, but of God that taketh mercy.
17 For the Scripture saith vnto Pharao, Euen for this same * purpose haue I stirred thee vp, that I might shew my power in thee, and that my Name might bee declared throughout all the world. Exod.9.c
18 So hath he mercy on whom hee will, and whom hee will, he hardeneth.
19 Thou wilt say then vnto me, Why then blameth he vs yet? for who hath resisted his will?
20 * But O man, what art thou that disputest with God? shall the worke say to the workman, Why hast thou made me on this fashion? Exod.45.b ecclus.33.b iere.18.a
21 Hath not the potter power ouer the clay, euen of the same lumpe to make one vessell vnto honour, and another vnto dishonour? D

22 What

22 What if God willing to shew his wrath, & to make his power knowen, suffered with long patience the vessels of wrath ordained to destruction:

23 To declare the riches of his glory on the vessels of mercy, which he had prepared vnto glory?

24 Whom also he called (I meane) vs, not of the Iewes onely, but also of the Gentiles.

Osee 2. d
1 pet. 2. b

25 As he saith also in Osee, *I wil call them my people, which were not my people: and her beloued, which was not beloued.

26 And it shall come to passe, that in the place where it was said vnto them, Ye are not my people, there shall they be called the children of the liuing God.

Esay 10. c

27 And Esayas cryeth concerning Israel, *Though the number of the children of Israel bee as the sand of the sea, yet but a remnant shalbe saued.

E

28 For he finisheth the worke, and maketh it short in righteousnesse: for a short worke will the Lord make on earth.

29 And as Esayas saide before, Except the Lord of Sabboth had left vs seed, we had been made as Sodoma, and had beene likened vnto Gomorrha.

30 What shall we say then? That the Gentiles which followed not righteousnesse, haue obtained righteousnesse, euen the righteousnesse which commeth of faith.

31 But Israel which followed the Law of righteousnesse, hath not attained to the Law of righteousnesse.

32 Wherefore? Because they sought it not by faith, but as it were by the workes of the Law: for they haue stumbled at the stumbling stone:

33 As it is written, Wholde, I put in Sion a stumbling stone, and a rocke of offence, and whosoeuer beleeueth on him, shall not be confounded.

¶ The Notes.

[a] It is euident by this Text, that our workes or merites doe not iustifie vs, but that our saluation doth wholly depend vpon the free election of God, which being the righteousnesse it selfe, doth chuse whom it pleaseth him vnto life euerlasting.

[b] Wee ought in no wise to reason and murmure against God, but rather wee must perswade our selues, that whatsoeuer he doeth, the same he doeth most righteously, though to carnall reason it seeme farre otherwise.

The x. Chapter.

1 *The vnfaithfulnesse of the Iewes.* 14 *Two manner of righteousnesse.*

Brethren

BRethren, my hearts desire and prayer to God for Israel A
is, that they might be saued.

2 For I beare them record, that they haue a [a] zeale to God, but not according to knowledge.

3 For they being ignorant of Gods righteousnesse, and going about to establish their owne righteousnesse, haue not beene obedient vnto the righteousnesse of God.

4 For Christ is the end of the Law, for righteousnesse to all that beleeue.

5 For Moses writeth of the righteousnes which is of the Law, how that the man that doth those things, shall liue by them.

6 [b] But the righteousnes which is of faith, speaketh on this wise: Say not thou in thy heart, Who shall ascend into heauen? That is, to fetch Christ downe from aboue:

7 Either who shall descend into the deepe? That is, to B
fetch vp Christ againe from the dead.

8 But what saith hee? The word is nigh thee, euen in thy mouth, and in thine heart. The same is the word of faith, which we preach.

9 For if thou shalt acknowledge with thy mouth the Lord Iesus, and shalt beleeue in thy heart that God raised him from the dead, thou shalt be saued. *The Epistle on S. Andrew's day.*

10 For with the heart man beleeueth vnto righteousnes, and with the mouth confession is made vnto saluation.

11 For the Scripture saith, Whosoeuer beleeueth on him, shall not be confounded.

12 There is no difference betweene the Iew, and the Greeke: for the same Lord ouer all, is rich vnto all that call vpon him.

13 For whosoeuer shall call on the Name of the Lord, shall be saued.

14 How then shall they call on him, on whom they haue C
not beleeued? How shall they beleeue on him, of whom they haue not heard? How shall they heare without a Preacher?

15 And how shal they preach except they be sent? As it is written, How beautifull are the feet of them which bring good tidings of peace, and bring good tidings of good things?

16 But they haue not all obeyed the Gospel: for Esayas saith, *Lord, who hath beleeued our sayings? Esay 53.a

17 So then, faith commeth by hearing, and hearing commeth by the word of God.

18 But (I aske) haue they not heard? No doubt their sound went out into all lands, and their wordes vnto the ends of the

the ends of the world.

Deut.13.c 19 *But I demand whether Israel did know or not? First Moses saith, I will prouoke you to enuy by them that are no people: and by a foolish nation I will anger you.

Esay 65.a 20 And Esayas is bold, and saith, *I haue beene found of them that sought me not: I haue beene made manifest to them that asked not after me.

D 21 But against Israel hee saith, *All day long haue I stretched forth my hands vnto a people that beleeueth not, but speaketh against me.

Esay 65.a

¶ The Notes.

[a] There be two manner of feruentnesse of minde, or two manner of good intents. The one is grounded vpon a vaine or fleshly opinion, and not vpon Gods word. This good intent is damnable before God. The other proceedeth of faith, and suffereth it selfe to be ruled by the wisedome and iudgement of the Spirit of God. Such feruentnesse was in Moses, in Phinees, and in Elias with other innumerable.

[b] That is say, hee that is iustified through faith, is not curious, he doubteth of nothing that pertaineth vnto his saluation, but is perswaded that in Christ he hath his ful redemtion, He asketh not for signes from heauen, where he knoweth that his Sauiour and Mediatour is, he goeth not about to learne the trueth by the dead. For hee beleeueth that Christ being risen from the dead, did teach all truth. Read the 13. Chap. of Deut.

The xj. Chapter.

29 *God repenteth him not of his gifts.* 33 *The depth of Gods iudgements.*

A I Say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin.

2 God hath not cast away his people which hee knew before. Wote ye not what the Scripture saith of Elias, how he maketh intercession to God against Israel?

3.Reg.19.b 3 Saying, *Lord they haue killed thy Prophets, and digged downe thine Altars: and I am left alone, and they seeke my life.*

4 But what saith the answere of God vnto him? I haue reserued vnto my selfe [a] seuen thousand men, which haue not bowed their knee to the image of Baal.

5 Euen so at this time there is a remnant according to the election of grace.

6 If it be of grace, then it is not now of worke: for then grace is no more grace. But if it be of workes, then is it now

now no grace, for then worke is no more worke.

7 What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, the remnant hath beene || blinded, B || Or, darkened.

8 (According as it is written, * God hath given them the spirit of remorse: eyes that they should not see, and eares that they should not heare) even vnto this day. Esay 6.c matth. 13.b

9 And Dauid saith, Let their table bee made a snare and a trap, and a stumbling blocke, for a recompence vnto them.

10 Let their eyes be || blinded that they see not, and bow thou downe their backe alway. || Or, darkened.

11 I say then, Haue they therefore stumbled, that they should fall? God forbid: but through their fall, saluation is come vnto the Gentiles, for to prouoke them withall.

12 Now if the fall of them bee the riches of the world, and the minishing of them the riches of the Gentiles: how much more their fulnesse?

13 For I speake to you Gentiles, in as much * as I am the Apostle of the Gentiles, I magnifie my office: Rom. 1.a 1.tim.2.a

14 If by any meanes I might prouoke them which are my flesh, and might saue some of them. 2.tim.1.c C

15 For if the casting away of them, bee the reconciling of the world, what shall the receiuing of them bee, but life from the dead?

16 For if the first fruits be holy, the whole lumpe also is holy. And if the roote be holy, the branches also.

17 And if some of the branches be [a] broken off, and thou being a wilde Oliue tree, was graft in among them, and made partaker of the roote and fatnesse of the Oliue tree:

18 Boast not thy selfe against the branches, for if thou boast thy selfe, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: because of vnbeliefe they were broken off, and thou stoodest stedfast in faith. Bee not high minded, but feare.

21 For seeing that God spared not the naturall branches, take heed lest it come to passe, that hee spare not thee. D

22 Behold therefore, the kindnesse and rigorousnesse of God: on them which fell, rigorousnesse: but towards thee kindnesse, if thou continue in kindnesse: or else, thou also shalt be hewen off.

23 And they, * if they bide not still in vnbeliefe, shall be grafted in: for God is of power to graft them in againe. 2.Cor.3.d

24 For

24 For if thou were cut out of a naturall wilde Olive tree, and were grafted contrary to nature in a true Olive tree, how much more shall these which bee the naturall branches, be grafted in their owne Olive tree?

25 For I would not brethren, that yee should bee ignorant of this mystery, (lest you should be wise in your owne conceits) that partly || blindnesse is happened in Israel, vntill the fulnesse of the Gentiles be come in.

|| Or, hardnesse.

26 And so all Israel shall bee saued, as it is written, * There shall come out of Sion he that doth deliuer, and shall turne away vngodlinesse from Iacob.

Esay 59.b
Psal. 14. c

27 And this is my couenant vnto them, when I shall take away their sinnes.

E 28 As concerning the Gospel, they are enemies for your sakes, but as touching the election, they are loued for the Fathers sakes.

29 For the free gifts and calling of God, are without repentance.

30 For as ye in times past haue not beleeued God, yet haue ye now obtained mercy through their vnbeliefe:

31 Euen so now haue they not || beleeued the mercy shewed vnto you, that they also may obtaine mercy.

|| Or, obeyed.

32 For God hath shut vp all nations in vnbeliefe, that he might haue mercy vpon all.

33 O the deepenesse of the riches, both of the wisedome and knowledge of God: how vnsearchable are his iudgements, and his wayes past finding out!

34 * For who hath knowen the mind of the Lord? Or who hath beene his counsellour?

Sapient. 9.b
Esay 60.a
1. cor. 2. f

35 Either who hath giuen vnto him first, and he shall be recompenced againe?

36 For of him, and through him, and for him are all things: to him be glory for euer. Amen.

¶ The Notes.

[a] God doth preserue his elect, euen in the middest of thousands of Idolaters. Here also we learne that many moe doe beleeue the word and follow it, then we are ware of or know.

[b] The branches that are broken off, are the Iewes, which are forsaken and cast off. The wilde Olive tree, are the Gentiles. The right Olive tree is the Couenant, or faith, and vocation of the Saints. The fatnes thereof is the grace of God, and the glory of the elect. The Iewes then being come of the Fathers, were as a man might say, naturally grafted in the couenant. But the Heathen being come of Idolaters, were as wilde Olive trees grafted therein.

The xij. Chapter.

How euery man ſhould walke in his ſeuerall calling.

I Beſeech you therefore brethren, by the mercifulneſſe of God, that ye || giue vp your bodies a quicke [a] ſacrifice, holy, acceptable vnto God, which is your reaſonable ſeruice,

2 And be not ye faſhioned like vnto this world: but be ye changed in your ſhape, by the renewing of your minde, that yee may prooue what is the good and acceptable, and perfect will of God.

3 For I ſay, through the grace giuen vnto me, to euery man that is among you, that no man eſteeme of himſelfe more then he ought to eſteeme, but ſo eſteeme himſelfe, that he behaue himſelfe diſcreetly, according as God hath dealt to euery man the meaſure of faith.

4 For as we haue many members in one body, and all members haue not one office:

5 So we being many, are one body in Chriſt, and euery one members one of another.

6 Seeing that we haue diuers gifts, according to the grace that is giuen vnto vs, either prophecie, after the meaſure of faith,

7 Either office in adminiſtration: or he that teacheth, in teaching:

8 Or he that exhorteth, in exhorting: he that giueth, in ſingleneſſe: he that ruleth, in diligence: he that is mercifull, in cheerefulneſſe.

9 Loue without diſſimulation, hating euill, cleauing to good.

10 Affectioned one to another with brotherly loue, in giuing honour, going one before another.

11 Not lither in buſineſſe, feruent in ſpirit, ſeruing the Lord:

12 Reioycing in hope, patient in trouble, inſtant in prayer,

13 Diſtributing to the neceſſitie of Saints, giuen to hoſpitality.

14 * Bleſſe them that perſecute you, bleſſe, & curſe not.

15 Reioyce with them that doe reioyce, and weepe with them that weepe.

16 Being of like affection one toward another, being not high minded: but making your ſelues equall to them of the lower ſort: be not wiſe in your owne opinions.

17 Recompenſing to no man euill for euill, prouiding afore hand things honeſt, not onely before God, but alſo in the ſight of all men.

18 If it bee poſſible, as much as lieth in you, liue peaceably

A *The Epiſtle on the 1. Sunday after the Epiphanie.*

||Or, preſent.

The Epiſtle on the 2. Sunday after the Epiphanie.

B

C Hebr. 13. c matth. 5. d

The Epiſtle on the 3. Sunday after the Epiphanie.

ably with all men.

19 Dearely beloued, auenge not your selues, but rather
Deut.32.d giue place vnto wrath. For it is written, *Vengeance is mine, I will repay, saith the Lord.

20 Therefore, if thine enemie hunger, feede him: if he thirst, giue him drinke: for in so doing, thou shalt heape [b] coales of fire on his head.

D 21 Bee not ouercome of euill, but ouercome euill with good.

¶ The Notes.

[a] The Sacrifices of the new Testament are Spirituall. This is a sacrifice most acceptable vnto God, if we mortifie our mortall bodies, that is to say, if we kill and slay our fleshly concupiscences and carnall lustes, and so bring our flesh through the helpe of the Spirit, vnder the obedience of Gods holy Law.

[b] This place may bee vnderstood two maner of wayes. either that our gentle kindnesse toward our enemy, shalbe vnto him a cause of greater damnation, and so by the coales we shall vnderstand the vengeance of God: or that our enemie being ouercome by our gentlenesse, and as a man might say, being kindled with loue, will repent and become our friend.

The xiij. Chapter.

1 *Of obedience to the Rulers, who beare not the sword in vaine;*
8 *Charity must measure all our doings.*

A LEt euery soule be * [a] subiect vnto the higher powers: for there is no power but of God. The powers that be are ordeined of God.

The Epistle on the 4. Sunday after the Epiphanie.

Sapient.6.a 2 Whosoeuer therefore resisteth power, resisteth the ordinance of God: and they that resist, shall receiue to themselues damnation.

3 For rulers are not fearefull to good workes, but to euill. Wilt thou not feare the power? Doe well, and thou shalt haue prayse of the same,

4 For he is the minister of God for thy wealth. But if thou doe euill, feare, for he beareth not the sword in vaine: for he is the minister of God, auenger of wrath on him that doeth euill.

5 Wherefore yee must needes bee subiect, not onely for
‖Or, wrath. feare ‖ of punishment, but also because of conscience.

6 And for this cause pay ye tribute: For they are Gods
B ministers, seruing for the same purpose.

Matth.17.c 7 Giue to euery man therefore his duety, * tribute to
The Epistle on the 1. Sunday in Aduent. whom tribute is due, custome to whom custome, feare to whom feare, honour to whom honour belongeth.

8 Owe nothing to any man, but to loue one another:

(For

(For he that loueth another, hath fulfilled the Law.)
9 For this: * Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust: And if there bee any other commandement, it is in few words comprehended in this saying, namely, * Thou shalt loue thy neighbour as thy selfe. Exo. 20.c deut. 5.d Matth. 5.d luke 18.d luke 15.d Matth. 22.d marke 12.c galat. 5.d iames 2.b

10 Charity worketh no euill to his neighbour: therefore the fulfilling of the Law is charitie.

11 And chiefly considering the season, how that it is time, that wee should now awake out of sleepe: for now is our saluation neerer then when we beleeued.

12 The night is passed, the day is come nigh, let vs therefore cast away the deedes of darknesse, and let vs put on the armour of light.

13 Let vs walke honestly as in the day, not in rioting and * drunkennesse, neither in chambering and wantonnesse neither in strife and enuying. * Luke 21.f ecclus. 31.c and 38.d

14 But put ye on the Lord Iesus Christ, and make not prouision for the flesh, to fulfill the lusts thereof.

¶ The Notes.

[a] Wee are bound in all manner of things to obey the Magistrates, sith that they are the ordinance of God whether they be good or euill, vnlesse they commaund idolatry and vngodlinesse, that is to say, things contrary vnto true religion, then ought we to say with Peter, Wee ought rather to obey God then men: But wee must beware of tumult and insurrection. The weapon of a Christian in this matter, ought to bee the sword of the spirit; which is Gods word and prayer, coupled with humility, and due submission, and with heart ready rather to die, then to doe any vngodlinesse.

The xiiij. Chapter.

One ought to beare with anothers conscience in charitie.

HIm that is weake in the faith, receiue, not to doubtfulnesse of disputations. A

2 One beleeueth that he may eate euery thing, another which is weake, eateth herbes.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.

4 * What art thou that iudgest another mans seruant? to his owne master hee standeth or falleth: yea, he shall be holden vp, for God is able to make him stand. Iames 4.b

5 This man putteth difference betweene day and day. Another man counteth all dayes alike. Let euery man be fully

fully perswaded in his owne minde.

6 Hee that esteemeth the day, esteemeth it vnto the Lord: and hee that esteemeth not the day, to the Lord hee doeth not esteeme it. He that eateth, eateth to the Lord, for he giueth God thankes: and he that eateth not, eateth not to the Lord, and giueth God thankes.

B 7 For none of vs liueth to himselfe, and no man dieth to himselfe.

8 For if we liue, we liue vnto the Lord: and if we die, we die vnto the Lord: whether wee liue therefore, or die, we are the Lords.

Actes 2.a Phil.2.d 9 * For to this end Christ both died and rose, and reuiued that he might be Lord * of quicke and dead.

10 But why doest thou then iudge thy brother? Either why doest thou set at nought thy brother? wee shall all stand before the Iudgement seate of Christ.

Esay 65.a Phil.2.d 11 For it is written: I liue, saith the Lord, * and all knees shall bow to me, and all tongues shall giue praise to God.

12 So shall euery one of vs giue accompt of himselfe to God.

13 Let vs not therefore iudge one another any more: but iudge this rather, that no man put a stumbling blocke or an occasion to fall in his brothers way.

C 14 For I know and am perswaded by the Lord Iesus * that there is nothing common of it selfe: but vnto him that iudgeth it to be common, to him it is common.

Matth.15.b actes 10.b 1.tim.4.b marke 7.d 15 But if thy brother be grieued with thy meate, now walkest thou not charitably, destroy not him with thy meate for whom Christ died.

16 Let not your [a] good be euill spoken of.

17 For the Kingdome of God is not meate and drinke, but righteousnes, and peace, and ioy in the holy Ghost.

18 For he that in these things serueth Christ, pleaseth God, and is commended of men.

19 Let vs therefore follow those things which make for peace, and things wherewith one may edifie another.

Titus 1.d 20 Destroy not the worke of God for meates sake: * all things are pure, but it is euill for that man which eateth with offence.

D 21 It is good neither to eate flesh, neither to drinke wine, neither any thing whereby thy brother stumbleth, either is offended, or made weake.

22 Hast thou faith? Haue it with thy selfe before God. Happy is hee that condemneth not himselfe, in that thing which he alloweth.

23 For

23 For he that maketh conſcience, is damned if he eate, becauſe hee eateth not of faith: for whatſoeuer is not of faith, is ſinne.

¶ The Notes.

[a] Wee cauſe our good, that is to ſay, our Goſpel and the liberties thereof to bee euill ſpoken of, when wee without any reſpect of the weake (S. Paul calleth them weake which bee not yet ſtrong in the faith, and for lacke of inſtruction do yet make conſcience of this meate or that meate) doe eate indifferently all kindes of meates, giuing thereby to thoſe weake perſons an occaſion to thinke and to ſay, that we ſeeke nothing elſe in the Goſpel, but the pampering of our bellies.

The xv. Chapter.

14 Paul ſheweth his zeale toward them, 30 and requireth the like of them.

WEe which are ſtrong, ought to beare the fraileneſſe of the weake, & not to ſtand in our owne conceits. A Galat. 6.a

2 Let euery one pleaſe his neighbour in that that is good to edifying.

3 For Chriſt pleaſed not himſelfe, but as it is written, The rebukes of them that rebuked thee, fell on me:

4 For whatſoeuer things haue bin written aforetime, were written for our learning: that we through patience, and comfort of the Scriptures might haue hope. *The Epiſtle on the 2. Sunday in Aduent.*

5 The God of patience and conſolation, grant you to be like minded one towards another, after the example of Chriſt Ieſus,

6 *That ye all agreeing together, may with one mouth praiſe God, and the Father of our Lord Ieſus Chriſt. Leuit. 19.d

7 Wherefore receiue yee one another, as Chriſt receiued vs to the glory of God. B

8 And I ſay that Ieſus Chriſt was [a] a miniſter of the Circumciſion for the truth of God, to confirme the promiſes made vnto the fathers,

9 *And that the Gentiles might glorifie God for his mercy, as it is written, * For this cauſe I will praiſe thee among the Gentiles, and ſing vnto thy Name. Deut. 32.f 2. Reg. 22.d

10 And againe he ſaith, *Reioyce ye Gentiles with his people. Pſal. 18.g

11 And againe, * Praiſe the Lord all yee Gentiles, and laud him all ye people together. Deut. 32.f pſal. 117.a

12 And againe Eſaias ſaith, *There ſhall be the roote of Ieſſe, and hee that ſhall riſe to reigne ouer the Gentiles in him ſhall the Gentiles truſt. Eſay 11.a

13 The God of hope fill you with all ioy and peace in

beleeuing, that ye may beerich in hope, through the power of the holy Ghost.

C 14 I my selfe am perswaded of you, my brethren, that ye also are full of goodnesse, and filled with all knowledge, able also to exhort one another.

15 Neuertheless, brethren, I haue somewhat more boldly written vnto you, as putting you in remembrance through the grace that is giuen to me of God,

16 That I should bee the minister of Iesus Christ to the Gentiles, and ‖should minister the Gospel of God, that the offering of the Gentiles might be acceptable, and sanctified by the holy Ghost.

‖Or, sacrificing.

17 I haue therefore whereof I may reioyce through Christ Iesus, in those things which pertaine to God.

18 For I will not be bold to speake of any of those things which Christ hath not wrought by me, to make the Gentiles obedient with word and deede,

19 In mighty signes and wonders, by the power of the spirit of God, so that from Ierusalem, & the coasts round about vnto Illyricum, I haue fully preached the Gospel of Christ.

20 So haue I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built vpon another mans foundation.

D 21 But as it is written, To whom he was not spoken of, they shall see: and they that heard not, shall vnderstand.

22 For this cause I haue bene oft let, that I could not come vnto you:

23 But now hauing no more to doe in these countreys, and also hauing a great desire many yeeres to come vnto you:

24 Whensoeuer I take my iourny into Spaine, I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherwards by you, after that I am somewhat filled with you.

25 But now goe I vnto Ierusalem, to *minister vnto the Saints.

Actes 12.d

26 For it hath pleased them of Macedonia and Achaia to make a certaine common gathering for ỳ poore Saints which are at Ierusalem.

27 It hath pleased them verily, and their debters are they. For if the Gentiles be made partakers of their spirituall things, their duetie is to minister vnto them in carnall things.

E 28 When I haue performed this, and haue sealed to them

them this fruit, I will come by you into Spaine.
29 And I am sure that when I come vnto you, I shall come with the abundance of the blessing of the Gospel of Christ.
30 I beseech you brethren for the Lord Iesus Christs sake, and for the loue of the Spirit, that yee helpe me in my businesse with your prayers to God for me:
31 That I may bee deliuered from them which beleeue not in Iury, and that this my seruice, which I haue at Hierusalem, may be accepted of the Saints:
32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.
33 The God of peace be with you all. Amen.

¶ The Notes.

[a] S. Paul meaneth here that Christ was peculiarly sent vnto the Iewes to confirme the promises made vnto the Fathers, but that neuertheless the Gentiles were called vnto saluation, not of promise, (though their calling was spoken of before by the Prophets) but through the mercy of God. Sith then that God hath called both the Iewes and Gentiles vnto saluation, they ought to put away all strife, and with one accord to receiue the grace of God, praysing and lauding him together.

The xvj. Chapter.

1 *A number of salutations.* 17 *Paul willeth them to beware of false brethren.* 20 *He prayeth and giueth thankes for them.*

I Commend vnto you Phebe our sister, which is a minister of the Church of Cenchrea: A
2 That yee receiue her in the Lord, as it becommeth Saints, and that ye assist her in whatsoeuer businesse shee haue neede of you: For shee hath succoured many, and my selfe also.
3 Greete Priscilla and Aquila my helpers in Christ Iesus,
4 Which haue for my life layde downe their owne necks: Vnto whom not onely I giue thanks, but also all the Churches of the Gentiles.
5 Likewise greete the Church that is in their house. Salute my welbeloued Epenetus, which is the first fruit of Achaia in Christ.
6 Greete Mary which bestowed much labour on vs.
7 Salute Andronicus, and Iunia my cousins, and my fellowprisoners with me also, which are well taken among the Apostles, and were in Christ before me. B
8 Greete Amplias my beloued in the Lord.

9 Salute Urban our helper in Christ, and Stachys my welbeloued.

10 Salute Apelles approoued in Christ. Salute them which are in Aristobulus houshold.

11 Salute Herodian my kinsman. Greete them that be of the house of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, which labour in the Lord. Salute the beloued Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

C 14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus and his sister, & Olympas, & all the Saints which are with them.

1.Cor.3.b 16 * Salute one another with an [a] holy kisse. The Churches of Christ salute you.

17 Now I beseech you, brethren, marke them which cause diuision, and giue occasion of euill, contrary to the doctrine which ye haue learned, and auoyde them.

18 For they that are such, serue not the Lord Jesus Christ, but their owne belly, and with sweete and flattering words, deceiue the hearts of the innocents.

19 For your obedience is gone abroad vnto all men. I am glad therefore on your behalfe, but I would haue you wise vnto that which is good, and simple concerning euill.

20 The God of peace shall tread Satan vnder your feete shortly. The grace of our Lord Jesus Christ be with you. Amen.

D 21 Timotheus my worke fellow, and Lucius, and Jason, and Sosipater my kinsmen salute you.

22 I Tertius which wrote this Epistle, salute you in the Lord.

23 Gaius mine host, and of the whole Church saluteth you. Erastus the Chamberlaine of the citie saluteth you, and Quartus his brother.

24 The grace of our Lord Jesus Christ bee with you all. Amen.

25 To him that is of power to establish you, according to my Gospel, & preaching of Jesus Christ, by reuealing of the mysterie which was kept secret since the world began,

26 But now is opened, and by the Scriptures of the Prophets, at the commandement of the euerlasting God, to the obedience of the faith, among all nations published:

27 To the same God, only wise, be glory through Jesus Christ for euer. Amen.

C This

¶ This Epistle was written to the Romanes from Corinthus, and sent by Phebe the minister of the Church of Cenchrea.

¶ The Notes.

[a] To kisse one another among the Israelites, was a token of concord and loue. And because loue ought to bee without faining or dissimulation, S. Paul did adde that this kisse might be holy, that is to say, comming of a pure and sincere heart. For he that kisseth one and beareth malice in his heart against him, he is no better then Iudas which betrayed Christ with a kisse.

¶ The Argument of the first Epistle to the corinthians.

In this Epistle. S. Paul doeth not intreate vpon remission of sinnes, and iustification, as hee did in the Epistle to the Romanes, but vpon many other necessary things, needfull for men to bee instructed in. First, hee exhorteth them to beware of strife and of sects, and that open and manifest offences ought not to bee borne withall in the Congregation. Againe, that they ought rather to suffer wrong, then to Law one with another before vnbeleeuing Iudges. After this hee giueth them instruction touching Matrimonie, and meates offered vnto idoles, of the Supper of the Lord, of the gifts of the holy Ghost, and how they ought to vse them to the edifying of Christs Church. At the last he speaketh of the resurrection of the dead, and of the second comming of Christ. And so, after that he hath exhorted them to make certaine collections and gatherings for the Saints, hee doeth end and conclude this Epistle.

¶ The first Epistle of S. Paul the *Apostle to the Corinthians.*

The j. Chapter.

1 *He praiseth the great graces of God shewed towards them.* 10 *Hee exhorteth them to concord and humilitie.*

PAul called to bee an Apostle of Iesus Christ through the will of God, and brother Sosthenes: A
2 Vnto ỳ Church of God which is at Corinthus, to them that are sanctified in Christ Iesus,

Saints by calling, with all that call on the Name of the Lord Jesus Christ in euery place, both of theirs and ours.

Rom. 1.a galat. 1.a

3 *Grace be vnto you, and peace from God our Father, and from the Lord Jesus Christ.

The Epistle on the 18. Sunday after Trinity.

4 I thanke my God alwayes on your behalfe, for the grace of God which is giuen you in Jesus Christ:

5 That in all things ye are enriched in him, in all vtterance, and in all knowledge:

6 As the testimony of Jesus Christ was confirmed in you.

B

7 So that yee are destitute of no gift, waiting for the appearing of the Lord Jesus Christ,

8 Which shall also ‖ strengthen you vnto the end, that yee may bee blameleſſe in the day of our Lord Jesus Christ.

‖ Or, confirme.

9 *God is faithfull, by whom ye haue bene called vnto the fellowship of his Sonne Jesus Christ our Lord.

Num. 23.c 1. cor. 10.c

10 Now I beseech you brethren by the Name of our Lord Jesus Christ, that ye all speake one thing, and that there be no dissention among you: but that ye be perfectly ioyned together in the same minde and in the same meaning.

11 For it hath beene declared vnto mee my brethren, of you by them which are of the house of Cloe, that there are contentions among you.

12 This I say, that euery one of you saith, I am of Paul, and I am of *Apollo, and I am of Cephas, and I am of Christ.

Actes 18.c 1. cor 3.a and 16.c

13 Is Christ diuided? was [a] Paul crucified for you? either were ye baptized in the name of Paul?

C

14 I thanke God that I baptized none of you, but Crispus and Gaius,

15 Lest any should say, that I had baptized in mine owne name.

16 I baptized also the houshold of Stephana: Besides I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the Gospel: not with wisedome of wordes, lest the crosse of Christ should be made of none effect.

18 For the preaching of the crosse is to them that perish foolishnesse: but vnto vs, which are saued, it is the power of God.

Rom. 1.b esay 29.d esay 33.c

19 For it is written, *I will destroy the wisdome of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the Scribe? where is the

the disputer of this world? Hath not God made the wisedome of this world foolishnesse?

21 For after that in the wisedome of God the world through their wisedome knew not God, it pleased God through foolishnes of preaching to saue them that beleeue. D

22 For the Jewes require a signe, and the Greekes seeke after wisedome. Matth.8 d luke 11.d

23 But we preach Christ crucified, vnto the Jewes a stumbling blocke, and vnto the Greekes foolishnesse: iohn 6.d

24 But vnto them which are called, both Jewes and Greekes, Christ the power of God, and the wisedome of God.

25 For the foolishnesse of God is wiser then men: and the weakenesse of God is stronger then men.

26 Brethren, ye see your calling, how that not many wise men after the flesh, not many mighty, not many noble are called.

27 But God hath chosen the foolish things of the world to confound the wise, & God hath chosen the weake things of the world, to confound the things which are mighty.

28 And vnnoble things of the world, and things which are despised, hath God chosen: yea, and things which are not, to bring to nought things that are: E

29 That no flesh should glory in his presence.

30 And of him are ye in Christ Jesus, which of God is made vnto vs wisedome, and righteousnesse, and sanctification, and redemption:

31 That according as it is written, He that glorieth, let him glory in the Lord.

¶ The Notes.

[a] It is euident by S Pauls sayings, that Christ onely who was crucified for vs, ought to be our Lord, and that in matters of Religion, we ought onely to haue our name of him, and not to be called after this doctor or that doctors name. For that is to diuide Christ, and to bring againe the hypocriticall sects of Friers and Monkes.

The ii. Chapter.

He putteth for example his manner of preaching, which was according to the tenour of the Gospel.

AND I, brethren, when I came to you, came not in ‖ glorioulnesse of wordes, or of wisedome, shewing vnto you the testimony of God. A ‖ Or, excellencie.

2 For I esteemed not to know any thing among you, saue Jesus Christ, and him crucified.

3 And I was among you in weakenesse, and in feare, and in much trembling.

4 And

4 And my wordes and my preaching was not with enticing wordes of mans wisedome, but in shewing of the Spirit, and power:

5 That your faith should not stand in the wisdome of men, but in the power of God.

6 And we speake wisedome among them that are perfect: not the wisedome of this world, neither of the Princes of this world, which come to nought:

B 7 But we speake the wisedome of God in a mysterie, euen the hid wisdome which God ordeined before the world vnto our glory.

8 Which none of the Princes of the world knew: For had they knowen it, they would not haue crucified the Lord of glory.

Esay 64.a 9 But as it is written, * The eye hath not seene, and the eare hath not heard, neither haue entred into the heart of man, the things which God hath prepared for them that loue him.

10 But God hath reuealed them vnto vs by his Spirit: Rom.8.d * for the Spirit searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, saue the spirit of a man which is in him? Euen so the things of God knoweth no man, but the Spirit of God.

12 And wee haue not receiued the spirit of the world, but the Spirit which is of God, that we might know the things, that are giuen to vs of God.

13 Which things also wee speake, not in the wordes which mans wisedome teacheth, but which the holy Ghost teacheth: comparing Spirituall things with Spirituall things.

C 14 But the naturall man perceiueth not the things of the Spirit of God, for they are foolishnesse vnto him: Neither can he know them, because they are Spiritually discerned.

15 But he that is [a] Spirituall, discerneth all things, yet he himselfe is iudged of no man.

Esay 40.d rom.11. 16 * For who hath knowen the minde of the Lord, that he might instruct him? But we haue the minde of Christ.

¶ The Notes.

[a] Paul doeth call him Spirituall, which is renewed by the Spirit and word of God, and being gouerned by the same Spirit, doth examine and try all things with the true touchstone of Gods word, which is set forth vnto vs by the inspiration of the same Spirit that he is indued withall, but hee himselfe (that is to say, the Spirit) is iudged of no man. Heere also the naturall man

man is taken for him, which being without the Spirit of God, is led by his naturall affections.

The iij. Chapter.

1 *Paul rebuketh sects, and the authours thereof.* 13 *Christ is the foundation of the Church.*

AND I could not speake vnto you, brethren, as vnto spirituall, but as vnto carnall, euen as vnto babes in Christ, A

2 I haue nourished you with milke, & not with meate: for ye then were not strong, neither are ye as yet.

3 For ye are yet carnall: Seeing then there is among you enuying, and strife, and sects, are you not carnall, and walke as men?

4 For while one saith, I am of Paul, and another, I am of Apollo, are ye not carnall?

5 For what is Paul? what is Apollo? but ministers by whom ye beleeued, euen as the Lord gaue to euery man.

6 I haue planted, Apollo watered: but God gaue the increase.

7 So then neither is hee that planteth, any thing, neither he that watereth: but God that giueth the increase. B

8 Hee that planteth, and hee that watereth, are one: and euery man shall receiue his reward according to his labour.

9 For wee together are Gods labourers, yee are Gods husbandry, * ye are Gods building. Ephes. 3. d

10 According to the grace of God, which is giuen vnto mee, as a wise master builder haue I layd the foundation, and another builded thereon. But let euery man take heede how he buildeth vpon.

11 [a] For other foundation can no man lay, then that is laid, * which is Iesus Christ. Matth. 16. d

12 If any man build on this foundation, golde, siluer, precious stones, timber, hay, or stubble,

13 Euery mans worke shall bee made manifest: The day shall declare it, because it shalbe reuealed by the [b] fire, and the fire shall try euery mans worke, what it is.

14 If any mans worke, that he hath built vpon, abide, he shall receiue a reward. C

15 If any mans worke burne, hee shall suffer losse, but he shalbe saued himselfe, yet as it were through fire.

16 * Know yee not that ye are the Temple of God, and that the Spirit of God dwelleth in you? 1. Cor. 6. d

17 If any man ‖ defile the temple of God, him shal God destroy, for the temple of God is holy, which temple ye are. ‖ Or, destroy

18 Let no man deceiue himselfe. If any man among

yau

you doe seeme to himselfe to bee wise in this world, let him become a foole, that he may be wise.

19 For the wisedome of this world is foolishnesse with God: for it is written, * Hee compasseth the wise in their owne craftinesse.

Iohn.5.b

20 And againe, The Lord knoweth the thoughts of the wise that they be but vaine.

D 21 Therefore let no man glory in men: for all things are yours.

22 Whether Paul, or Apollo, or Cephas, either the world, either life, or death, whether things present, or things to come, all are yours.

23 But ye are Christs, and Christ is Gods.

¶ The Notes.

[a] If Christ be the foundation, then are they fowly deceiued that will haue the Church to be builded vpon Peter.

[b] By fire, S. Paul doeth here vnderstand persecution and trouble: by gold and siluer, and precious stones, he vnderstandeth those that in the midst of persecution doe abide stedfast in the word: By timber, hay, and stubble, are meant such as in time of persecution doe fall away from the trueth: if they then which doe beleeue, doe in time of persecution stand stedfast in the trueth, the builder shall receiue a reward, and the worke shall be preserued and saued. But if so be that they swerue and goe backe when persecution ariseth, hee shall suffer losse, that is to say, the builder shall lose his labour and cost. But yet the builder (I meane) the Preacher of the word shalbe saued, if he being tried by persecution, doe abide stedfast in the faith.

The iiij. Chapter.

1 *After that hee had described the office of a true Apostle,* 3 *seeing they did not acknowledge him such a one,* 4 *hee appealeth to Gods iudgement.*

A LEt a man esteeme of vs, as the ministers of Christ, and dispolers of the secrets of God,

The Epistle on the 3. Sunday in Aduent.

2 Furthermore it is required in the dispolers, that a man be found faithfull.

3 With mee it is but a very small thing, that I should be iudged of you, either of mans iudgement: yea, I iudge not mine owne selfe.

4 For I know nothing by my selfe, yet I am not thereby iustified: but he that iudgeth me, is the Lord.

5 Therefore iudge nothing before the time, vntill the Lord come, who will lighten the hidden things of darkenesse, and open the counsels of the hearts: and then shall euery man haue prayse of God.

6 And

6 And these things, brethren, I haue figuratinely applied vnto my selfe, and to Apollos for your sakes, that yee might learne by vs not to bee wise aboue that which is written, that you swell not one against another for any mans cause.

7 For who separateth thee? And what hast [a] thou that thou hast not receiued? If thou hast receiued it, why doest thou glory, as though thou hadst not receiued it? B

8 Now ye are full, now ye are rich, ye haue reigned as kings without vs, and I would to God ye did reigne, that we also might reigne with you.

9 For mee thinketh that God hath set forth vs which are the last Apostles, as it were men appointed to death, * for wee are made a gazing stocke vnto the world, and to Angels, and to men. Psal. 44. d rom. 8. f

10 Wee are fooles for Christs sake, but yee are wise in Christ: We are weake, but ye are strong: Ye are honourable, but we are despised.

11 Euen vnto this ‖ time wee both hunger and thirst, and are naked, and are buffeted, & haue no certaine dwelling place, ‖ Or, houre.

12 And labour, * working with our owne hands: being reuiled, we blesse: being persecuted, we suffer it: Actes 23. g 1 thess. 2. c 2. thess. 3. b

13 Being defamed, we pray: we are made as the filthinesse of the world, and are the off-scouring of all things vnto this day.

14 I write not these things to shame you, but as my beloued sonnes I warne you. C

15 For though yee haue ten thousand instructours in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore I desire you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lord, who shall put you in remembrance of my wayes, which bee in Christ, as I teach euery where in all Churches.

18 Some are swollen, as though I would come no more at you.

19 But I will come to you shortly, * if the Lord will, and will know, not the words of them which are swollen, but the power. Actes 19. c iames 4. b

20 For the Kingdome of God is not in word, but in power.

21 What will ye? Shall I come vnto you with a rod? or in loue, and in the spirit of meekenesse? D

¶ The

¶ The Notes.

[a] This sentence ought to bee had in remembrance of all men. For if we haue nothing but that which we haue receiued, what can we deserue, I pray you? or what neede we to dispute of our owne merits? It commeth of the free gift of God that we liue, that we loue God, that we walke in his feare: where be our deseruings then?

The v. Chapter.

1 *Hee reprooueth sharpely their negligence in punishing him that had committed incest,* 3 *willing them to excommunicate him,* 7 *to embrace puritie,* 9 *and to flee wickednesse.*

A 1 THere goeth a common saying, that there is fornication among you, and such fornication as is not named among the Gentiles, that one should haue his fathers wife.

2 And yee are puffed vp, and haue not rather sorrowed, that hee that hath done this deede, might bee taken away from among you.

3 For I verily as absent in body, but present in spirit, haue determined already, as though I were present, that he that hath so done this deede,

4 In the Name of our Lord Iesus Christ, you being gathered together, and my spirit with you, with the power of our Lord Iesus Christ,

Matth. 18.b 5 To * deliuer such [a] one vnto Satan, for the destruction of the flesh, that the spirit may bee saued in the day of the Lord Iesus.

6 Your glorying is not good. Know ye not that a little leauen leaueneth the whole lumpe?

B 7 Purge out therefore the old leauen, that ye may bee a new lumpe, as yee are vnleauened. For euen Christ our ‖Or, slaine. Passeouer is ‖offered vp for vs.

8 Therefore let vs keepe holy day, not with olde leauen, neither with the leauen of malitiousnesse and wickednesse, but with the vnleauened bread of purenesse & truth.

9 I wrote vnto you in an Epistle, that yee should not company with fornicators.

10 I did not meane, not at all with the fornicators of this world, or with the couetous, or extortioners, or with idolaters: for then must yee needes haue gone out of the world:

2. Thess. 3.d 11 But now this I write vnto you, * not to company together: if any that is called a brother, bee a fornicator, or couetous, or a worshipper of idoles, or a railer, or a drunkard, or an extortioner, with him that is such, not to eate.

12 For what haue I to doe to iudge them that are without? doe not ye iudge them that are within?

13 Them

13 Them that are without, God shall iudge. And you shall *put away from among you that wicked person. Deut.13.b

¶ The Notes.

[a] To deliuer to Satan, is to banish a man from the Congregation of the faithful, which is the mysticall body of Christ. Ye shall vnderstand that there be but two kingdomes, that is to say, the Kingdome of Christ, which is the Church or the Congregation of the faithfull, and the kingdome of Satan. Whosoeuer then is a rotten member cut off from the body of Christ, he is immediatly receiued into the Kingdome of the deuill, as though he were deliuered vp to Satan: and that ought to bee done, to the intent that carnall and fleshly wisdome, and haughtinesse of minde may be there through abated.

The vi. Chapter.

7 Christians ought rather to suffer. 12 He reproueth the abusing of Christian libertie, 15 and sheweth that wee ought to serue God purely both in body and soule.

DAre any of you, hauing businesse || with another, bee iudged vnder the vniust, and not rather vnder the Saints. A ||Or, against.

2 Doe yee not know, that the Saints shall iudge the world? if the world shall be iudged by you, are ye vnworthy to iudge the smallest matters?

3 Know yee not how that we shall iudge the Angels? how much more things that appertaine to this life?

4 If then ye haue iudgement of things pertaining to this life, set vp them to iudge, which are least esteemed in the Church.

5 I speake it to your shame, [a] is it so that there is not a wise man among you? no not one, that shall bee able to iudge betweene his brother?

6 But brother goeth to law with brother, and that vnder the vnbeleeuers.

7 Now therefore there is vtterly a || fault among you, because yee goe to law one with another: why rather suffer yee not wrong? why rather suffer ye not harme? B ||Or, want.

8 Nay yee your selues doe wrong, and doe harme, and that to your brethren.

9 Know ye not that the vnrighteous shall not inherite the kingdome of God? be not deceiued: *neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselues with mankinde, Galat.5.b ephes.5.a

10 Nor theeues, nor couetous, nor drunkards, nor reuilers, nor || pillers, shall inherite the kingdome of God. ||Or, extortioners.

11 And some such like yee were: but ye are washed, but yee

yee are sanctified, but ye are iustified in the Name of the Lord Iesus and by the Spirit of our God.

Eccl.37.f
1.cor.10.c

12 All things are lawfull vnto me, * but all things are not profitable: all things are lawfull vnto me, but I will not be brought vnder the power of any.

13 Meates for the belly, and the belly for meates: but God shall destroy both it and them: now the body is not for fornication, but for the Lord: & the Lord for the body.

¶

14 And God hath both raised vp the Lord, and also shall raise vs vp by his power.

1.Cor.3.c

15 * Know ye not that your bodies are the members of Christ? shal I then take the members of Christ, and make them the members of an harlot? God forbid.

16 What, know ye not, that he which is coupled with an harlot, is one body? || For two, saith he, * shall bee one flesh.

|| With the harlot.
Gene.2.d
matth.19.a
marke 10.b
ephes.5.c

17 But he that is coupled vnto the Lord, is one spirit.

18 Flee fornication: euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body.

19 What, know ye not that your body is the Temple of the holy Ghost which is in you, whom yee haue of God, and ye are not your owne?

20 For yee are bought with a price: therefore glorifie God in your body, and in your spirit, which are G[illegible]

¶ The Notes.

[a] We learne here in this place, that we may haue our matters discussed before Christian iudges, that is to say, before them that be of a good and vncorrupt conscience. Hobeit it were good that in euery parish, some honest and conscionable men should be appointed to make vnity and peace betweene neighbour and neighbour.

The vii. Chapter.

1 *The Apostle answereth to certaine questions which the Corinthians desired to know.*

A NDw as concerning the things whereof ye wrote vnto me: it is good for a man not to touch a woman.

2 Neuertheless, to auoyde fornication, let euery man haue his owne wife, and let euery woman haue her owne husband.

3 Let the husband giue vnto the wife due benenolence, likewise also the wife vnto the husband.

4 The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraud

5 Defraud ye not the one the other, * except it be with both your consents, for a time, that yee may giue your selues to fasting and prayer: & afterward come together againe, that Satan tempt you not for your incontinencie. Tob. 6.c

6 This I say || of fauour, and not of commandement: || Or, by way of sufferance.

7 For I would that all men were euen as I my selfe, but euery man hath his proper gift of God, one after this maner, another after that. B

8 I say therefore to the vnmarried and widowes, It is good for them if they abide euen as I:

9 * But if they cannot abstaine, let them marrie, for it is better to marrie then to burne. 1. Tim. 5.c

10 Vnto the married command not I, but the Lord, * Let not the wife depart from her husband: Matth. 5.c and 19.a

11 But and if she depart, let her remaine vnmarried, or be reconciled to her husband againe: And let not the husband put away his wife.

12 But to the remnant speake I, not the Lord, If any brother haue a wife that beleeueth not, and shee consent to dwell with him, let him not put her away.

13 And the woman which hath to her husband an infidel, and he consent to dwell with her, let her not put him away.

14 For the vnbeleeuing husband is sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband: else were your children vncleane, but now are they holy. C

15 But if the vnbeleeuing depart, let him depart: a brother or a sister is not made subiect in such things, but God hath called vs in peace.

16 For how knowest thou, O woman, whether thou shalt saue thy husband? Or how knowest thou, O man, whether thou shalt saue thy wife?

17 But as God hath distributed to euery man, as the Lord hath called euery one, so let him walke, and so ordaine I in all Churches. Ephes. 4.a

18 Is any man called being circumcised? let him not annul circumcision: Is any called in vncircumcision? let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing: but the keeping of the Commandements of God.

20 Let euery man abide in the same calling wherein he was called.

21 Art thou called a seruant? care not for it, neuertheless, if thou mayest be made free, vse it rather. D 1. Tim. 6.a

22 For he that is called in the Lord being a seruant, is

the Lords free man, likewise also he that is called, being free, is Christs seruant.

23 Yee are bought with a price, bee ye not the seruants of men.

24 Brethren, let euery man wherein hee is called, therein abide with God.

25 Now concerning Virgines: I haue no commandement of the Lord: yet giue I counsell as one that hath obtained mercy of the Lord, to be faithfull.

26 I suppose therefore that it is good for the present necessitie, that I say, it is good for that man so to be.

27 Art thou bound vnto a wife, seeke not to be loosed. Art thou loosed from a wife? seeke not a wife.

E 28 But and if thou marry, thou hast not sinned: and if a Virgine marry, she hath not sinned, neuertheless, such shall haue trouble in the flesh: but I ‖ beare with you.

‖ Or, spare you. Psal. 60. a 2 pet. 3. b

29 But this say I, brethren, because * the time is short: it remaineth, that they also which haue wiues, bee as though they had none.

30 And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not:

Esay 60. b 1. Iohn 2. c

31 And they that vse this world, as not abusing it: * for the fashion of this world goeth away.

Matth 6. c luke 12. c

32 I would haue you without care. Hee that is vnmarried, careth for the things that belong to the Lord, how he may please the Lord.

33 But hee that is married, careth for the things that are of the world, how he may please his wife.

34 There is a difference betweene a Virgine, and a wife: The vnmarried woman careth for the things that are of the Lord, that she may bee holy, both in body and in spirit: But shee that is married, careth for the things that pertaine to the world, how she may please her husband.

F 35 This speake I for your profit: not that I may cast a snare vpon you, but for comelinesse sake, and sitting fast vnto the Lord without separation.

36 But if * any man thinke that it is vncomely for his Virgine, if she passe the time of marriage, and need so require, let him doe what he will, he sinneth not: let them be married.

37 Neuertheless, he that standeth stedfast in his heart, hauing no need, but hath power ouer his owne will, and hath so decreed in his heart, that he will keepe his Virgine, doeth well.

38 So then he that giueth in marriage, doeth well: but he

he that giueth not in marriage, doeth better. Rom.7.a

39 * The wife is bound || to the Law, as long as her husband liueth, but if her husband be dead, shee is at liberty to be married to whom she will, onely in the Lord. || Or, by the law of mariage.

40 But she is happier, if shee so abide, after my iudgement: And I thinke verily that I haue the Spirit of God.

¶ The Notes.

[a] Here wee learne, that it is the parents part to marry forth their children: For in the old time no contract of Matrimonie tooke effect without authoritie of the parents, read Deut. 7. Also parents ought to prouide betimes for their children, and in no wise to compell them either to virginitie or wedlocke, vnlesse they shall see them to misuse themselues, Reade, Gene. 24.

The viij. Chapter.

1 *He rebuketh them that vse their libertie to the slander of other in going to idolatrous sacrifices.*

AS touching things offred vnto Idoles, we know that A
we all haue knowledge. Knowledge maketh a man swell, but charitie edifieth.

2 If any man thinke that hee knoweth any thing, hee knoweth nothing yet as hee ought to know.

3 But if any man loue God, the same is || knowne of him. || Or, taught.

4 As concerning therefore the eating of those things that are offered in sacrifice vnto Idoles, wee know that * an Idole is nothing in the world, and that there is none other God but one. 1.Cor.10.c

5 And though there be that are called gods, whether in heauen or in earth (as there be gods many, and lords many.)

6 Yet vnto vs there is but one God, which is the Father, of whom are all things, and we in him, and one Lord Iesus Christ, by whom are all things, and we by him. B

7 But there is not in euery man that knowledge. * For some hauing conscience of the Idole vnto this houre, eate as a thing offered vnto Idoles, and their conscience being weake is defiled. 1, Cor. 8.a

8 But meat doeth not commend to God: For neither if we eate haue we the more: neither, if we eate not, haue we the lesse.

9 But take heed, lest by any meanes this [a] libertie of yours, become a stumbling to them that are weake.

10 For if any man see thee which hast knowledge, sit at meat in the Idoles temple: shall not the conscience of him

which is weake, bee boldened to eate those things which are offered to Idoles?

11 And through thy knowledge shall the weake brother perish, for whom Christ died.

12 But when yee sinne so against the brethren, and wound their weake conscience, ye sinne against Christ.

Rom. 14.b 13 Wherefore, * if meat offend my brother, I will eate no flesh while the world standeth, lest I should offend my brother.

¶ The Notes.

[a] We must beware that we misuse not our libertie, and so wound the consciences of the weake. for in so doing wee sinne against Christ.

The ix. Chapter.

1 *Hee exhorteth them by his example to use their libertie to others edification.*

A Am I not an Apostle? am I not free? * haue I not Actes 9.a seene Iesus Christ our Lord? are not ye my worke in the Lord?

2 If I be not an Apostle vnto other, yet doubtlesse am I vnto you: for the seale of mine Apostleship are yee in the Lord.

3 Mine answere to them that aske me, is this,

4 Haue we not power to eate and drinke?

5 Haue we not power to leade about a [a] sister, a woman, as well as other Apostles, and as the brethren of the Lord, and Cephas?

||Or, with the hands. 6 Is the liberty of not labouring || taken from me and Barnabas onely?

B 7 Who goeth a warrefare any time of his owne cost? who planteth a Vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things after the maner of men? or saith not the Law the same also?

9 For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the Oxe that treadeth out the corne: Doeth God care for the Oxen?

10 Either saith hee it not altogether for our sakes? for our sakes no doubt, this is written that hee which eareth should eare in hope: and that hee which thresheth in hope, should be partaker of his hope.

11 If we haue sowen vnto you spirituall things, is it a great thing, if we should reape your carnall things?

12 If others be partakers of their power ouer you, wherefore are not we rather? neuertheless, we haue not vsed this power,

power, but suffering all things, lest wee should hinder the Gospel of Christ.

13 Do ye not know that they which minister about holy things, eate of the things of the Temple? and they which wait at the Altar, are partakers with the Altar?

14 Euen so hath the Lord ordeined, that they which preach the Gospel, should liue of the Gospel. C

15 But I haue vsed none of these things. Neuerthelesse, I wrote not these things, that it should be so done vnto mee: For it were better for me to die, then that any man should make my || reioycing vaine.

16 For if I preach the Gospel, I haue nothing to || reioyce of: For necessitie is layd vpon mee. But woe is vnto me, if I preach not the Gospel.

|| Or, boasting.
|| Or, boast of.

17 For if I doe this thing with a good will, I haue a reward: but if against my will, the dispensation is committed vnto me.

18 What is my reward then? verily, that when I preach the Gospel, I may make the Gospel of Christ free, that I misuse not mine authoritie in the Gospel.

19 For though I be free from all men, yet had I made my selfe seruant vnto all men, that I might win the more.

20 * Vnto the Iewes I became a Iew, that I might winne the Iewes: to them that are vnder the Law, as vnder the Law, that I might winne them that are vnder the Law. Actes 16.a galat.2.d

21 To them that are without Law, as without Law, (when I was not without Law, as perteining to the Law of God, but was in the Law of Christ) that I might win them that are without the Law. D

22 To the weake became I as weake, that I might win the weake. I am made * all things to all men, that I might by all meanes saue some. 1.Cor.10.d

23 And this I doe for the Gospels sake, that I might be partaker thereof.

24 Know yee not that they which run in a race, runne all, but one receiueth the reward? So runne that ye may obtaine. *The Epistle on Septuagesima Sunday.*

25 Euery man that proueth masteries, abstaineth from all things, and they doe it to obtaine a corruptible crowne, but we to obtaine an incorruptible crowne.

26 * I therefore so run, not as at an vncertaine thing: so fight I, not as one that beateth the aire, 2.Tim.4.b 1.pet.5.b

27 But I tame my body, and bring it into subiection, lest by any meanes, that when I haue preached to other, I my selfe should be cast away.

¶ The Notes.

[a] Or, a sister a wife, S Paul vseth none other word to expresse a wife, then γυνη: Valla, what needeth it to adde a woman where was promised a sister? Wherefore I thinke (saith he) it ought to be translated a wife, especially because it is expressed in the singular number, γυναῖκα. The old Translation printed, transposeth the words, saying, *Mulierem sororem*, where the most old writers copies constantly haue *Sororem mulierem*, as all the Greeke copies, ἀδελφὴν γυναῖκα.

The x. Chapter.

1 *He feareth them with the example of the Iewes, that they put not their trust carnally in the graces of God:* 14 *Exhorting them to flie all idolatry,* 23 *and offences of their neighbours.*

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BRethren, I would not that ye should be ignorant, how that all our fathers were vnder the cloud, and all passed through the Sea,

2 And were all baptized vnto Moses in the cloud, and in the Sea,

3 And did all eate of the same spirituall meat:

4 And did all drinke of the same spirituall drinke: (for they dranke of that spirituall rocke that followed them: and that rocke was Christ.)

5 But in many of them God had no delight; for they were ouerthrowne in the wildernesse.

6 These things verily are our ensamples, that wee should not be lusters after euill things, as they also lusted.

B Exod. 32. d

7 Neither be ye idolaters, as were some of them, as it is written, * The people sate downe to eate, and drinke, and rose vp to play.

‖ Or, did commit fornication.

8 Neither let vs commit fornication, as some of them committed ‖ fornication, and fell in one day three and twenty thousand.

9 Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents.

10 Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer.

11 All these things happened vnto them for ensamples: but they are written for our admonition, vpon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth, take heed lest he fall.

Num. 14. a
1. cor. 1. b
1. thes. 5. d
1. pet. 2. d

13 * There hath no temptation taken you, but such as followeth the nature of man: but God is faithfull, which shall not suffer you to bee tempted aboue that you are able, but shall with temptation make a way to escape, that yee may be able to beare it.

14 Where-

14 Wherefore my dearely beloued, flee from idolatrie. C
15 I speake as vnto them that haue discretion, iudge ye what I say.
16 The cup of blessing which wee blesse, is it not the partaking of the blood of Christ? The bread which wee breake, is it not the partaking of the body of Christ?
17 For we that are many, are one [a] bread, and one body, in as much as we are all partakers of one bread.
18 Behold Israel which is after the flesh: are not they which eate of the sacrifices, partakers of the Altar?
19 What say I then? * that the idole is any thing? or that it which is offered in sacrifice to idoles, is any thing? 1.Cor.8.a
20 But this I say, that the things which the Gentiles offer in sacrifice, they offer to deuils, and not to God: and I would not that yee should haue fellowship with the deuils.
21 Ye cannot drinke of the cup of the Lord, and the cup of deuils: Ye cannot be partakers of the Lords table, and of the table of deuils. D
22 Either doe we prouoke the Lord to anger? What, are we stronger then he?
23 All things are lawfull for mee, * but all things are not expedient: All things are lawfull for me, but al things edifie not. Eccl.37.d
24 * Let no man seeke his owne, but euery man anothers wealth. 1.Cor.13.b
25 Whatsoeuer is sold in the ‖ market, that eat, asking no question for conscience sake. ‖ Or, in the market of victuals.
26 For * the earth is the Lords, and the plenty thereof. Psal.24.a
27 If any of them which beleeue not, bid you to a feast, and ye be disposed to go, whatsoeuer is set before you, eate, asking no question for conscience sake.
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29 Conscience, I say, not of thine owne selfe, * but of the other: For why is my libertie iudged of another mans conscience? 1.Cor.8.b
30 For, if I by Gods benefit may be partaker of the gifts of God, why am I euill spoken of, for that wherefore I giue thankes?
31 * Whether therefore ye eate or drinke, or whatsoeuer ye doe, doe all to the glory of God. Colos.3.c
32 See that ye giue none offence, neither to the Iewes, nor yet to the Grecians, neither to the Church of God.

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[a] Or, a sister a wife, S Paul vseth none other word to expresse a wife, then γυνη: Valla, what needeth it to adde a woman where was promised a sister? Wherefore I thinke (saith he) it ought to be translated a wife, especially because it is expressed in the singular number, γυναῖκα. The old Translation printed, transposeth the words, saying, *Mulierem sororem*, where the most old writers copies constantly haue *Sororem mulierem*, as all the Greeke copies, ἀδελφὴν γυναῖκα.

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6 These things verily are our ensamples, that wee should not be lusters after euill things, as they also lusted.

B Exod. 32. d

7 Neither be ye idolaters, as were some of them, as it is written, * The people sate downe to eate, and drinke, and rose vp to play.

‖ Or, did commit fornication.

8 Neither let vs commit fornication, as some of them committed ‖ fornication, and fell in one day three and twenty thousand.

9 Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents.

10 Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer.

11 All these things happened vnto them for ensamples: but they are written for our admonition, vpon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth, take heed lest he fall.

Num. 14. a
1. cor. 1. b
1. thes. 5. d
1. pet. 2. d

13 * There hath no temptation taken you, but such as followeth the nature of man: but God is faithfull, which shall not suffer you to bee tempted aboue that you are able, but shall with temptation make a way to escape, that yee may be able to beare it.

14 Where-

14 Wherefore my dearely beloued, flee from idolatrie. C
15 I speake as vnto them that haue discretion, iudge ye what I say.
16 The cup of blessing which wee blesse, is it not the partaking of the blood of Christ? The bread which wee breake, is it not the partaking of the body of Christ?
17 For we that are many, are one [a] bread, and one body, in as much as we are all partakers of one bread.
18 Behold Israel which is after the flesh: are not they which eate of the sacrifices, partakers of the Altar?
19 What say I then? * that the idole is any thing? or that it which is offered in sacrifice to idoles, is any thing? 1.Cor.8.a
20 But this I say, that the things which the Gentiles offer in sacrifice, they offer to deuils, and not to God: and I would not that yee should haue fellowship with the deuils.
21 Ye cannot drinke of the cup of the Lord, and the cup of deuils: Ye cannot be partakers of the Lords table, and of the table of deuils. D
22 Either doe we prouoke the Lord to anger? What, are we stronger then he?
23 All things are lawfull for mee, * but all things are not expedient: All things are lawfull for me, but al things edifie not. Eccl.37.d
24 * Let no man seeke his owne, but euery man anothers wealth. 1.Cor.13.b
25 Whatsoeuer is sold in the ‖ market, that eat, asking no question for conscience sake. ‖ Or, in the market of victuals.
26 For * the earth is the Lords, and the plenty thereof. Psal.24.a
27 If any of them which beleeue not, bid you to a feast, and ye be disposed to go, whatsoeuer is set before you, eate, asking no question for conscience sake.
28 But if any man say vnto you, This is offered in sacrifice vnto idoles, eate not for his sake that shewed it, and for conscience sake. The earth is the Lords, and the plenty thereof. E
29 Conscience, I say, not of thine owne selfe, * but of the other: For why is my libertie iudged of another mans conscience? 1.Cor.8.b
30 For, if I by Gods benefit may be partaker of the gifts of God, why am I euill spoken of, for that wherefore I giue thankes?
31 * Whether therefore ye eate or drinke, or whatsoeuer ye doe, doe all to the glory of God. Colos.3.c
32 See that ye giue none offence, neither to the Iewes, nor yet to the Grecians, neither to the Church of God.

1,Cor.9.d 33 Euen as *I please all men in all things, not seeking mine owne profit, but the profit of many, that they may be saued.

¶ The Notes.

[a] That is to say, they that eate of the bread and drinke of the cup of the Lord with thankesgiuing, are the Communion of the body and blood of Christ: that is to say, the Congregation of them that are washed in the blood of Christ, being made his body and members.

The xj. Chapter.

1 *He rebuketh the abuses which were crept into their Church,* 4 *as touching prayer, or prophecying,* 18 *and ministring the Lords Supper,* 23 *bringing them againe to the first institution thereof.*

A BE ye followers of me, euen as I am of Christ.

2 I commend you brethren, that ye remember all my ‖ things, and keepe the ordinances, as I deliuered them to you.

‖Or, preachings.

Gene.2.d ephes.5.c 3 But I will that ye know, that Christ is the head of euery man, * and the man is the womans head, and God is Christs head.

4 Euery man praying or prophecying, hauing any thing on his head, shameth his head.

5 But euery woman that prayeth or prophecieth bareheaded dishonoureth her head: for this is euen all one as if she were shauen.

Deut.22.a 6 *If the woman be not couered, let her also be shorne: if it be a shame for a woman to be shorne or shauen, let her be couered.

B 7 A man ought not to couer his head, forasmuch as he is the image and glory of God, but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 Neither was the man created for the woman, but the woman for the man.

10 For this cause ought the woman to haue [a] power on her head, for the Angels sake.

11 Neuertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, euen so is the man also by the woman, but all things of God.

13 Iudge in your selues, whether it bee comely that a woman pray vnto God bareheaded.

C 14 Doth not nature it selfe teach you, that it is a shame for a man if he haue long haire?

15 But

15 But if a woman haue long haire, it is a praise for her, for her haire is giuen her for a couering.
16 If any man list to striue, wee haue no such custome, neither the Churches of God.
17 This I warne you of, and commend not, that yee come together not for the better, but for the worse.
18 For first of al, when ye come together in the Church, I heare that there bee dissentions among you, and I partly beleeue it.
19 For there must also be heresies among you, that they which are ‖ approued among you, might be knowne.
20 When ye come together therefore in one place, ‖ you cannot eate the Lords Supper:
21 For euery one preuenteth other, in eating his owne supper, and one is hungry, and another is drunken.
22 What, haue ye not houses to eate and to drinke in? or despise yee the Church of God, and shame them that haue not? What shall I say vnto you? Shall I praise you? in this I praise you not.
23 That which I deliuered vnto you, I receiued of the Lord: that the Lord Iesus the same night, in the which he was betrayed, tooke bread:
24 And when he had giuen thankes, hee brake it, and said, * Take yee, eate yee, this is my body which is broken for you: this doe ye, in remembrance of me.
25 After the same maner also he tooke the cup when he had supped, saying, * This cup is the New Testament in my blood: this do ye as oft as ye drinke it, in remembrance of me.
26 For as oft as ye eate this bread, and drinke this cup, ye doe shew the Lords death till he come.
27 Wherefore whosoeuer shall eat this bread, & drinke this cup of the Lord vnworthily, shall be guilty of the body and blood of the Lord.
28 But let a man examine himselfe, and so let him eate of this bread, and drinke of this cup:
29 For he that eateth and drinketh vnworthily, eateth and drinketh damnation vnto himselfe, making no [b] difference of the Lords body.
30 For this cause many are sicke & weake among you, and many sleepe.
31 For if we would iudge our selues, we should not be ‖ iudged.
32 But when we are ‖ iudged, we are ‖ chastened of the Lord, that we should not be damned with the world.
33 Wherefore my brethren, when yee come together to eate,

The Epistle on the Thursday before Easter.

‖ Or, tried.
‖ Or, this is not to eate.

Matth. 26. e
marke 14. d
luke 22. b
1. pet. 2 b
Acts. 1. b

‖ Or, punished.
‖ Or, punished.
‖ Or, instructed.

eate, tarie one for another.

34. If any man hunger, let him eate at home, that ye come not together vnto damnation. The rest will I set in order when I come.

¶ The Notes.

[a] Power is as much to say, as a signe that the woman is in subiection, and hath a head ouer her.

[b] As Christ is either refreshed or despised in his poore members, Matth. 25. So is he either honoured or dishonoured, in his holy ordinances and institutions, Read more of this holy Sacrament in the 23. Chapter of Luke.

The xij. Chapter.

1 *The diuersitie of the gifts of the holy Ghost ought to be vsed to the edifying of Christs Church:* 12 *As the members of mans body serue to the vse of one another.*

A *The Epistle on the 10. Sunday after Trinitie.*

COncerning spirituall gifts, brethren, I would not haue you ignorant.

2 Ye know that ye were Gentiles, caried away vnto dumbe idoles, euen as ye were led.

3 Wherefore I declare vnto you, * that no man speaking by the Spirit of God, ‖ defieth Iesus: also no man can [a] say ‖ that Iesus is the Lord, but by the holy Ghost.

4 * There are diuersities of gifts, but it is the selfe same Spirit.

5 And there are differences of administrations, but it is the selfe same Lord.

6 And there are diuers maners of operations, but it is the selfe same God which worketh all in all.

B 7 The manifestation of the Spirit, is giuen to euery man to profit withall.

8 For to one is giuen by the Spirit the word of wisdom: to another the word of knowledge by the same Spirit:

9 To another is giuen faith by the same Spirit: to another the gifts of healing by the same Spirit:

10 To another power to doe miracles: to another prophecie: to another discerning of spirits: to another diuers kinds of tongues: to another the interpretation of tongues.

11 But these all worketh, euen that one & the selfe same Spirit, diuiding to euery man seuerally, euen as he will.

12 For as the body is one, & hath many members, and all the members of that one body being many, are one body: euen so is Christ also.

13 For by one Spirit are we all baptized into one body, whether we be Iewes or Gentiles, whether we be bond or free: and haue * all drunke of one Spirit.

14 For

‖ Or, calleth Iesus accursed.

‖ Some read, the Lord Iesus.

Rom. 12. a

Esay 51. a

14 For the body is not one member, but many.
15 If the foot doeth say, Because I am not the hand, I am not of the body, is it therefore not of the body?
16 And if the eare doe say, Because I am not the eye, I am not of the body, is it therefore not of the body?
17 If all the body were an eye, where were then the hearing? If all were hearing, where were the smelling?
18 But now hath God set the members euery one of them seuerall in the body, as it hath pleased him.
19 If they were all one member, where were the body?
20 Now there are many members, yet but one body.
21 And the eye cannot say vnto the hand, I haue no need of thee: nor againe the head to the feete, I haue no need of you.
22 Yea rather a great deale those members of the body which seeme to be more feeble, are necessary:
23 And vpon those members of the body which we thinke to be lesse honourable, wee put more honour: and our vncomely parts haue more comelinesse.
24 For our comely members need it not: but God hath tempered the body together, hauing giuen the more honour to that part which lacked,
25 That there should be no strife in the body, but that the members should haue the same care one for another.
26 And if one member suffer, all the members suffer with it. If one member be honoured, all the members reioyce with it.
27 Ye are the body of Christ, and members in part.
28 And God hath ordeined some in the Church, first [a]Apostles, secondarily Prophets, thirdly Teachers, then then [b]that doe miracles: after that, the gifts of healing, helpers, gouernours, ‖ diuerslities of tongues.
29 Are all Apostles? are all Prophets? are all teachers? are all doers of miracles?
30 Haue all the gifts of healing? doe all speake with tongues? doe all interprete?
31 Couet after the best gifts: and yet shew I vnto you a more excellent way.

C

D

E

Matth. 10.a
Iuke 11.a
ephes. 4.a

‖ Or, kindnesse.

¶ The Notes.

[a] That man confesseth Iesus to be the Lord, which as he beleeueth that Christ is both God and man, so he setteth foorth nothing contrary to his doctrine, which thing cannot be done without the gift of the holy Ghost.

The xiij. Chapter.

Because loue is the fountaine and rule of edifying of the Church, hee setteth forth the nature, office, and praise thereof.

Though

A *The Epistle on Quinquagesima Sunday.* Luke 17.a

THough I speake with the tongues of men, and of Angels, and haue not charitie, I am as sounding brasse, or as a tinckling Cymball.

2 And though I haue prophesie, and vnderstand all secrets, and all knowledge: Yea, if I haue all [a] faith, so that I can remooue mountaines, and haue not charitie, I am nothing.

3 And though I bestow all my goods to feed the poore, and though I gaue my body that I should be burned, and haue not charitie, it profiteth me nothing.

4 Charitie suffereth long, and is courteous: Charitie enuieth not: Charitie doth not frowardly: ‖ swelleth not:

‖ Or, is not puft vp. 1.Cor.10.c phil.2.a

5 Dealeth not dishonestly: * seeketh not her owne: is not bitter: thinketh not euill:

6 Reioyceth not in iniquity, but reioyceth in the truth:

B 7 Suffereth all things: beleeueth all things: hopeth all things: endureth all things.

8 Though that prophecyings faile, either tongues cease, or knowledge vanish away, yet charitie falleth neuer away.

‖ Or, in part.

9 For our knowledge is ‖ vnperfect, and our prophecying is vnperfect:

10 But when that which is perfect is come, then that which is vnperfect shalbe done away.

11 When I was a childe, I spake as a childe, I vnderstood as a childe, I imagined as a childe: but assoone as I was a man, I put away childishnesse.

12 Now wee see in a glasse, euen in a darke speaking: but then shall we see face to face. Now I know vnperfectly: but then shall I know euen as I am knowne.

13 Now abideth faith, hope, and charitie, these three: but the chiefest of these is charitie.

¶ The Notes.

[a] Here faith is taken for the power to doe miracles. For when faith is taken for the assured trust in God, through the blood of Iesus Christ, it can in no wise bee without charitie and loue.

The xiiij. Chapter.

1 *He exhorteth to charitie, commendeth the gift of tongues, and other spirituall gifts.* 5 *But chiefly prophecying.*

A FOllow after charitie, and couet spirituall gifts: but most chiefly, that ye may prophecie.

2 For he that speaketh with an vnknowne tongue, speaketh not vnto men, but vnto God: for no man heareth him. Howbeit in the spirit he speaketh mysteries.

3 But

3 But he that prophesieth, speaketh vnto men to edifying, and exhortation and comfort.

4 He that speaketh with an vnknowne tongue edifieth himselfe: but he that prophecieth, edifieth the Church.

5 I would that ye all spake with tongues, but rather that ye prophected: for greater is he that prophesieth, then he that speaketh with tongues, except hee expound it, that the Church may receiue edifying.

6 Now brethren, if I come vnto you speaking with tongues, what shall I profit you, except I shall speake to you, either by reuelation, or by knowledge, or by prophecying, or by doctrine?

7 And euen things without life, giuing sound, whether it be a pipe or an harpe, except they giue a distinction in the sound, how shall it be knowne what is piped, or harped? B

8 For if the trumpet giue an vncertaine sound, who shall be prepared for the warre?

9 So likewise you, except ye vtter words, by the tongue easie to be vnderstood, how shall it be knowne what is spoken? for ye shall speake into the aire.

10 There are happily so many kindes of voyces in the world, and none of them are without signification.

11 Therefore if I know not the meaning of the voyce, I shall be vnto him that speaketh an aliant, and hee that speaketh shall be an aliant vnto me.

12 Euen so yee, forasmuch as yee couet spirituall gifts, seeke that ye may excell vnto the edifying of the Church.

13 Wherefore let him that speaketh with tongue, pray that he may interprete.

14 For if I pray with an vnknowne tongue, my spirit prayeth, but my vnderstanding is vnfruitfull. C

15 What is it then? I will pray with the Spirit, and will pray with the vnderstanding also: I will sing with the Spirit, and will sing with the vnderstanding also.

16 For when thou shalt blesse with the spirit, how shall he that ‖ occupieth the place of the vnlearned, say, Amen, at thy giuing of thankes, seeing hee vnderstandeth not what thou sayest? ‖ Gr. filleth.

17 Thou verily giuest thankes well, but the other is not edified.

18 I thanke my God, I speake with tongues more then yeall.

19 Yet I had rather in the Church speake fiue words with mine vnderstanding, that by my voyce I may teach others also, then tenne thousand wordes in an vnknowne tongue.

20 Bre-

20 Brethren, bee not children in vnderstanding: Howbeit as concerning naughtinesse, be ye children, but in vnderstanding be ye perfect.

D 21 In the Law it is written, * With men of sundry
Esay 28.c tongues and sundry lips, will I speake vnto this people, and yet for all that, they will not heare me, saith the Lord.

22 Wherefore tongues are for a signe, not to them that beleeue, but to them that beleeue not: But prophecying serueth not for them that beleeue not, but for them which beleeue.

23 If therefore all the Church bee come together into one place, and all speake with tongues, and there come in they that are vnlearned, or they which beleeue not, will they not say that ye are mad?

24 But if all prophecie, and there come in one that beleeueth not, or one vnlearned, he is rebuked of all men, hee is iudged of all men:

25 And so are the secrets of his heart made manifest, and so hauing fallen downe on his face, hee will worship God, saying, that God is in you of a trueth.

26 How is it then, brethren? When yee come together, euery one of you hath a Psalme, hath a doctrine, hath a tongue, hath reuelation, hath an interpretation: Let all things be done vnto edifying.

27 If any man speake with tongue, let it bee by two, or at the most by three, and that by course, & let one interpret.

E 28 But if there be no interpreter, let him keepe silence in the Church, and let him speake to himselfe, and to God.

1.Iohn 4.a 29 Let the Prophets speake two or three, * and let the other iudge.

30 If any reuelation bee made to another that sitteth by, let the first hold his peace.

31 For yee all may prophecie one by one, that all may learne, and all may be comforted.

32 And the [*] spirits of the Prophets are subiect to the Prophets.

33 For God is not the authour of confusion, but of
Rom.15.g * peace, as, in all Churches of the Saints.

Gene.3.c 34 * Let your women keepe silence in the Churches,
2.cor.11.a for it is not permitted vnto them to speake, but they are commanded to be vnder obedience, as also saith the Law.

F 35 If they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

36 Sprung the word of God from you? either came it vnto you onely?

37 If

37 If any man thinke himselfe to be a Prophet, either spirituall, let him knowledge that the things that I write vnto you, are the Commandements of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore brethren, couet to prophecie, and forbid not to speake with tongues.

40 Let all things be done honestly, and in order.

¶ The Notes.

[a] Here he speaketh not of the holy Ghost, in whose power all men ought to be, but of the seuerall gifts of the Spirit, which are so in the power of them that haue them, that they may alwayes without contention vse them, to the edifying of the Church of Christ.

The xv. Chapter.

1. *He proueth the resurrection of the dead:* 3 *And first, that Christ is risen.*

MOreouer, brethren, I declare vnto you the Gospel which I preached vnto you, which also ye haue receiued, and wherein ye haue ‖ continued.

2 By the which also yee are saued, if yee keepe the doctrine which I preached vnto you, except ye haue beleeued in vaine.

3 For I deliuered vnto you first of all that which also I receiued, how that Christ died for our sinnes according to the Scriptures:

4 And that hee was buried, and that he rose the third day according to the Scriptures:

5 And that he was seen of Cephas, then of the twelue,

6 After that, hee was seene of more then fiue hundred brethren at once: of which the more part remaine vnto this day, and some are fallen asleepe.

7 After that he was seene of James, then of all the Apostles:

8 And last of all he was seene of me, as of one borne out of due time.

9 For I am the least of the Apostles, which am not worthy to be called an Apostle, because I * persecuted the Church of God.

10 But by the grace of God I am that I am: and his grace which is in me, was not vaine: but I laboured more abundantly then they all, yet not I, but the grace of God, which is with me.

11 Therefore whether it were I, or they, so wee preach, and so haue ye beleeued.

12 If

A *The Epistle on the* 11. *Sunday after Trinitie.*

‖ Or, stood.

Matth. 28. c

Iohn 20. c

Luke 24. b

B

Acts. 9. 2 galat. 1. c

12 If Christ bee preached how that hee rose from the dead: how say some among you, that there is no resurrection of the dead?

13 If there bee no rising of the dead, then is Christ not risen.

C 14 If Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 Yea and wee are found false witnesses of God, because wee have testified of God, how that hee rayled vp Christ: whom he raised not vp, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ risen.

17 If it be so that Christ is not risen, then is your faith vaine, ye are yet in your sinnes.

18 But also they which are fallen asleepe in Christ, are perished.

19 If in this life onely we have hope in Christ, then are we of all men most miserable.

20 But now is Christ risen from the dead, he is become *the first fruites of them that sleepe:

Coloss. 1.c

D 21 For since by man came death, euen so by man came the resurrection of the dead.

‖ Or, in Adam.

22 For as ‖ by Adam all die, euen so ‖ by Christ shall all be made aliue.

‖ Or, in Christ.

23 But euery man in his owne order. The first fruits is Christ, afterward, they that are Christs at his comming.

24 Then commeth the end, when he shall have delivered vp the kingdome to God the Father, when hee shall have put downe all rule, and all authoritie and power.

25 For hee must reigne till he shall have put all his enemies vnder his feet.

26 The last enemy that shalbe destroyed, is death.

Psal. 110.2. matth. 22.d hebr. 1.c psal. 8.b hebr. 2.b

27 * For hee hath put downe all things vnder his feet. But when he saith, All things are put vnder him, it is manifest that hee is excepted which did put all things vnder him.

28 When all things shall bee subdued vnto him, then shall the Sonne also himselfe bee subiect vnto him, that put all things vnder him: that God may be all in all.

E 29 Else what shall they doe, which are baptized [*] for the dead, if the dead rise not at all? Why are they then baptized for the dead?

30 And why stand we in ieopardie euery houre?

31 I protest, by our reioycing which I have in Christ Iesus our Lord I die daily.

32 If I have fought with beastes at Ephesus after the manner

manner of men, what aduantageth it mee, if the dead rise not? Let vs eate and drinke: for to morrow we die.

33 Bee yee not deceiued: Euill wordes corrupt good manners.

34 Awake to righteousnesse, and sinne not: for some haue not the knowledge of God, I speake this to your shame.

35 But some man will say, How are the dead raysed vp? With what body doe they come? F

36 Thou ‖ foole, that which thou sowest, is not quickned, except it die. ‖Or, madde man.

37 And that which thou sowest, thou sowest not that body that shall be, but bare corne, it may chance of wheate, or of some other corne:

38 But God giueth it a body, as it hath pleased him, and to euery seede his owne body.

39 All flesh is not ‖ the same flesh, but there is one manner of flesh of men, another flesh of beasts: another of fishes, another of birds. ‖Or, one manner of flesh.

40 There are also celestiall bodies, and bodies terrestriall: but the glory of the celestiall is one, and the glory of the terrestriall another.

41 There is one glory of the Sunne, and another glory of the Moone, and another glory of the starres: for one starre differeth from another starre in glory.

42 So is the resurrection of the dead. It is sowen in corruption, it riseth in incorruption. G

43 It is sowen in dishonour, it riseth in honour. It is sowen in weakenesse, it riseth in power.

44 It is sowen a naturall body, it riseth a spirituall body. There is a naturall body, and there is a spirituall body.

45 And so it is also written, The first man *Adam was made a liuing soule, and the last Adam was made a quickning spirit. Gen. 2. b

46 Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall.

47 The first man is of the earth, earthly, the second man is the Lord from heauen.

48 As is the earthy, such are they that are earthy, and as is the heauenly, such are they also that are heauenly.

49 And as wee haue borne the image of the earthy, wee shall also beare the image of the heauenly. H

50 This say I brethren, that flesh and blood cannot inherite the kingdome of God: neither doeth corruption inherite incorruption.

1.Thess.4.d phil.3.d esay 25.c

51 Behold, I shew you a mysterie, *wee shall not all sleepe, but we shall be changed,

52 In a moment, in the twinkling of an eye, at the last Trumpe, (for the Trumpe shall blow) and the dead shall rise incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortall must put on immortality.

54 When this corruptible shall haue put on incorruption, and this mortall shall haue put on immortality, then shalbe brought to passe the saying that is written, *Death is swallowed vp into victory.

Osee.13.d

‖Or, graue.

55 O death where is thy sting? O ‖ hell where is thy victory?

¶

56 The sting of death is sinne, and the strength of sinne is the Law.

57 But thankes be vnto God, which giueth vs the victory through our Lord Iesus Christ.

58 Therefore my beloued brethren, bee yee stedfast, vnmooueable, alwayes abounding in the worke of the Lord, forasmuch as yee know, that your labour is not in vaine in the Lord.

¶ The Notes.

[a] Ouer the dead, or for the dead. Among the Corinthians if any deceased before they could be baptized, some did take in hand to be baptized for them, thinking that the same should be auaileable to the dead against the resurrection. Tertul. Theophylact. Ambr. Though S Paul did not allow this superstition, yet thereby did he take an occasion to confute them, which among the Corinthians denied the rising againe of the dead.

The xvj. Chapter.

Hee putteth them in remembrance of the gathering for the poore brethren at Ierusalem.

A

CConcerning the collection for the saints, as I haue ordeined in the Churches of Galatia, euen so doe ye.

Actes 11.d rom.15.f 2.cor.8.a

2 *Vpon some ‖ Sabbath day, let euery one of you put aside by himselfe, laying vp as God hath prospered him, that then there be no gatherings, when I come.

‖Or, euery first day of the weeke.

4 When I am come, whomsoeuer yee shall allow by your letters, them will I send, to bring your liberality vnto Ierusalem.

4 And if it bee meete that I goe also, they shall goe with me.

5 I will come vnto you, after I shall haue gone ouer Macedonia, (for I doe now passe through *Macedonia.)

Actes 11.d 2.cor.1.c

6 And it may be that I will abide: yea, or winter with you,

yon, that ye may bring me on my way whithersoeuer I goe.
7 For I will not see you now in my passage, but I trust B
to abide a while with you, if the Lord suffer me.
8 I will tary at Ephesus vntill Whitsuntide.
9 For a great doore and effectuall is opened vnto mee, and * there are many aduersaries. Actes 19.a
10 If Timotheus come, see that hee may be without feare with you: for he worketh the worke of the Lord, as I doe.
11 Let no man therefore despise him, but conuey him forth in peace, that hee may come vnto me: for I looke for him with the brethren.
12 As touching our brother * Apollo, I greatly desired him to come vnto you with the brethren, but his will was not at all to come at this time: but hee will come when he shall haue conuenient time. Actes 18.d 1.Cor.1.b
13 Watch yee, stand yee fast in the faith, quite you like men, be strong.
14 Let all your things be done with charity. C
15 * I beseech you, brethren, (Yee know the house of Stephana, that it is the first fruits of Achaia, and that they haue addicted themselues to the ministery of the Saints:) 1.Cor.1.c
16 That yee also be obedient vnto such, and to all that helpe with vs and labour.
17 I am glad of the comming of Stephana, and Fortunatus, and Achaicus: for that which was lacking vnto me on your part, they supplyed.
18 For they haue comforted my spirit and yours: therefore know ye them that are such.
19 * The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the Church that is in their house. Rom.16.e
20 All the brethren greete you: Greete ye one another with an holy kisse.
21 The salutation of me Paul with mine owne hand. D
22 If any man loue not the Lord Iesus Christ, the same be [a] Anathema Maranatha.
23 The grace of our Lord Iesus Christ be with you.
24 My loue be with you all in Christ Iesus. Amen.

¶ The first Epistle to the Corinthians was written from Philippos, by Stephana, and Fortunatus, and Achaicus, and Timotheus.

¶ The Notes.

[a] Saint Hierome doth expound this word Maranatha, The Lord commeth, as if he should say, If any man doe not loue the

Lord Ieſus Chriſt, let him bee accurſed, and let him be ſure that the Lord (againſt whom no hatred can preuaile) doeth come. Some againe doe expound it thus: Let him be as a rotten member cut off, and periſh vtterly.

¶ The Argument of the ſecond Epiſtle *to the Corinthians.*

SAint Paul in this Epiſtle doeth principally intreate of foure things. Firſt, he ſheweth how God did comfort him in his troubles, & that all men ought in the croſſe of affliction to comfort themſelues by the word of grace, and hope of eternall life, commanding that the ſinner whom he had excommunicated, 1. Cor. 5. ſhould be receiued againe. He doeth compare goodly the Law and the Goſpel together, ſhewing how excellent and comfortable doctrine the Goſpel is, whereby we receiue remiſſion of our ſinnes. Secondly, he doth moſt earneſtly call them to repentance, exhorting them to liue a godly and Chriſtian life. Thirdly, he exhorteth the Corinthians to make collections and gatherings for the poore Saints that were at Hieruſalem, alledging many godly cauſes or arguments to prouoke them to it. Laſt of all, hee doeth arme the congregation againſt falſe preachers, ſetting forth to the vttermoſt his vocation and office, and what he had done by the Goſpel, thereby to encourage the Corinthians to abide ſtedfaſt in the doctrine, and not to ſuffer themſelues to be frayed away from it.

¶ The ſecond Epiſtle of S. Paul the Apoſtle *to the Corinthians.*

The firſt Chapter.

He declareth the great profit that commeth to the faithfull by their afflictions.

A PAul an Apoſtle of Ieſus Chriſt by the wil of God, and brother Timotheus, vnto the Church of God which is at Corinthus, with al the Saints which are in all Achaia:
2 Grace be with you, and peace from God the Father, & from the Lord Ieſus Chriſt.
3 Bleſſed

3 * Blessed be God the Father of our Lord Jesus Christ, which is the Father of mercies, and the God of all comfort: Rom. 1. a 1. cor. 1. a
4 Which comforteth vs in all our tribulations, that we may be able to comfort them which are in all manner trouble, with the comfort wherewith wee our selues are comforted of God. gal. 1. a ephes. 1. a 1. pet. 1. a
5 For as * the afflictions of Christ are plentious in vs, euen so our consolation is plentious by Christ. Colos. 1. c
6 Whether we be troubled, it is for your consolation and saluation, which saluation is wrought by the suffering of the same afflictions which wee also suffer: or whether wee be comforted, it is for your consolation and saluation, and our hope of you is stedfast.
7 Knowing that as ye are partakers of the afflictions, so ye shalbe partakers also of the consolation. B
8 For we would not brethren haue you ignorant of our trouble which came vnto vs in * Asia: that wee were grieued out of measure, passing strength, insomuch that wee were in great doubt euen of life. Actes 19. f
9 But wee receiued the sentence of death in our selues, that we should not put our trust in our selues, but in God, which raised the dead.
10 Who deliuered vs from so great a death, and doth deliuer: in whom we trust that hereafter also he [a] will deliuer vs;
11 * You also helping together by prayer for vs, that for the benefits bestowed vpon vs by the meanes of many persons, * thankes may be giuen of many on that behalfe. Rom. 15. c 2. Cor. 4. a
12 For our reioycing is this, the testimony of our conscience, that in simplicitie and godly purenes, and not with fleshly wisedome, but by the grace of God we haue had our conuersation in the world, and most of all to you wards.
13 For wee write none other things vnto you then that ye read, or also that yee acknowledge: and I trust ye shall acknowledge vnto the end.
14 Euen as ye haue acknowledged vs partly, that wee * are your reioycing euen as yee are ours, in the day of the Lord Jesus. C 1. Thess. 2. a
15 * And in this confidence was I minded first to haue come vnto you, that ye might haue had one ‖ pleasure more. 1. Cor. 16. a ‖ Or, the second benefit.
16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth of you into Iury.
17 When I therefore was thus minded, did I vse lightnesse? or minde I carnally those things which I minde, that with me should be yea, yea, and nay, nay?

18 Yea, God is faithfull, for our preaching to you was not yea and nay.

19 For Gods Sonne Iesus Christ, which was preached among you by vs, euen by mee, and Siluanus, and Timotheus, was not yea and nay, but in him it was yea.

20 (For all the promises of God in him are yea, and are in him, Amen) vnto the glory of God through vs.

D 21 And he which stablisheth vs with you in Christ, and hath anointed vs, is God,

Rom. 8. a ephes. 4. c 22 Which hath also sealed vs, * and hath giuen the earnest of the Spirit in our hearts.

23 I call God for a record vnto my soule, that to spare you, I came not as yet to Corinthus.

1. Pet. 5. a 24 * Not that wee bee Lordes ouer your faith, but are helpers of your ioy: for by faith ye stand.

¶ The Notes.

[a] God doeth helpe and deliuer vs, when we doe patiently beare his crosse, that is to say, the persecution, trouble, and aduersity that hee doeth send vnto vs. For God will neuer forsake them that doe patiently wait for his aide and succour. Againe, they that will not waite for his helpe, but goe about without him to helpe themselues by their owne workes and wisedome, or are impatient in their troubles, them doth he forsake vtterly in the midst of their afflictions.

The ij. Chapter.

Paul reioyceth in God for the efficacie of his doctrine.

1 BVt I determined thus in my selfe, that I would not come againe to you in heauinesse.

2 For if I make you sorie, who is he that maketh mee glad, but the same which is made sory by me?

3 And I wrote the same vnto you, lest when I came, I should take heauinesse of them of whom I ought to reioyce, hauing confidence in you all, that my ioy is the ioy of you all.

4 For in great afflictions and anguish of heart, I wrote vnto you with many teares, not that yee should bee made sorie, but that yee might perceiue the loue which I haue most aboundantly vnto you.

5 But if any man haue caused sorow, the same hath not made me sorie, but partly, lest I should ouergreeue, you all.

1. Cor. 5. d 6 * It is [a] sufficient vnto the same man that he was rebuked of many.

B 7 So that now contrariwise ye ought rather to forgiue him,

him, and comfort him, leſt the ſame perſon ſhould bee ſwallowed vp with ouermuch heauineſſe.

8 Wherefore I pray you, that you would confirme your loue towards him.

9 For to this end alſo did I write, that I might know the proofe of you, whether ye be obedient in all things.

10 To whom ye forgiue any thing, I forgiue alſo: For if I forgaue any thing, to whom I forgaue it, for your ſakes forgaue I it in the ſight of Chriſt,

11 Leſt we ſhould bee circumuented of Satan: for wee are not ignorant of his deuices.

12 Furthermore, when I came to Troada to preach Chriſts Goſpel, and a doore was opened vnto mee of the Lord,

13 I had no reſt in my ſpirit, becauſe I found not Titus my brother, but when I had taken my leaue of them, I went away vnto Macedonia.

14 Now thankes be vnto God which alway cauſeth vs to triumph in Chriſt, and openeth the ſauour of his knowledge by vs in euery place. C

15 For we are vnto God the ſweet ſauour of Chriſt in them that are ſaued, and in them that periſh. Luke 2.c

16 * To the one are we the ſauour of death vnto death: and vnto the other the ſauour of life, vnto life: and who is meete vnto theſe things?

17 For we are not as many are, which chop and change with the word of God: but as of pureneſſe, but as of God in the ſight of God, ſpeake we || in Chriſt. ||Or, of Chriſt

¶ The Notes.

[a] Wee muſt beware that we doe not vſe too much rigour in Eccleſiaſticall diſcipline. For that ſhould be to turne that moſt comfortable ſalue and wholeſome Phyſicke into poyſon. Wee ought to excommunicate to this end, that the open ſinner may acknowlege his ſinne, and repent: and ſo be reconciled againe, and that betimes, leſt Satan doe get his prey, and driue the poore miſerable man, thus baniſhed from the Congregation, to vtter deſpairing. It is ſaide that the Church forgiueth, when either it doth comfort them that are troubled in conſcience, or receiueth the repentant into fauour againe.

The iij. Chapter.

Paul exalteth his Apoſtleſhip againſt the brags of the falſe Apoſtles.

DDegin [illegible] our ſelues againe? Or A
neede wee as ſome other, Epiſtles of commendation vnto you? or letters of commendation from you?

|| Or, knowen

2 Yee are our Epistle written in our hearts, || vnderstood and read of all men.

3 Forasmuch as yee are manifestly declared that ye are the Epistle of Christ, ministred by vs, written not with ynke, but with the Spirit of the liuing God, * not in stone tables, but in fleshy tables of the heart.

Exod. 20. d
deut. 5. d
Iere. 31. c

4 Such trust haue we through Christ to Godward.

The Epistle on the 12 Sunday after Trinity.

5 Not that we are [a] sufficient of our selues, to thinke any thing as of our selues: * but our sufficiency is of God,

Phil. 2. a
1. Cor. 4. d

6 Which hath made vs able * ministers of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giueth life.

B

7 But if the ministration of death, in letters figured in stones, was in glory, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory is done away.

8 How shall not the ministration of the spirit bee much more in glory?

9 For if the ministration of condemnation bee glory: much more doth the ministration of righteousnesse exceede in glory.

10 For euen that which was glorified, was not glorified in this behalfe, because of the exceeding glory:

11 For if that which was put away, was glorious, much more that which remaineth, is glorious.

12 Seeing then that wee haue such hope, we vse great boldnesse of speech:

Exod. 34. d

13 And not as Moses, which * put a vaile ouer his face, that the children of Israel should not stedfastly looke into the end of that which was abolished.

C

|| Or, hardened.

14 But their mindes were || blinded for vntil this day remaineth the same vaile vntaken away in the reading of the Olde Testament, which vaile is put away in Christ.

15 But euen vnto this day, when Moses is read, the vaile is laid vpon their heart.

16 Neuertheless, when it shall turne to the Lord, the vaile shall be taken away.

Iohn 4. c

17 * The Lord is the spirit, and where the spirit of the Lord is there is liberty.

18 But wee all beholding as in a mirrour the glory of the Lord, with his face open, are changed into the same image from glory to glory, euen as the Spirit of the Lord.

¶ The

¶ The Notes.

[a] If any man doe affirme or holdeth opinion that man can by the ſtrength of his owne nature thinke a good thought pertaining to ſaluation, or that he can without the inſpiration of the holy Ghoſt, conſent and agree to the wholeſome preaching of the Goſpel, he is deceiued by an hereticall ſpirit, and vnderſtandeth not the word of Chriſt, ſaying, Without mee yee can doe nothing: Nor that ſaying of S. Paul, We are not ſufficient, &c. The counſell of Miluentum

The iiij Chapter.

Hee declareth his diligence and readineſſe in his office, 27 *ſhewing what profit commeth thereby.*

THerefore ſeeing that we haue ſuch a miniſtery, as wee haue receiued mercy, we faint not: A *The Epiſtle on S. Matthew the Apoſtle.*

2 But haue caſt from vs the cloakes of vnhoneſty, walking not in craftineſſe, neither [a] handling the word of God deceitfully, but in opening of the truth, commending our ſelues to euery mans conſcience in the ſight of God.

3 If our Goſpel be hid, it is hid to them that are loſt:

4 In whom the god of this world * hath blinded the mindes of them which beleeue not, leſt the light of the Goſpel of the glory of Chriſt ſhould ſhine vnto them (which is the image of God.) Iohn 12.c luke 18.f

5 For we preach not our ſelues, but Chriſt Ieſus the Lord, and our ſelues your ſeruants for Ieſus ſake.

6 For it is * God that commaundeth the light to ſhine out of darkeneſſe, who hath ſhined in our hearts for to giue the light of the knowledge of the glory of God, in the face of Ieſus Chriſt. Gen. 1.a 1. pet. 1.d

7 But wee haue [b] this treaſure in * earthen veſſels, that the excellency of the power may bee Gods, and not of vs. B 2. Cor. 5.a

8 We are troubled on euery ſide, yet are wee not ‖ without ſhift: Wee are in pouertie, but not in extreame pouertie. ‖ Or, driuen into a narrow corner.

9 We are perſecuted, but are not forſaken therein: we are caſt downe, but we periſh not.

10 We alwayes * beare about in the body the dying of the Lord Ieſus, that the life of Ieſus might alſo bee made manifeſt in our body. Gal. 6.d

11 * For wee which liue, are alwayes deliuered vnto death for Ieſus ſake, that the life of Ieſus might be made manifeſt in our mortall fleſh. Rom. 8.d

12 So then death worketh in vs, but life in you.

13 Seeing then that we haue the ſame Spirit of faith, according as it is written, * I beleeued, and therefore haue Pſal. 116.a

I spoken, we also beleeue, and therefore speake;

14 Knowing that he which raised vp the Lord Jesus, shall raise vs vp also by the meanes of Jesus, and shall set vs with you.

15 For all things || doe I for your sakes, * that the plentious grace by the thankesgiuing of many may redound to the praise of God.

16 Wherefore wee are not wearied: but though our outward man perish, yet the inward man is renewed day by day.

17 * For the momentany lightnesse of our tribulation prepareth an exceeding, and an eternall weight of glory vnto vs:

18 While wee looke not on the things which are seene, but on the thinges which are not seene: for the things which are seene, are temporall: but the things which are not seene, are eternall.

|| Or, are done. 1.Cor.1.a

Psal 30.b rom.8.d

¶ The Notes.

[a] To handle the word of God without deceitfulnesse, is to set it forth sincerely and purely, without adding any thing thereto, or taking any thing from it.

[b] By this treasure, Christ himselfe, and the wholesome doctrine of the Gospel is vnderstood, Matth. 13. chap. by the earthen vessels, the frailenesse of our flesh is meant. God for his owne laud doth set forth himselfe by those things that are weak and feeble, because that the whole glory should be giuen vnto God alone, and not vnto man, which is made of earth. Ambr.

The v. Chapter.

Paul proceedeth to declare the vtility that commeth by the crosse.

FOr wee know, that if our earthly house of this Tabernacle were destroyed, wee haue a building of God, euen an habitation not made with handes, but eternall in heauen.

2 For therefore sigh wee, desiring vpon our clothing to be further clothed with our house which is from heauen.

3 If so be that wee being clothed, shall not bee found [a] naked.

4 For wee that are in this * Tabernacle, sigh being burdened, because wee would not put off our clothing, but vpon the same put on more, that mortality might be swallowed vp of life.

5 Hee that hath ordained vs for the selfe same thing, is God, * which hath also giuen vnto vs the earnest of the Spirit.

Apoc.3.c 2.pet.1.b

Rom.8.e 1.cor.1.f

6 There-

6 Therefore wee are alway of good cheere, and know that as long as we are at home in the body, wee are absent from the Lord.

7 (For wee walke by faith, not after the outward appearance.) B

8 Neuertheleſſe, wee are of good comfort, and had rather to be absent from the body, and to be present with the Lord.

9 Wherefore whether wee be at home, or from home, we indeuour our selues to be accepted vnto him.

10 * For wee must all appeare before the Iudgement seate of Christ, that euery man may receiue the workes of his body according to that hee hath done, whether it bee good or bad. Matt.25.c rom.14.c

11 Knowing therfore the feare of the Lord, wee perswade men, for we are known well enough vnto God. I trust also that we are known in your consciences.

12 For wee commend not our selues againe vnto you, but giue you an occasion to glory in our behalfe, that yee may haue somewhat against them which glory in the face and not in the heart:

13 For if we bee too feruent, to God we are too feruent: or if we keepe measure, for your cause keepe we measure.

14 For the loue of Christ constraineth vs, because wee thus iudge, that if one died for all, then were all dead. C

15 And he * died for all, that they which liue, should not henceforth liue vnto themselues, but vnto him which died for them, and rose againe. 1.Thes.5.e 2.pet.3.c apoc.12.c

16 Wherefore henceforth know wee no man after the flesh, insomuch though wee haue known Christ after the flesh, now yet henceforth know we him no more.

17 Therefore if any man be in Christ, he is a new creature: old things are passed away, beholde, all things are become * new. Rom.3.d

18 And all things are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministery of reconciliation. coloss.1.e coloss.2.c

19 For * God was in Christ, reconciling the world to himselfe, not imputing their sinne vnto them, and hath committed to vs the preaching of the attonement.

20 Now then are wee the messengers of Christ, euen as though God did beseech you through vs, so pray wee you in Christ stead, that ye be reconciled vnto God.

21 For hee * hath made him to bee sinne for vs, which knew no sinne, that we should bee made the righteousnesse of God in him. D Esay 53.8 rom.8.d

¶ The

¶ The Notes.

[a] They are naked, that haue not the wedding garment of faith working through loue vpon them. They are naked that without all ſhame doe giue themſelues in this world, to filthy, wicked, and deuiliſh conuerſation, putting away from them the Spirit of God, and reaſon. It is ſaide that our manſion is from heauen, not becauſe it commeth from heauen, but becauſe it receiueth from thence the gift or grace of immortality and incorruption.

The vj. Chapter.

An exhortation to Chriſtian life.

A *The Epiſtle on the 1. Sunday in Lent.*

WE alſo as helpers to him, exhort you that ye receiue not the grace of God in vaine.

2 (For hee ſaith, *I haue heard thee in time accepted, and in the day of ſaluation haue I ſuccoured thee: Behold, now is that accepted time, beholde, now is that day of ſaluation.)

Eſay 49. c

3 Giuing no offence in any thing, that the miniſterie be not blamed:

1. Cor. 4. c

4 But in all thinges behauing our ſelues *as the miniſters of God, in much patience, in afflictions, in neceſſities, in anguiſhes:

5 In ſtripes, in priſonments, in ſtrifes, in labours, in watchings, in faſtings:

6 By pureneſſe, by knowledge, by long ſuffering, by kindneſſe, by the holy Ghoſt, by loue vnfained:

B 7 By the word of trueth, by the power of God, by the armour of righteouſneſſe of the right hand, and of the left:

8 By honour and diſhonour, by euill report, and good report, as deceiuers, and yet true:

9 As vnknowen, and yet knowen: as dying, and behold we liue: as chaſtened, and not killed:

10 As ſorrowing, and yet alway merry: as poore, and yet making many rich: as hauing nothing, and yet poſſeſſing all things.

11 O ye Corinthians, our mouth is opened vnto you, our heart is enlarged.

12 Yee are not preſſed into a narrow roome in vs, but are preſſed into a narrow roome in your owne bowels.

13 Now for the ſame recompence (I ſpeake as vnto my children) be ye alſo enlarged.

Deut. 7. d

14 And *||beare not yee the yoke together with the vnbeleeuers: For what fellowſhip hath righteouſneſſe with vnrighteouſneſſe? or what communion hath light with darkeneſſe?

|| Or, be not ye vnequally yoked.

C

15 *Or

15 *Or what concord hath Christ with Belial? either what part hath he [a] that beleeueth, with an infidel? Matth.8.b

16 Or what agreement hath the Temple of God, with idoles? for yee are the Temple of the liuing God, as sayd God, *I will dwel in them, and walke in them, and will be their God, and they shall be my people. 1.Cor.3.b exod.19.g

17 Wherefore come out from among them, and bee yee separated from them, (saith the Lord) & touch none [b] vncleane thing, and I will receiue you. leuit.19.b esay52.c

18 And I will be a Father vnto you, and ye shall be my sonnes and daughters, saith the Lord Almighty.

¶ The Notes.

[a] Nothing in this world can hinder a man so much from true godlinesse, as doeth the friendship and amity of the vngodly. The sonnes of God did in the beginning ioyne themselues in amity and friendship with the children of men, and they were all destroyed with the flood.

[b] He that toucheth pitch, shall be defiled therewith. Beware therefore (if ye wil abide and continue stedfast in the true doctrine) that ye accompany not your selues vnto vngodly Epicures, which without the feare of God, doe giue themselues to all kinde of mischiefe and blasphemy.

The vii. Chapter.

He exhorteth them by the promise of God, to keepe themselues pure.

HAuing therefore these promises (dearely beloued) let vs cleanse our selues from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God. A

2 ‖Receiue vs, wee haue wronged no man, wee haue corrupted no man, wee haue defrauded no man. ‖Or, vnderstand.

3 I speake not this to condemne you: for I haue shewed you before, that ye are in our hearts to die and liue with you.

4 I vse great boldnesse of speach toward you, I glory greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when we were come into Macedonia, our *flesh had no rest, but wee were troubled on euery side: without were fightings, within were feares. Actes 16.c

6 Neuertheless, *God that comforteth the humble, comforted vs by the comming of Titus. 2.Cor.1.a

7 And not by his comming onely, but also by the consolation which he receiued of you, when he told vs your vehement desire, your weeping, your feruent minde toward B

mee,

¶ The Notes.

[a] They are naked, that haue not the wedding garment of faith working through loue vpon them. They are naked that without all ſhame doe giue themſelues in this world, to filthy, wicked, and deuiliſh conuerſation, putting away from them the Spirit of God, and reaſon. It is ſaide that our manſion is from heauen, not becauſe it commeth from heauen, but becauſe it receiueth from thence the gift or grace of immortality and incorruption.

The vj. Chapter.

An exhotation to Chriſtian life.

A *The Epiſtle on the 1. Sunday in Lent.*

WE alſo as helpers to him, exhort you that ye receiue not the grace of God in vaine.

2 (For he ſaith, *I haue heard thee in time accepted, and in the day of ſaluation haue I ſuccoured thee: Behold, now is that accepted time, beholde, now is that day of ſaluation.)

Eſay 49. c

3 Giuing no offence in any thing, that the miniſterie be not blamed:

1. Cor. 4. c

4 But in all thinges behauing our ſelues * as the miniſters of God, in much patience, in afflictions, in neceſſities, in anguiſhes:

5 In ſtripes, in priſonments, in ſtrifes, in labours, in watchings, in faſtings:

6 By pureneſſe, by knowledge, by long ſuffering, by kindneſſe, by the holy Ghoſt, by loue vnfained:

B 7 By the word of truth, by the power of God, by the armour of righteouſneſſe of the right hand, and of the left:

8 By honour and diſhonour, by euill report, and good report, as deceiuers, and yet true:

9 As vnknowen, and yet knowen: as dying, and behold we liue: as chaſtened, and not killed:

10 As ſorrowing, and yet alway merry: as poore, and yet making many rich: as hauing nothing, and yet poſſeſſing all things.

11 O ye Corinthians, our mouth is opened vnto you, our heart is enlarged.

12 Yee are not preſſed into a narrow roome in vs, but are preſſed into a narrow roome in your owne bowels.

13 Now for the ſame recompence (I ſpeake as vnto my children) be ye alſo enlarged.

Deut. 7. d

14 And * || beare not yee the yoke together with the vnbeleeuers: For what fellowſhip hath righteouſneſſe with vnrighteouſneſſe? or what communion hath light with darkeneſſe?

|| Or, be not ye vnequally yoked.

C

15 *Or

15 *Or what concord hath Christ with Belial? either what part hath he [a] that beleeueth, with an infidel? Matth.8.b

16 Or what agreement hath the Temple of God, with idoles? for yee are the Temple of the liuing God, as sayd God, *I will dwel in them, and walke in them, and will be their God, and they shall be my people. 1.Cor.3.b exod.19.g

17 Wherefore come out from among them, and bee yee separated from them, (saith the Lord) & touch none [b] vncleane thing, and I will receiue you. leuit.19.b esay52.c

18 And I will be a Father vnto you, and ye shall be my sonnes and daughters, saith the Lord Almighty.

¶ The Notes.

[a] Nothing in this world can hinder a man so much from true godlinesse, as doeth the friendship and amity of the vngodly. The sonnes of God did in the beginning ioyne themselues in amity and friendship with the children of men, and they were all destroyed with the flood.

[b] He that toucheth pitch, shall be defiled therewith. Beware therefore (if ye wil abide and continue stedfast in the true doctrine) that ye accompany not your selues vnto vngodly Epicures, which without the feare of God, doe giue themselues to all kinde of mischiefe and blasphemy.

The vii. Chapter.

He exhorteth them by the promise of God, to keepe themselues pure.

HAuing therefore these promises (dearely beloued) let A
vs cleanse our selues from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God.

2 ‖Receiue vs, wee haue wronged no man, wee haue ‖Or, vnderstand.
corrupted no man, wee haue defrauded no man.

3 I speake not this to condemne you: for I haue shewed you before, that ye are in our hearts to die and liue with you.

4 I vse great boldnesse of speach toward you, I glory greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when we were come into Macedonia, our *flesh Actes 16.c
had no rest, but wee were troubled on euery side: without were fightings, within were feares.

6 Neuertheless, *God that comforteth the humble, 2.Cor.1.a
comforted vs by the comming of Titus.

7 And not by his comming onely, but also by the con- B
solation which he receiued of you, when he told vs your feruent desire, your weeping, your feruent minde toward me,

mee, so that I reioyced the more.

8 For though I made you sorrie with a letter, I repent not, though I did repent: for I perceiue that the same Epistle made you sorrie, though it were but for a season.

9 I now reioyce, not that ye were made sorie: but that ye were made sorie to repentance: for yee were made sorie to God ward, that in nothing ye might be hurt by vs.

10 For [a] godly sorow worketh repentance vnto saluation, not to be repented of: but the sorow of the world * worketh death.

Eccles. 30. c

11 For behold, the selfe same thing that ye were made sorie to God ward, how much carefulnesse it hath wrought in you: yea, what clearing of your selues, yea, what indignation, yea, what feare, yea, what vehement desire, yea, what zeale, yea, what punishment: for in all things ye haue shewed your selues that ye were cleare in that matter.

12 Wherefore though I wrote vnto you, I did it not for his cause that had done the hurt, neither for his cause that was hurt: || but that your good minde to vs ward, might appeare among you in the sight of God.

|| Or, but that our care toward you in the sight of God, might appeare vnto you: So hath Codex complutensis, Ambrosius, and Theophylactus, & so readeth the old translation, and the translation of Stephanus.

13 Therefore we are comforted in your comfort: yea, and exceedingly the more ioyed we for the ioy of Titus, because his spirit was refreshed by you all.

14 But if I haue boasted any thing vnto him of you, I haue not bene ashamed therein: for as we speake all things vnto you in trueth, euen so our boasting which I made vnto Titus is found a trueth.

15 And his || inward affection is more abundant toward you, while hee remembreth the obedience of you all, how with feare and trembling ye receiued him.

|| Or, his bowels are.

16 I reioyce that I haue confidence in you in all things.

¶ The Notes.

[a] There bee two maner of sorrowes, the one commeth of God, and ingendreth repentance vnto life, the other commeth of the flesh, and breedeth desperation vnto death: wee haue examples of both in Cain and Dauid, in Iudas & in Peter, for they all sorrowed; but the sorrow of Cain and Iudas was fleshly and carnall, and therefore being without all godly comfort, it did driue them to desperation: whereas Dauid & Peter in their godly sorrow did flee vnto the Father of mercies, with a true repentant heart, and were receiued againe into the fauour of God.

The viij Chapter.

1 *By the example of the Macedonians,* 9 *and Christ, he exhorteth them to continue in relieuing the poore Saints, commending their good beginning.*

More

MOreouer wee doe you to wit, brethren, of the grace of God, which was giuen to the Churches of Macedonia, A

2 How that in much tryall of affliction their ioy abounded, and their deepe pouerty abounded into the riches of their liberality:

3 For to their powers (I beare them record) yea, and beyond their power, they were willing of themselues:

4 Praying vs with great instance, that wee would receiue this grace and societie of the ministery which is toward the Saints.

5 And this they did, not as we looked for: but gaue their owne selues first to the Lord, and after vnto vs by the will of God,

6 That we should desire Titus to accomplish the same grace among you also, euen as he had begun.

7 Now therefore, as yee are plenteous in all things, in faith and in word, and in knowledge, and in all feruentnesse, and in loue which yee haue to vs: euen so see that yee be plenteous in this grace also. B

8 This I say, not by commandement, but || because of the feruentnesse of other, and prouing the vnfainednesse of your loue.

|| Or, reade, through the feruentnes of other, prouoking also the perfectnesse of your loue.

9 For yee know the grace of our Lord Iesus Christ, that though hee was *rich, yet for your sakes hee became poore, that yee through his pouerty might be made rich.

10 And I giue counsell heerein: for this is expedient for you which haue begun not to doe onely, but also to will a yeere agoe.

Rom. 10.a

11 Now therefore performe to doe it also: that as there appeared in you a readinesse to will, euen so there may appeare a readinesse to performe, of that which ye haue.

12 For if *there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

1. Pet. 4.c prou. 3.d marke 12.d luke 21.c

13 Truely not that other be set at ease, & you burdened.

14 But of like condition now at this time your abundance [a] supplyeth their want, that their abundance also may supply your want, that there may be equality. C

15 As it is written, He that had gathered much, had nothing ouer, and he that had gathered little, had no lacke.

16 Thankes bee vnto God, which put the same earnest care for you in the heart of Titus,

17 Because he accepted the exhortation: and being the more carefull came of his owne accord vnto you.

18 Wee haue sent with him that brother, whose prayse is

is in the Gospel throughout all the Churches:

19 (And not that onely, but he was also chosen of the Churches to bee a fellow with vs in our iourney, concerning this ‖ grace that is ministred by vs vnto the glory of the same Lord, and declaration of your ready minde)

‖ Or, beneficence.

20 Eschewing this, that any man should rebuke vs in this plenteous distribution that is * ministred by vs:

Rom. 12.c

21 Making prouision for honest things, not onely in the sight of the Lord, but also in the sight of men.

22 Wee haue sent with them a brother of ours, whom we haue oftentimes proued diligent in many things, but now much more diligent, for the great confidence ‖ which I haue in you.

‖ Or which he hath.

23 Whether any doe enquire of Titus, he is my fellow and helper concerning you: or of other which are your brethren, they are the messengers of the Churches, and the glory of Christ.

24 Wherefore, shew yee vnto them the proffe of your loue, and of our * boasting on your behalfe in the sight of the Churches.

1. Thes. 1.d

¶ The Notes.

[a[Liberality ought so to bee moderated, that they which doe giue, be in no wise thereby brought to extreme pouerty and penury, the other vnto whom it is giuen, in the meane season liuing at ease and idlenesse. This is the equalnesse that Saint Paul doth speake of here. The Corinthians had riches, and the Saints of Hierusalem had wholesome doctrine coupled with godlines: at that time there was a great dearth in Hierusalem, and in all Syria. This is then the meaning of the Apostle, I will that with your riches, (whereof yee haue plenty and abundance) yee succour their neede, and that they with their godly doctrine doe supply that which is wanting in you.

The ix. Chapter.

The causes of Titus and his companions comming to them.

A FOr of the * ministring to the Saints, it is superfluous for me to write vnto you.

Actes 11.d 1. cor. 16.b 2. cor. 8.a rom. 15.c

2 For I know the readinesse of your minde, whereof I boast on your behalfe vnto them of Macedonia, that Achaia was prepared a yeere agoe: and ‖ your zeale hath prouoked many.

‖ Or, zeale in you.

3 Yet haue I sent the brethren, lest our boasting of you should be in vaine in this behalfe, that as I haue said, ye may be prepared,

4 Lest happily, they of Macedonia come with mee, and finde you vnprepared, wee (I will not say you) should be ashamed in this boldnesse of boasting.

5 There-

5 Therefore I thought it necessary to exhort the brethren that they would come before vnto you, and prepare your fore-promised beneficence, that it might be ready as a beneficence, and not as an extortion.

6 This yet I say, he that soweth sparingly, shall reape sparingly, and * hee that soweth bountifully, shall reape bountifully. Prou. 11,d

7 Euery man according as hee purposeth in his heart so let him giue, not grudgingly, or of necessity: * for God loueth a cheerefull giuer. B Galat. 6.d exod. 25.a

8 God is able to make you plentifull in all grace, that yee in all things hauing alway sufficient vnto the vttermost, may be plentifull in euery good worke: ecclus. 35.a

9 As it is written, * Hee hath dispersed abroad, he hath giuen to the poore, his righteousnesse remaineth for euer. Psal. 112.b

10 Moreouer, I beseech him that ministreth seede vnto the sower, to minister bread also for foode, and to multiply your seede, and to increase the fruits of your righteousnesse:

11 That in all things yee may bee made rich vnto all bountifulnesse, which causeth through vs thanksgiuing vnto God:

12 For the administration of the seruice, not onely supplyeth the want of the Saints, but also is aboundant by the thanksgiuing of many vnto God:

13 (Whiles by the experiment of this ministration, [a] they glorified God for the obedience of your consenting to the Gospel of Christ, and for your liberall distribution to them and to all men.)

14 And by their prayers for you which || long after you for the aboundant grace of God in you. C || Or, are greatly affectioned toward you.

15 Thankes be vnto God for his vnspeakeable gift.

¶ The Notes.

[a] If we giue almes, we shal thereby prouoke men to giue immortal thanks vnto the Lord. So that by our almes, two profits shal come and follow. First, our poore brethren shalbe succoured and helped. Secondly, God the authour of all goodnesse shall (through the same liberality, that he hath stirred vp in vs) be prailed & lauded; which thing all Christians ought to seeke.

The x. Chapter

He toucheth the false Apostles, and defendeth his authority, exhorting them to obedience.

I Paul my selfe beseech you by the meekenesse and gentlenesse of Christ, which in presence am lowly among you, A

but am bold toward you, being absent:

2 I beseech you, that I may not needе to be bold when I am present, with that same boldnesse wherewith ‖ I am supposed to haue bene bold against some, which repute vs, as though we walked according to the flesh.

‖ Or, wherewith I meane to be bold.

3 For walking in the flesh, yet we doe not warre according to the flesh.

Ephes. 6. c

3 (* For the weapons of our warfare are not carnall, but mighty through God, to the ouerthrowing of strong holds.)

5 Wherewith we ouerthrow counsels, and euery high thing that is exalted against the knowledge of God, and bring into captiuity all imaginations to the obedience of Christ,

6 And hauing in a readinesse, wherewith to take vengeance on all disobedience, when your obedience is fulfilled.

B 7 Looke yee on things after the vtter appearance? If any man trust in himselfe that hee is Christs, let him consider this againe of himselfe, that as hee is of Christ, euen so are we of Christ.

8 For though I should boast somewhat more of our authority, * which the Lord hath giuen to vs for edification, and not for your destruction, I should not be ashamed:

* 1. Cor. 12. b

9 Lest I should seeme as it were to make you afraid by letters.

10 For the letters (saith he) are sore and strong, but his bodily presence is weake, and his speech is nothing worth.

11 Let him that is such a one, thinke on this wise, that as we are in word by letters when we are absent, such also are we in deede when we are present.

12 For wee dare not number nor compare our selues with certaine which praise themselues: neuertheless, while they measure themselues with themselues, and compare themselues with themselues, they vnderstand not.

13 But we will not boast aboue measure: but according to the measure of the rule which God hath distributed vnto vs, a measure to reach euen vnto you.

C 14 For wee stretch not our selues beyond measure, as though wee reached not vnto you: For euen to you also haue we come with the [*] Gospel of Christ:

15 Not boasting of our selues out of measure in other mens labours: but hoping when your faith is increased, to be magnified among you according to our measure abundantly,

16 That I may preach the Gospel in those regions which are beyond you: & not glory of those things which by

by another measure are prepared already.

17 But let him that glorieth, glory in the Lord.

18 For hee that commendeth himselfe, is not allowed, but whom the Lord commendeth.

¶ The Notes.

[a] That is to say, though we be men, and carry about this mortall body with vs, yet this that wee teach, is not infants doctrine, but Gods trueth: whereby wee doe learne, that God doth vse the Prophets and Apostles as instruments, and therefore was Saint Paul called the chosen vessell of God.

The xi. Chapter.

2 *Hee declareth his affection toward them,* 5 *The excellency of his ministery,* 9 *and his diligence in the same.*

WOuld to God ye could suffer a little my foolishnesse, A
and indeede suffer me.

2 For I am [a] ielous ouer you with a godly ielousie: for I haue coupled you to one man, to present you a chaste virgin vnto Christ.

3 But I feare lest by any meanes, that as the Serpent beguiled Eue through his subtilty, euen so your mindes Gen. 3. a
should bee corrupted from the singlenesse that is toward Christ.

4 For if hee that commeth, preacheth another Iesus whom we haue not preached: or if ye receiue another spirit whom yee haue not receiued, either another Gospel which ye haue not receiued, you would well haue suffered him.

5 Verily I suppose, that I was not behinde the chiefe Apostles.

6 But though I bee rude in speaking, yet not in knowledge: but in all things among you wee haue beene well knowen to the vttermost.

7 Haue I committed an offence because I submitted B
my selfe, that yee may bee exalted, because I preached to you the Gospel of God freely?

8 I robbed other Churches, taking wages of them, to doe you seruice.

9 And when I was present with you, and had neede, *I Actes 20. g
was chargeable to no man by my idlenesse: for that which 2. cor. 12. d
was lacking vnto me, the brethren which came from Macedonia supplied, and in all things I haue kept my selfe not chargeable vnto you, and so will I keepe my selfe.

10 The trueth of Christ is in mee, that this boasting shall not be shut vp against me in the regions of Achaia.

11 Wherefore? because I loue not you? God knoweth.

12 But what I doe, that I will doe, that I may cut away occaſion from them which deſire occaſion: that they might be found like vnto vs in that wherein they glory.

13 For ſuch falſe Apoſtles are deceitfull workers, transformed into the Apoſtles of Chriſt.

C 14 And no marualle: for Sathan himſelfe is transformed into an Angel of light:

15 Therefore it is no great thing, if that his miniſters alſo be transformed as the miniſters of righteouſneſſe: whoſe end ſhall be according to their workes.

16 I ſay againe, Let no man thinke that I am fooliſh: or elſe euen now take yee mee as a foole, that I alſo may boaſt my ſelfe a little.

17 That I ſpeake, I ſpeake it not after the Lord: but as it were fooliſhly in this boldneſſe of boaſting.

18 Seeing that many glory after the fleſh, I will glorie alſo.

The Epiſtle on Sexageſima Sunday.

19 For yee ſuffer fooles gladly, ſeeing you your ſelues are wiſe.

20 For ye ſuffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exhalt himſelfe, if a man ſmite you on the face.

D 21 I ſpeake concerning reproch, as though wee had beene weake, howbeit, wherein ſoeuer any man is bold, (I ſpeake fooliſhly) I am bold alſo.

Phil.3.a 22 * They are Hebrewes, euen ſo am I, they are Iſraelites, euen ſo am I, they are the ſeede of Abraham, euen ſo am I.

23 They are the miniſters of Chriſt, (I ſpeake as a foole) I am more: in labours more abundantly, in ſtripes aboue meaſure, in priſon more plenteouſly, in deaths often.

Deut.25.a 24 * Of the Iewes fiue times receiued I fortie ſtripes ſaue one.

Actes 16.c 25 * Thrife was I beaten with rods, once ſtoned, thrife
actes 13.c I ſuffered ſhipwracke, a night and a day haue I beene in
actes 27.g the depth:

26 In iourneying often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among
Actes 10.d. the heathen, * in perils in the citie, in perils in the wilderneſſe, in perils in the ſea, in perils among falſe brethren:

27 In labour and trauaile, in watching often, in hunger and thirſt: in faſting often, in cold and nakedneſſe:

E 28 Beſide the things which outwardly come vnto me, the trouble which priuily conſpireth againſt mee dayly, is the care of all the Churches.

1.Cor. 9.d 29 * Who is weake, and I am not weake? who is offended, and I burne not?

30 If

30 If I must needes glory, I will glory of the things that concerne mine infirmities.

31 The God and Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In the citie of Damascus, the gouernour of the people appointed by king Aretas, laide waite in the Citie of the Damascens, desirous to haue caught me.

33 * And at a window was I let downe in a basket through the wall, and escaped his hands. Actes 9.d

¶ The Notes.

[a] For this cause was S. Paul iealous ouer the Corinthians, because that hee had truely instructed them in the Christian faith, and was afraid lest they being deceiued and vndermined by the wily craft of them that slandered him, should fall away from the true doctrine that they had receiued. This godly iealousie ought to be in all Bishops and Pastours.

The xij. Chapter.

1 *Hee reioyceth in preferment,* 5 *but chiefly in humblenesse.*

IT is not expedient doubtlesse for mee to glory. I will A
come to visions and reuelations in the Lord.

2 For I knew a man in Christ aboue fourteene yeeres agoe, (whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth) taken vp into the third heauen.

3 And I knew the same man: (whether in the body, or out of the body, I cannot tell: God knoweth.)

4 How that hee was taken vp into Paradise, and heard vnspeakeable wordes, which is not lawfull for man to vtter.

5 Of such a || man, will I glory, yet of my selfe will I || Or, thing.
not glory, but in mine infirmities.

6 For though I would desire to glory of them, I shall not be a foole, for I will say the trueth: but I now refraine lest any man should thinke of me aboue that which he seeth me to be, or that he heareth of me:

7 And lest I should be exalted out of measure through B
the abundance of the reuelations, there was giuen vnto me a pricke to the [a] flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing besought I the Lord thrise, that it might depart from me.

9 And he said vnto me, My grace is sufficient for thee: for my strength is made perfect in weakenesse. Most gladly therefore will I rather glory in mine infirmities, that

the power of Christ might dwell in him.

10 Therefore haue I delectation in infirmities, in rebukes, in necessities, in persecutions, in anguishes for Christs sake: for when I am weake, then am I strong.

11 I am become a foole in glorying, yee haue compelled mee: for I ought to haue beene commended of you: 1.Cor.9.a * For nothing was I inferiour vnto the chiefe Apostles, though I be nothing.

12 Truely the signes of an Apostle were wrought among you, in all patience, in signes and wonders, and mighty deedes.

13 For what is it wherein ye were inferiour vnto other Churches, except it bee that I was not chargeable vnto you by mine idlenesse? forgiue me this wrong.

¶ 14 Beholde, now the third time I am readie to come vnto you, and yet I will not be chargeable vnto you, by my idlenesse: Actes 20.g For * I seeke not yours, but you: 2.cor.12.c For the children ought not to lay vp for the parents, but the parents ecclus.16.c for the children. 1.reg.12.a

15 I will very gladly spend, and will be spent for your soules: though the more abundantly I loue you, the lesse I am loued againe.

16 But bee it that I was not chargeable vnto you: nenertheless being crafty, I caught you with guile.

17 Did I pill you by any of them, whō I sent vnto you?

18 I desired Titus, and with him I sent a brother, did Titus defraud you of any thing? Haue we not walked in the same Spirit? not in the same steps?

19 Againe, thinke you that wee excuse our selues vnto you? We speake in Christ in the sight of God: But we doe all things, dearely beloued, for your edifying.

20 For I feare lest when I come, I shall not find you such as I would, and that I shalbe found vnto you such as yee would not: lest there bee * debates, enuyings, wraths, Gal.5.d strifes, backbitings, whisperings, swellings, & seditions,

D 21 And that when I come againe, my God bring mee low among you, and I shall bewaile many of them which 1.Cor.5.a haue sinned already, and haue not repented of the * vncleannesse, and fornication, and wantonnesse which they haue committed.

¶ The Notes.

[a] By the messenger of Satan, which hee calleth the vnquietnesse of the flesh, Paul doth vnderstand the enemies of the trueth, false prophets, the persecutors of Gods word, with all kinde of aduersities and troubles wherewith the flesh is disquieted and vexed, and these things did (by the diuine prouidence of

of God) happen to Saint Paul, leſt he ſhould be puſt vp aboue meaſure, becauſe of his reuelation. Ambroſius. Eraſmus.

The xiij. Chapter.

1 *He threatneth the obſtinate,* 5 *and declareth what his power is by their owne teſtimony.*

NOw come I the third time vnto you. * In the mouth of two or three witneſſes ſhall euery worde bee eſtabliſhed. A Deut. 19. d matt. 18. c

2 I tolde you before, and tell you before, as though I had beene preſent with you the ſecond time, ſo write I now being abſent to them which in time paſt haue ſinned, and to all other, that if I come againe, I will not ſpare, iohn 8. c hebr. 10. f

3 Seeing that yee ſeeke experience of Chriſt * which ſpeaketh in mee, which to you ward is not weake, but is mighty in you. Matt. 10. d

4 For though he was crucified of weakeneſſe, yet liueth he of the power of God: & we alſo were weake in him, but we ſhall liue with him by the might of God toward you.

5 Examine your ſelues whether you are in the [a] faith. Proue your owne ſelues, Know ye not your owne ſelues how that Jeſus Chriſt is in you, except ye be reprobates?

6 But I truſt that you ſhall know that wee are not reprobates.

7 Truely I pray to God that you doe none euill, not that wee ſhould ſeeme approoued, but that yee ſhould doe that which is honeſt, though wee be as reprobates. B

8 For wee can doe nothing againſt the trueth, but for the trueth:

9 For wee are glad when wee are weake, and yee are ſtrong. Truely this alſo we wiſh, euen your perfection.

10 Therefore write I theſe things being abſent, leſt being preſent, I ſhould vſe ſharpeneſſe, according to the power * which the Lord hath giuen me to edification, and not to deſtruction. 2. Cor. 10. c

11 Finally, brethren, farewell: be perfect: bee of good comfort: bee of one minde: liue in peace, and the God of loue and peace ſhalbe with you.

12 * Greete one another in an holy kiſſe. 1. Cor. 16. c

13 All the Saints ſalute you.

14 The grace ‖ of our Lord Jeſus Chriſt, and the loue of God, and the ‖ communion of the holy Ghoſt bee with you all. Amen. C ‖ Or, the Lord ‖ Or, fellowſhip.

¶ The ſecond Epiſtle to the Corrinthians was written from Philippos a citty of Macedonia, by Titus and Lucas.

¶ The Notes.

[a] By this we do know that we are in the faith, if our conscience be quiet, if we be fully perswaded that Christ by his death and bloodshedding, hath made peace betweene God and vs, so that our sinnes shall be no more for Christs sake imputed to vs.

¶ The Argument of the Epistle *to the Galathians.*

THis Epistle is very excellent, for in it S. Paul as in the Epistle to the Romanes, doth intreate vpon the chiefe article of our Christian Religion, that is to say, that we obtaine remission of our sins, & life euerlasting, through faith onely in Iesus Christ, and that the Law profiteth or helpeth nothing vnto it. Heere therefore are two articles set foorth vnto vs. First, how that wee haue through faith onely free remission and forgiuennesse of our sinnes, and life euerlasting. Secondly, that the Law is so abrogated and abolished, that not onely it profiteth nothing to our saluation, but also that they which beleeue in Christ, are in no wise compelled to circumcision, nor to the keeping of the Sabboth dayes, nor to any other ceremonies, commanded in the Law. In the end hee doeth also giue godly precepts and instructions of Christian life and godly conuersation, which are the fruites of that liuely faith which we haue spoken of before.

¶ The Epistle of S. Paul to the Galathians.

The first Chapter.

Paul rebuketh their inconstancy, which suffered themselues to be seduced by the false Apostles.

A PAul an Apostle, not [a] of men, neither by man, but by Iesus Christ, and by God the Father, which raised him from the dead,

2 And all the brethren which are with me, vnto the Churches of Galatia,

Rom. 1. b
1. cor. 1. a
2. cor. 1. a

3 * Grace be with you, and peace be from God the Father, and from our Lord Iesus Christ,

4 Which gaue himselfe for our sinnes, to deliuer vs from this present euill world, according to the will of God and our Father.

5 To

5 To whom be glory for euer and euer. Amen.
6 I marualle that ye are so soone turned from him that had called you in the grace of Christ, vnto another Gospel:
7 Which is not another Gospel, but that there be some which trouble you, and intend to * peruert the Gospel of Christ. B Actes 15.g
8 Neuertheless, though wee or an Angel from heauen preach any other Gospel vnto you, then that which wee haue preached vnto you, let him be accursed.
9 As we said before, so say I now againe, * If any man preach any other Gospel vnto you, then that yee haue receiued, let him be accursed Iohn 13.d
10 Doe I now perswade men, or God? either doe I seeke to please men? For if I yet pleased men, I should not be the seruant of Christ.
11 I certifie you, brethren, that the Gospel which was preached of me, is not after man.
12 For I neither receiued it of man, neither was I taught it, but by the reuelation of Iesus Christ.
13 For ye haue heard of my conuersation in times past, in the Iewes religion, how that beyond measure I * persecuted the Church of God, and spoyled it: Actes 8.a 1.Cor.15.b
14 And profited in the Iewes religion aboue many of my companions of || mine owne nation, * being a very feruent maintainer of the traditions of my Fathers. C || Or, mine age.
15 But when it pleased God, which separated me from my mothers wombe, and * called me by his grace, Actes 9.a and 12.c
16 To reueale his Sonne by me, that I should by the Gospel preach him among the heathen, immediatly I communed not with * flesh and blood, phil.3.a Rom.1.a Matt.16.c
17 Neither went I vp to Ierusalem, to them which were Apostles before me, but went my wayes vnto Arabia, and came againe to Damascus.
18 Then after three yeeres I went vp to Ierusalem to see Peter, and abode with him fifteene dayes.
19 But other of the Apostles saw I none, saue Iames the Lords brother.
20 The things therefore which I write vnto you, beholde, before God I lie not.
21 * Afterwards I came vnto the coasts of Syria and Cilicia, and was vnknowen in face vnto the Churches of Iury which were in Christ: Actes 22.b D
22 But they had heard onely that he which persecuted vs in times past, now preacheth the faith which before hee destroyed.
23 And they glorified God in me.

¶ The

¶ The Notes.

[a] There are foure manner of Apostles or messengers. The first which are neither sent of men, nor by men, but by Iesus Christ and God the Father, as was Esay the Prophet, and Paul himselfe. The second of God, but by man: as Iosua was ordeined of God, but by Moses which was a man. The third sort, are such as by fauour and money doe get the roome of Ministers. The fourth are false prophets and apostles, of whom S. Paul writeth on this wise, Such false apostles doe fashion themselues as though they were the Apostles of Christ, and dare say, Thus saith the Lord, whereas the Lord hath not sent them. Ierom.

The ij. Chapter.

1 *Confirming his Apostleship to be of God,* 3 *he sheweth why Titus was not circumcised.*

A Then fourteene yeeres after, I went vp againe to Hierusalem* with Barnabas, and tooke Titus with me.

Actes 15.a

2 I went vp by reuelation, and I declared vnto them the Gospel which I preach among the Gentiles: but priuately with them which were esteemed the chiefe, lest by any meanes I should run, or had run in vaine.

3 But neither Titus which was with mee, being a Greeke was compelled to be circumcised,

4 And that because of incommers, being false brethren, which came in priuily to spie out our libertie, which wee haue in Christ Iesus, that they might bring vs into bondage.

‖Or, moment.

5 To whom [a] no not for an ‖ houre wee gaue place by subiection, that the truth of the Gospel might continue with you.

6 Of them which seemed to bee somewhat (what they were in time passed, it maketh no matter to mee, God accepteth no mans person) for they that seemed chiefe, added nothing to me.

B 7 But contrariwise, when they saw that the Gospel of the vncircumcision was committed vnto mee, as the Gospel of the circumcision was committed vnto Peter:

8 (For hee that was mightie in Peter to the Apostleship of the circumcision, the same was mightie in mee toward the Gentiles:)

9 When they perceiued the grace that was giuen vnto mee, then Iames, Cephas, and Iohn, which seemed to bee pillars, gaue to me and Barnabas the right hands of fellowship, that wee should bee Apostles vnto the heathen, and they vnto the circumcision.

10 Onely

10 Only ‖ that we should remember the poore: *wherein I also was diligent to doe the same. ‖ They admonished.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. Actes 11.d

12 For before that certaine came from Iames, hee did eate with the Gentiles. But when they were come, hee withdrewe and separated himselfe, fearing them which were of the Circumcision. 2.cor.9.a

13 And the other Iewes dissembled likewise with him: insomuch that Barnabas also was brought into their dissimulation.

14 But when I saw that they went not the right way to the trueth of the Gospel, I said vnto Peter before them all, If thou being a Iew, liuest after the maner of the Gentiles, and not as doe the Iewes, why compellest thou the Gentiles to liue as doe the Iewes? C

15 We which are *Iewes by nature, and not sinners of the Gentiles, Phil.3.a

16 Knowe that a* man is not iustified by the deedes of the Law, but by the faith of Iesus Christ: and we haue beleeued on Iesus Christ, that we might be iustified by the faith of Christ, and not by the deedes of the Law: because by the deeds of the Law, no flesh shalbe iustified. Rom.3 c

17 If then, while wee seeke to bee made righteous by Christ, wee our selues also are found sinners: is therefore Christ the minister of sinne? God forbid.

18 For if I build againe the things which I destroyed, then make I my selfe a trespasser.

19 For I through the Law, am dead to the Law, that I might liue vnto God: I am crucified with Christ.

20 Neuerthelesse, I liue: yet now not I, but Christ liueth in mee: and the life which I now liue in the flesh, I liue by the faith of the Sonne of God, *which loued me, and gaue himselfe for me. Ephes.5.c

21 I reiect not the grace of God: for if righteousnesse come of the Law, then Christ is dead in vaine. D

¶ The Notes.

[a] In this deede of Paul, we learne that as the weake ought to be borne with all, so in no wise we ought to giue place vnto them that are of malice stiffenecked and stubborne.

The iij. Chapter.

1 He reproueth them sharpely, 2 and proueth by diuers reasons that iustification is by faith.

O Foolish Galatians, who hath bewitched you, that ye would not abide the trueth, to whom Iesus Christ A

was

was before described before the eyes, and among you crucified?

2 This only would I learne of you, whether ye receiued the Spirit by the deedes of the Law, or by the hearing of the faith?

3 Are yee such fooles, that after yee haue begun in the Spirit, ye would now end in the flesh?

4 Haue ye suffered so great things in vaine? if it be yet in vaine.

5 He therefore that ministreth to you the Spirit, and worketh miracles among you, doeth hee it through the deedes of the Law, or by hearing of the faith?

Gen. 15. d
rom. 4. d
iames 4. d

6 * Euen as Abraham beleeued God, and it was ascribed vnto him for righteousnesse.

7 Know yee therefore, that they which are of faith, the same are the children of Abraham.

B

8 For the Scripture seeing afore hand that God would iustifie the Heathen through faith, shewed before hand glad tidings vnto Abraham, saying, * In thee shall all nations be blessed.

Gen. 12. a
and 22. b

9 So then they which bee of faith, are blessed with faithfull Abraham.

10 For as many as are of the deedes of the Law, are vnder the Curse: For it is written, * Cursed is euery one that continueth not in all things, which are written in the booke of the Law to doe them.

Deut. 17. c
hebr. 10. g

11 But that no man is iustified by the Law in the sight of God, it is euident: * for the iust shall liue by faith.

Abac. 2. a
leuit 28. b
ezech. 20. b
rom 10. a

12 And the Law is not of faith: but the man that doth them, shall liue in them.

Dent. 21. b

13 Christ hath redeemed vs from the curse of the Law, being made a curse for vs: for it is written, * Cursed is euery one that hangeth on tree:

C

14 That the blessing of Abraham might come on the Gentiles through Iesus Christ, that we might receiue the promise of the Spirit through faith.

15 Brethren, I speake after the maner of men: though it be but a mans Testament, yet if it be allowed, no man reiecteth it, or addeth thereto.

The Epistle on the 13. Sunday after Trinity.

16 To Abraham and his seede were the promises made, He saith not, To the seedes, as of many: but to thy seede, as of one, which is Christ.

Gen 15. d
exod. 12. f
iudeth 5. b

17 This I say, that the Law which began afterward, beyond foure * hundred and thirtie yeeres, doeth not disanull the Testament which was confirmed afore of God vnto Christward, to make the promise of none effect.

18 * For

18 *For if the inheritance be of the Law, then not now of promise. But God gaue the inheritance vnto Abraham by promise. Rom. 4.c

19 Wherefore then serueth the Law? * || It was added because of transgressions, till the seede should come, to whom the promise was made: and it was ordeined *by Angels, in the hand of a Mediatour. Rom. 5.c || The law. Actes 7.g

20 A Mediatour is not a Mediatour of one, but God is one.

21 Is the Law then against the promise of God? God forbid. *For if there had bene a Law giuen which could haue giuen life, then no doubt righteousnesse should haue bene by the Law. D Rom. 7.c 1. tim. 1 b

22 But the Scripture hath concluded all vnder sinne: that the promise by the faith of Iesus Christ should be giuen vnto them that beleeue.

23 But before faith came, wee were kept vnder the Law, and were shut vp vnto the faith which should afterward be reuealed.

24 Wherefore the Law was our Scholmaster vnto Christ, that we should be iustified by faith.

25 But after that faith is come, wee are no longer vnder a Schoolemaster.

26 For ye are all the children of God by faith in Christ Iesus.

27 || For all ye that are baptized, haue put on Christ. || Some reade, All yee that are baptized into Christ, haue put on Christ.

28 There is no Iew, neither Greeke, there is neither bond nor free, there is neither male nor female: for yee are all one in Christ Iesus.

29 If yee bee Christs, then are ye Abrahams seede, and heires according to the promise.

The iiij. Chapter.

He sheweth wherefore the ceremonies were ordained; Which being shadowes, must end when Christ the trueth commeth.

AND I say, that the heire, as long as he is a childe, differeth nothing from a seruant, though hee be lord of all, A *The Epistle on the Sunday after Christmas.*

2 But is vnder tutors and gouernors, vntill the time appointed of the father.

3 Euen so we, when we were children, were in bondage vnder the rudiments of the world.

4 But when the fulnesse of the time was come, God sent his Sonne made of a woman, & made vnder the Law,

5 To redeeme them that were vnder the Law, that we might receiue the adoption of children. Luke 20.b iohn 3 b

6 Because ye are sonnes, *God hath sent forth the spirit rom. 8. b

of

of his Sonne into your hearts, crying, Abba, Father.

B 7 Wherefore thou art no more a seruant, but a sonne: if thou bee a sonne, thou art also an heire of God, through Christ.

8 Notwithstanding, when yee knew not God, yee did seruice vnto them which by nature are no gods.

9 But now after that yee haue knowen God, yea, rather are knowen of God, how turne you againe vnto the weake and beggerly rudiments, whereunto againe yee desire afresh to be in bondage?

10 Ye obserue [*] dayes, & monethes, & times, & yeeres.

11 I am in feare of you, lest I haue bestowed on you labour in vaine.

12 Brethren, I beseech you, be as I am; For I am as ye are, ye haue not iniured me at all.

13 Yee know how through infirmitie of the flesh I preached the Gospel vnto you at the first.

C 14 And my temptation which was in my flesh yee despised not, neither abhorred: but receiued me as an Angel of God, euen as Christ Iesus.

15 What was then your felicity? For I beare you record, that if it had beene possible, yee would haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemie, because I tell you the trueth?

17 They are zelous ouer you amisse: yea, they intend to exclude you, that ye should be feruent to them-ward.

18 It is good alwayes to bee zealous in a good thing, and not onely when I am present with you:

19 My little children, of whom I trauaile in birth againe, till Christ be fashioned in you.

20 But I desire to bee present with you now, and to change my voyce: for I stand in doubt of you.

D 21 Tell mee yee that desire to bee vnder the Law, doe ye not heare the Law?

The Epistle on the 4. Sunday in Lent.

22 For it is written, ' that Abraham had two sonnes, * the one by a bondmaid, the other by a * freewoman.

Gen. 16. a
Gen. 21. a
Heb. 11. a

23 But hee which was of the bondwoman, was borne after the flesh: but he which was borne of the freewoman, was borne by promise.

24 Which things are spoken by an allegory: for these are two Testaments: the one from the mount Sina, which gendreth vnto bondage, which is Agar.

|| Or, reade, For Sina is a mount in Arabia.

25 For || Agar is the mount Sina in Arabia, and bordereth vpon the city which is now called Hierusalem, and is in bondage with her children.

26 But

26 But * Ierusalem, which is aboue, is free, which is the mother of vs all. Apoc.12.a

27 For it is written, Reioyce thou barren, that bearest no children, breake forth and cry, thou that trauaillest not, for the desolate hath many moe children, then shee which hath an husband. Esay 54.a

28 But brethren, wee are after Isahac, the children of promise. E

29 But as then he that was borne after the flesh persecuted him that was borne after ꝑ spirit, euen so is it now.

30 Neuerthelesse: what saith the Scripture? * Put away the bondwoman and her sonne: for the sonne of the bondwoman shall in no wise bee heire with the sonne of the freewoman. Gen.21.b

31 So then brethren, wee are not children of the bondwoman, but of the free.

¶ The Notes.

[a] By the dayes, hee vnderstandeth the Sabbaths and new Moones: by the moneths, the first and seuen moneths: by the times, Whitsuntide, Easter, and the feast of Tabernacles: by the yeere, hee vnderstandeth the yeere of Iubily, or of forgiuenesse. It is not meant, but that wee may well keepe certaine dayes, not that one day is holier then another, but that wee may haue time to come together, both to preach and heare the word of God, offering with one accord our common supplications vn. to him.

The v. Chapter.

1 *Hee laboureth to draw them away from circumcision,* 17 *and sheweth them the battell betweene the spirit and the flesh, and the fruits of them both.*

STand fast therefore in the [a] liberty wherewith Christ hath made vs free, and be not entangled ‖ againe with the yoke * of bondage. A ‖Or, contrariwise.

2 Behold, I Paul say vnto you, that * if ye be circumcised, Christ shall profite you nothing. Esay 9.a Actes 25.a

3 For I testifie againe to euery man which is circumcised, that he is a debtor to doe the whole Law.

4 Christ is become but vaine vnto you, as many of you as are iustified by the Law, are fallen from grace.

5 For we through the spirit waite for the hope of righteousnesse by faith.

6 * For in Iesus Christ, neither is circumcision any thing worth, neither yet vncircumcision: but faith, which worketh by loue. Galat.6.a 1.cor.13.a

7 Yee

B 7 Yee did runne well, who was a let vnto you, that ye should not obey the trueth?

8 This perswasion commeth not of him that called you.

1.Cor.5.a 9 *A little leauen leaueneth the whole lumpe of dough.

10 I haue trust toward you in the Lord, that yee will be none otherwise minded: but he that troubleth you shall beare iudgement whatsoeuer he be.

11 And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the slander of the crosse ceased.

12 I would to God that they were cut off which trouble you.

13 For brethren, ye haue bene called vnto liberty: only Rom.13.a *let not liberty be an occasion to the flesh, but by loue serue one another.

C 14 For all the law is fulfilled in one word, which is this, Matth.22.d *Thou shalt loue thy neighbour as thy selfe.

Marke 12.c
Iames 2.b
The Epistle on the 4.Sunday after Trinitie.

15 If yee bite and deuoure one another, take heede lest ye be consumed one of another.

16 Then I say, Walke in the spirit, and yee shall not fulfill the lusts of the flesh:

17 For the flesh lusteth contrary to the spirit, *and the spirit contrary to the flesh: these are contrary one to the other, so that ye cannot doe what ye would. Matth.16.g

18 But and if yee bee led by the spirit, then are yee not vnder the Law.

19 The deedes of the flesh are manifest, which are these: adultery, fornication, vncleanesse, wantonnesse,

Leuit.19.d 20 Worshipping of images, *witchcraft, hatred, variance, emulations, wrath, strife, seditions, sects,

D 21 Enuyings, murders, drunkennesse, gluttonies, and 1.Cor.6.b such like, of the which I tell you before, *as I haue told Ephes.5.a you in time past, that euen they which doe such things, shall not inherite the kingdome of God.

22 But the fruit of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith,

1.Tim.1.b 23 *Meekenesse, temperance: against such there is no law.

24 They truely that are Christs, haue crucified the flesh with the affections and lusts.

25 If we liue in the spirit, let vs also walke in the spirit.

26 Let vs not be desirous of vaine glory, prouoking one another, enuying one another.

¶ The Notes.

[a] They doe not stand in the liberty of Christ, which being not

not content with the ſo'e and only grace of Chriſt, doe ſet their mindes vpon the Law, as though Chriſt were not ſufficient to ſaue alone, but had neede of the helpe of the Law: yet we muſt take heede that we doe not miſuſe this liberty, thinking that we may doe whatſoeuer we liſt.

The vj. Chapter.

1 He exhorteth them to vſe gentleneſſe toward the weake, 2 and to ſhew their brotherly loue and modeſtie: 6 Alſo to prouide for their miniſters.

BRethren, if any man be preuented in any fault, ye which A
are ſpirituall, reſtore ſuch a one in the ſpirit of meekeneſſe, conſidering thy ſelfe, leſt thou alſo be tempted.

2 *Beare yee one anothers burden, and ſo fulfill the Rom. 15.a
Law of Chriſt:

3 For if any man ſeeme to himſelfe that hee is ſomewhat, when he is nothing, the ſame deceiueth himſelfe in his owne fantaſie.

4 But let euery man proue his owne worke: and then ſhall hee haue reioycing onely in his owne ſelfe, and not in another.

5 For *euery man ſhall beare his owne burden. 1.Cor.3.b

6 *Let him that is taught in the word, miniſter vnto 1.Cor.9.b
him that teacheth him, in all good things.

7 Be not deceiued, God is not mocked: for whatſoe- B
uer a man ſoweth, that ſhall he alſo reape.

8 For he that ſoweth in the fleſh, ſhall of the fleſh reape corruption: but hee that ſoweth in the ſpirit, ſhall of the ſpirit reape life euerlaſting.

9 *Let vs not bee weary in well doing: for in due ſea- 2.Theſ.3.b
ſon we ſhall reape, if we faint not.

10 While we haue therefore time, let vs doe good vnto all men, ſpecially vnto them which are of the houſhold of faith.

11 Yee ſee how large a letter I haue written vnto you with mine owne hand. *The Epiſtle on the 15. Sunday after Trinitie.*

12 As many as deſire with outward appearance to pleaſe ||carnally, the ſame conſtraine you to bee circumciſed: onely leſt they ſhould ſuffer perſecution for the Croſſe of Chriſt. ||Or, in the fleſh.

13 For they themſelues which are circumciſed, keepe not the Law, but deſire to haue you circumciſed, that they might glory in your fleſh.

14 God forbid that I ſhould glory, but in the croſſe of C
our Lord Ieſus Chriſt, whereby the world is crucified vnto me, and I vnto the world.

15 For *in Chriſt Ieſus, neither circumciſion auaileth Galat.5.a

any thing, nor vncircumcision, but a new creature.

16 And as many as walke according to this rule, peace be on them, and mercy vpon the [a] Israel that is of God.

17 From henceforth let no man put me to busines,
2. Cor. 4 c * for I beare in my body the markes of the Lord Iesus.

18 Brethren, the grace of our Lord Iesus Christ bee with your spirit. Amen.

¶ The Epistle vnto the Galathians was written from Rome.

¶ The Notes.

[a] Because that they which taught circumcision, mixing the Law with the Gospel, were of the Israelites, here S. Paul seemeth to put a difference betweene them and the other which preached the Gospel sincerely, whom he calleth the Israel of God, or that pertaineth vnto God.

¶ The Argument of the Epistle to the Ephesians.

IN this Epistle S. Paul doeth highly praise and set forth the Gospel, and the vocation or calling of the Christians, whom hee doeth exhort to abide stedfast in the same, and to liue a godly life according to this glorious calling. For they that liue in sinne, and will not frame or fashion themselues after the word of God, doe purchase vnto themselues death and damnation: but chiefly S. Paul doeth set foorth the excellent grace of God in this, that the Gentiles are also called vnto these spirituall and heauenly riches. Last of all he sheweth the duety of all persons in their vocation, and what ought to be the armour and weapons of them that beleeue.

¶ The Epistle of Saint Paul to the Ephesians.

The first Chapter.

1 *After his salutation,* 4 *hee sheweth that the chiefe cause of their saluation standeth in the free election of God through Christ.* 16 *He declareth his good will toward them, giuing thankes and praysing God for their faith.* 21 *The Maiestie of Christ.*

A PAul an Apostle of Iesus Christ by the will of God, to the Saints which are at Ephesus, and to the faithfull in Christ Iesus.

2 * Grace

2 * Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ. Rom.1.a 1.cor.1.a

3 Blessed bee God the Father of our Lord Iesus Christ, which hath blessed vs in all spirituall blessing in heauenly things by Christ: 2.pet.1.a gal.1.a

4 According as hee had chosen vs in him, before the foundation of the world, that we should be holy and without blame before him through loue.

5 Who [a] hath predestinated vs vnto the adoption of children by Iesus Christ vnto himselfe, according to the good pleasure of his will:

6 To the praise of the glory of his grace, wherein hee hath made vs accepted in the beloued.

7 * In whom wee haue redemption through his blood, the forgiuenesse of sinnes, according to the riches of his grace. B Colos.1.b

8 Wherein hee hath abounded towards vs in all wisedome and prudence,

9 And hath opened vnto vs the mysterie of his will according to his good pleasure, which he had purposed in himselfe.

10 * That in the dispensation of the fulnesse of the times he might gather together in one all things in Christ, both which are in heauen, and which are in earth, in him, Gal.4.a rom.8.a 2.cor.1.a

11 In whom also we are chosen, being predestinate according to the purpose of him who worketh all things after the counsell of his owne will:

12 That wee should bee vnto the praise of his glory, which before beleeued in Christ.

13 In whom also ye hoped after that ye heard the word of truth, the Gospel of your saluation, wherein also after that ye beleeued, yee were sealed with the holy Spirit of promise,

14 Which is the earnest of our inheritance, vnto the redemption of the purchased possession, vnto the praise of his glory. C

15 Wherefore I also, after that I heard of the faith which ye haue in the Lord Iesus, and loue vnto all the saints,

16 Cease not to giue thankes for you, making mention of you in my prayers,

17 That the God of our Lord Iesus Christ, the Father of glory, may giue vnto you the Spirit of wisedome and reuelation in the knowledge of him,

18 The eyes of your minds being lightned, that ye may know what * the hope is of his calling, and what the riches Rom.11.c

of the glory of his inheritance is in the Saints:

19 And what is the exceeding greatnesse of his power to vs-ward which beleeue, according to the working of his mighty power,

20 Which hee wrought in Christ, when hee raised him Psal.110.a from the dead, * and set him on his right hand in heauenly places,

D 21 Farre aboue all * rule, and power, and might, and Dan.7.a dominion, and euery name that is named, not only in this world, but also in the world to come:

22 And hath put all things vnder his feete, and gaue him to be the head ouer all things to the Church,

23 Which is his body, the fulnesse of him that filleth all in all.

¶ The Notes.

[a] This is the true vnderstanding of predestination, that without any merits or deseruings of ours, yea, afore the foundation of the world was laid, God hath decreed with himselfe to saue through Christ, all them that beleeue.

The ij. Chapter.

To magnifie the grace of Christ, which is the onely cause of salvation.

A AND he quickened you that were dead in trespasses and sinnes:

2 In the which in time passed * ye walked according to Rom.5.a the course of this world, after the gouernour that ruleth coloss.1.c in the ayre, the spirit that now worketh in the children of disobedience,

Coloss.3.a 3 * Among whom wee all had our conuersation also in time past, in the lust of our flesh, fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, euen as other.

4 But God which is rich in mercy, for his great loue wherewith he loued vs,

5 Euen when we were dead by sinnes, hath quickened vs together with Christ, by whose grace ye are saued.

6 And hath raised vs vp together, and made vs sit together in heauenly places, in Christ Iesus:

B 7 That in ages to come, he might shew the exceeding riches of his grace, in his kindnesse to vs-ward, through Christ Iesus.

8 For by grace ye are made safe through faith, and that not of your selues: it is the gift of God.

9 Not of workes, lest any man should boast himselfe.

10 For wee are his workemanship, created in Christ Iesus

Jesus vnto good * workes, which God hath before ordeined that we should walke in them. Titus 1.d

11 Wherefore remember that yee being in time passed Gentiles in the flesh, called vncircumcision of that which is called * Circumcision in the flesh made by hands, Colos. 2.b

12 That at that time yee were without Christ, being aliens from the common wealth of Israel, and strangers from the Testaments of promise, hauing no hope, and without [a] God in this world.

13 But now in Christ Jesus, yee which sometime were farre off, are made nigh by the blood of Christ.

14 For he is our peace, which hath made both one: and hath broken downe the middle wall that was a stoppe betweene vs, C

15 Taking away in his flesh the hatred, euen the Law of commandements conteined in ordinances, for to make of twaine one new man in himselfe, so making peace:

16 And that hee might reconcile both vnto God in one body through his Crosse, and slew hatred thereby,

17 And came and preached the glad tidings of peace to you which were a farre off, and to them that were nigh.

18 For through him wee haue both an entrance in one Spirit vnto the Father.

19 Now therefore yee are no more strangers and forreiners: but fellow citizens with the Saints, and of the houshold of God: *The Epistle on S. Thomas day.*

20 And * are built vpon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the head corner stone, 1. Cor. 3.b rom. 9.f psal. 118.c D

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord,

22 In whom also yee are builded together, an habitation of God through the Spirit.

¶ The Notes.

[a] They are without God, which either beleeue not that there is a God, or if they doe beleeue, yet doe they not beleeue him to be such a one as he is: and truely as many as are without the true, liuing, and eternall God, it is well saide that they are without God.

The iij. Chapter.

He sheweth the cause of his imprisonment, 13 *and desireth them not to faint because of his trouble.*

1 For this cause I Paul am prisoner of Jesus Christ for you heathen. A *The Epistle on the Epiphany.*

2 If yee haue heard of the dispensation of the grace of

Actes 13.a gal. 1. b

God,* which is giuen me to you-ward.

3 For by reuelation shewed God the mystery vnto mee, (as I wrote afore in few words,

4 Whereby when yee reade, yee may vnderstand my knowledge in the mystery of Christ.)

5 Which mysterie in other ages was not opened vnto the sonnes of men, as it is now reuealed vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheritours also, and of the same body, and partakers of his promise in Christ by the Gospel,

B 7 Whereof I was made a minister, according to the gift of the grace of God, which is giuen vnto me after the working of his power.

Coloss. 1. b

8 Vnto me* which am lesse then the least of all Saints, is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ,

9 And bring to light to all men what the fellowship of the mystery is, which from the beginning of the world, hath beene hid in God, which made all things through Jesus Christ:

10 To the intent that now vnto the rulers and powers in heauenly things, might bee knowen by the Church the very manifold wisedome of God,

11 According to the eternall purpose which he wrought in Christ Jesus our Lord,

12 By whom wee haue boldnesse and entrance in the confidence by faith in him.

The Epistle on the 16. Sunday after Trinity.

13 Wherefore I desire that ye faint not for my tribulation for you,* which is your glory.

1. Cor. 15. a

14 For this cause I bow my knees vnto the Father of our Lord Jesus Christ,

C 15 Of whom all the family in heauen & earth is named,

16 That hee would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man,

17 That Christ may dwell in your hearts by faith: that ye being rooted and grounded in loue,

18 Might bee able to comprehend with all Saints what is the breadth, and [a] length, and depth, and height,

19 And to know the loue of Christ, which excelleth all knowledge, that yee might bee filled with all fulnesse of God.

20 Vnto him that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs,

21 Vn

21 Bee glory in the Church by Christ Iesus, throughout all ages, world without end. Amen.

¶ The Notes.

[a] That is to say, that ye may comprehend how farre aboue measure the goodnesse of God doth reach forth it selfe in height to the very Angels, in depth to the lowest parts of the world, in length and bredth, vnto all the corners of the earth.

The iiij. Chapter.

Hee exhorteth them to meekenesse, long suffering, and vnto loue and peace.

I Therefore a prisoner || in the Lord, exhort you, that yee walke worthy of the vocation wherewith ye are called, A
2 With all lowlinesse and meekenesse, with long suffering, forbearing one another in loue, *The Epistle on the 17. Sunday after Trinity.*
3 Endeuouring to keepe the vnity of the spirit, in the bond of peace. || Or, for the cause.
4 One body, and one spirit, euen as ye are called in one hope of your calling.
5 One Lord, one faith, one baptisme.
6 One God and Father of all, which is aboue all, and through all, and in you all.
7 But * vnto euery one of vs is giuen grace, according to the measure of the gift of Christ. B *The Epistle on S. Markes day.* 1. Cor. 7. b. rom. 12. a 1 cor. 12. c
8 Wherefore he saith, When he went vp on high, * hee led captiuity captiue, and gaue gifts vnto men. Psal 68. d
9 (But that he ascended, what is it but that hee also descended first into the lower parts of the earth?
10 * He that descended, is euen the same also that ascended vp farre aboue all heauens, to fulfill all things.) iohn 3. b
11 * And he gaue some Apostles, and some Prophets, and some Euangelists and some shepheards, and teachers, 1. Cor. 12. b Matth. 10. a
12 To the gathering together of the Saints, into the worke of the ministration, into the edifying of the body of Christ: Luke 9. a
13 Till wee all meete together into the vnitie of faith, and knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the age of the fulnesse of Christ:
14 That we henceforth be no more children, wauering and carried about with euery winde of doctrine, * and in the wilinesse of men in craftinesse, to the laying wait of deceit. C Colos. 2. b
15 But following truely in loue, let vs grow vp into him in all things * which is the head, euen Christ. Ephes. 1. d
16 In whom all the body being conueniently coupled and [a] knit together by euery ioynt, yeelding nourishment

according to the effectuall power in the meaſure of euery part, maketh increaſe of the body, vnto the edifying of it ſelfe in loue.

The Epiſtle on the 19. Sunday after Trinity.

17 This I ſay therefore and teſtifie in the Lord, that ye henceforth walke not as other Gentiles walke, in vanitie, of their minde:

1. Pet. 4. a

18 Darkened in cogitation, being alienated from the life of God by the ignorance that is in them, by the || blindneſſe of their hearts:

|| Or, hardneſſe.

19 Which being paſt feeling, haue giuen themſelues ouer vnto wantonneſſe, to worke all vncleanneſſe with greedineſſe.

20 But ye haue not ſo learned Chriſt.

D

21 If ſo be that yee haue heard him, and haue beene taught in him, as the trueth is in Jeſus,

22 To lay downe according to the former converſation, the old man, which is corrupt, according to the luſts of errour:

23 To be renewed in the ſpirit of your minde,

24 And to put on that new man, which after God is ſhapen in righteouſneſſe and holineſſe of trueth.

Rom. 6. a
coloſ. 3. a

25 * Wherefore putting away lying, ſpeake euery man truth vnto his neighbour: foraſmuch as we are members one of another.

Leuit. 19. c
pſal. 4. a

26 * Be ye angry, and ſinne not: let not the ſunne goe downe vpon your wrath.

27 Neither giue place to the deuill.

E

1. Theſſ. 3. b

28 * Let him that ſtole, ſteale no more, but let him rather labour, working with his handes the thing that is good, that he may giue vnto him that needeth.

29 Let no filthy communication proceede out of your mouth, but that which is good to edifie withall, as oft as need is, that it may miniſter grace vnto the hearers.

30 And grieue not the holy Spirit of God, by whom ye are ſealed vnto the day of redemption.

31 Let all bitterneſſe, and fierceneſſe, and wrath, and crying, and euill ſpeaking be put away from you, with all naughtineſſe.

32 Be yee courteous one to another, merciſull, forgiuing one another, euen as God for Chriſts ſake hath forgiuen you.

¶ The Notes.

[a] Here we learne that as the ſpirit of life doth come downe from the head, into the whole body, which is ſundry wiſe compact, and made of many members: ſo is the congregation of the faithfull quickned by the Spirit of Chriſt, who is the head of the

the Church, the ioynt that ioyneth this mysticall body together, and wherewith the grace of God is ministred vnto euery member, is loue and vnitie: for neither the hand, nor yet the foote being cut off, can be partaker of the heauenly vertue that commeth from the head.

The v. Chapter.

He intreateth of corporall marriage, and of the spirituall, betwixt Christ and his Church.

BE ye *therefore followers of God, as deare children:
2 And walke in loue, *euen as Christ hath loued vs, and hath giuen himselfe for vs an offering and a sacrifice of a sweet smelling sauour vnto God.
3 But fornication, and all vncleannesse, or couetousnesse, let it not once be named among you, as it becommeth Saints,
4 Neither filthinesse, neither foolish talking, neither iesting, which are not comely: but rather giuing of thanks.
5 For this ye know, that no whoremonger, *nyther vncleane person, nor couetous person, which is a worshipper of images, hath any inheritance in the Kingdome of Christ, and of God.
6 *Let no man deceiue you with vaine words: For because of such things commeth the wrath of God vpon the children of disobedience.
7 Be not ye therefore companions of them.
8 For ye were sometimes [a] darkenesse, but now are ye light in the Lord: *walke as the children of light.
9 (For the fruit of the spirit is in all godlinesse, and righteousnesse, and trueth,
10 Approuing what is acceptable before the Lord.)
11 And haue no fellowship with the vnfruitfull works of darkenesse, but rather euen rebuke them.
12 For it is shame euen to name those things which are done of them in secret.
13 But all things when as they are *rebuked, [b] are made manifest of the light: For all that which doth make manifest, is light.
14 Wherefore he saith, Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light.
15 Take heede therefore that ye walke circumspectly, not as vnwise, but as wise,
16 Redeeming the time, because the dayes are euill.
17 Wherefore be yee not vnwise, but vnderstanding what the will of the Lord is.
18 And be not drunken with wine, wherein is excesse, but be filled with the spirit,

A *The Epistle on the 3. Sunday in Lent.*
1. Pet. 2. d
Iohn 13. d
gal. 2. d
Exod. 23. b
gal. 5. d
1. Cor. 6. d
Matt. 24. d
colos. 2. b
mark. 13. a
luke 21. b
B
1. Iohn 12. c
1. thess. 5. a
*Some reade, rebuked of the light, are made manifest.
C *The Epistle on the 20. Sunday after Trinity.*

19 Spea-

Psal.33.a
colos.3.b

19 Speaking vnto your selues in *psalmes & hymnes, and spirituall songs, singing and making melody to the Lord in your hearts:

20 Giuing thankes alwayes for all things vnto God the Father, in the Name of our Lord Iesus Christ:

D 21 Submitting your selues one to another in the feare of God.

22 Wiues submit your selues vnto your owne husbands, as vnto the Lord.

23 For the husband is the head of the wife, euen as

Gen.2.d
1.Cor.11.a
ephes.1.d

Christ is *the head of the Church, and he is the Sauiour of the body.

24 But as the Church is subiect vnto Christ, likewise the wiues to their owne husbands in all things.

25 Yee husbands loue your wiues, euen as Christ also loued the Church, and gaue himselfe for it,

26 To sanctifie it, when he had cleansed it in the fountaine of water in the word:

27 That hee might present it vnto himselfe a glorious Church, not hauing spot or wrincle, or any such thing: but that it should be holy, and without blame.

E 28 So ought men to loue their wiues as their owne bodies: he that loueth his wife, loueth himselfe:

29 For no man euer yet hated his owne flesh: but nourisheth & cherisheth it, euen as the Lord doth the Church.

30 For we are members of his body, of his flesh, and of his bones.

Gen.2.d
Matt.19.d
Mark.10.a
1.cor.6.g

31 *For this cause shall a man leaue his father, and mother, and shall be ioyned vnto his wife, and two shall bee made one flesh.

32 This is a great secret, but I speake of Christ and of the Church.

33 Therefore euery one of you doe ye so. Let euery one of you loue his wife, euen as himselfe, and let the wife reuerence her husband.

¶ The Notes.

[a] They are called darkneſſe, that walke yet in the night of incredulitie and misbeliefe, doing the works of darknes, which are whoredome, adultery, wantonneſſe, &c. But they are contrariwiſe called the children of light, that bring forth the fruites of the Spirit, Gal.6.

[b] That is to ſay, the ſinnes that are rebuked, and by rebuke brought to light, make them that haue any grace in them, to be aſhamed of themſelues, and ſo begin to be light through repentance and amendment of life.

The

The vj. Chapter.

1 *How children should behaue themselues toward their fathers, and mothers.* 4 *Likewise parents towards their children.* 5 *Seruants toward their masters,* 9 *Masters towards their seruants.*

Children, * obey your parents in the Lord: for this is right. A Colos.3.b

2 Honour thy father and thy mother, (which is the first commandement with promise.) exod.20.b

3 That thou mayest prosper, and liue long on earth.

4 Fathers, prouoke not your children to wrath: but bring them vp in instruction, & information of the Lord.

5 Seruants, obey them that are your bodily masters, with feare and trembling, in singlenesse of your heart, as vnto Christ:

6 Not with seruice vnto the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart,

7 With good will seruing the Lord, and not men: B

8 Knowing that whatsoeuer good thing any man doeth, that shall he receiue againe of the Lord, whether he be bond or free.

9 And ye masters doe the same things vnto them, putting away threatnings: knowing that your Master also is in heauen, * neither is there respect of persons with him. 2.Par.19.c actes 10.c rom.2.b

10 Finally, my brethren, bee strong in the Lord, and in the power of his might.

11 Put on all the armour of God, that yee may stand against the assaults of the deuill. *The Epistle on the 19. Sunday after Trinity.*

12 For wee wrastle not against flesh and blood, but against rulers, against powers, against worldly gouernors of the darkenesse of this world, against spirituall wickednesse in heauenly places.

13 Wherefore take vnto you the whole armour of God, that you may bee able to resist the * euill day, and hauing finished all things to stand fast. Luke 21.c

14 Stand therefore, hauing your * loynes girt about with the trueth, and hauing on the brestplate of righteousnesse: C 1.Pet.1.c

15 And your feete shod in the preparation of the Gospel of peace.

16 Aboue all, take the shield of faith, wherewith ye may quench all the fiery darts of the wicked.

17 And take the helmet of saluation, and the sword of the Spirit, which is the word of God: Luke 18.a

18 * Praying alwayes in all prayer and supplication in 1.thess.5.d

the

the Spirit, and watching for the ſame purpoſe, with all inſtance and ſupplication for all Saints:

Colof. 4. d 19 And for me, * that vtterance may be giuen vnto me, that I may open my mouth freely, to vtter the ſecrets of the Goſpel:

20 Whereof I am a meſſenger in bonds, that therein I may ſpeake freely, as I ought to ſpeake.

D 21 But that ye may alſo know my affaires, and what I doe, Tychicus a deare brother and faithfull miniſter in the Lord, ſhall ſhew you all things:

22 Whom I haue ſent vnto you for the ſame purpoſe, that yee might know of our affaires, and that hee might comfort your hearts.

23 Peace bee vnto you, brethren, and loue with faith from God the Father, and from the Lord Ieſus Chriſt.

24 Grace be with all them, which loue our Lord Ieſus Chriſt in ſincerity. Amen.

¶ Sent from Rome vnto the Epheſians by Tychicus.

¶ The Argument of the Epiſtle *to the Philippians*

FIrſt Saint Paul exhorteth the Philippians to vnitie, to ſuch converſation as becommeth Chriſtians. Secondly, hee giueth them wholeſome admonition or warning, that they ſhould take heede to themſelues, and beware of falſe Prophets, and falſe teachers, that they ſhou'd ſtand ſtedfaſt in the faith, and not ſuffer themſelues to be brought vnder the yoke of the Law. In the ende hee giueth th m heartie thankes for their liberalitie ſhewed toward him.

¶ The Epiſtle of Saint Paul to *the Philippians.*

The firſt Chapter.

S. Paul diſcouereth his heart toward them, 3 by his thankeſgiuing, 4 Prayers, 8 and wiſhes for their faith and ſaluation.

A PAul & Timotheus the ſeruants of Ieſus Chriſt, to all the Saints in Chriſt Ieſus which are at Philippos, with the Biſhops and Deacons:

2 Grace

2 Grace be vnto you, and peace from God our Father, and from the Lord Iesus Christ,

3 * I thanke my God with all remembrance of you, *The Epistle on the 22. Sunday after Trinitie.*

4 Alwayes in all my prayers for you all, making prayer with gladnesse:

5 For your fellowship in the Gospel, from the first day vntill now,

Rom. 1. b

6 Being perswaded of this same thing, that he which hath begun a good worke in you, will perfourme it vntill the day of Iesus Christ:

coloss. 1. a

7 As it becommeth me to iudge this of you all, because I haue you in my heart and in my bonds, in the defence and confirmation of the Gospel, you all being partakers of my grace:

B

8 For God is my record, how greatly I long after you all in the bowels of Iesus Christ.

9 And this I pray, that your loue may abound yet more and more in knowledge, and in all vnderstanding,

10 That ye may discerne things that differ, that ye may be pure, and without offence till the day of Christ.

11 Being filled with the fruits of righteousnesse which are by Iesus Christ, vnto the glory and prayse of God.

12 But I would yee should vnderstand, brethren, that the things which came vnto mee, haue come rather vnto the furtherance of the Gospel.

13 So that my bonds in Christ are manifest throughout all the Iudgement hall, and in all other places.

14 And many of the brethren in the Lord being incouraged through my [a] bonds, dare more plenteously speake the word without feare.

C

15 Some preach Christ of enuie and strife, and some of good will.

16 The one preach Christ of strife, not sincerely, supposing to adde more affliction to my bonds.

17 But the other of loue, knowing that I am set to bee the defence of the Gospel.

18 What then? so that Christ be preached any maner of way, whether it be by pretence, or by truth, I ioy therein, and will ioy.

19 For I know that this shall turne to my * saluation, through your prayer and ministring of the spirit of Iesus Christ,

1. Cor. 5. d

20 According to my earnest expectation and my hope, that in nothing I shalbe ashamed: but that with all boldnesse, as alwayes, so now also Christ shall be magnified in my body, whether it be by life, or by death.

21 For

D 21 For Christ is to me life, and death is to mee aduantage.

22 But whether to liue in the flesh, this bee the fruit of my labour, and what I shall chuse, I wote not.

2.Cor.5.a 23 * For I am in a strait betweene two, hauing a desire to depart, and to be with Christ, which is much far better.

‖Or, body. 24 Neuertheless, to abide in the ‖ flesh is more needefull for you.

25 And this I am sure of, that I shall abide and continue with you all, for your furtherance and ioy of faith:

26 That your reioycing may bee the more abundant in Iesus Christ for me, by my comming to you againe.

Ephes.4.a 27 Onely let your conuersation bee as it * becommeth the Gospel of Christ, that whether I come and see you, or els be absent, I may yet heare of your matters, that ye continue in one spirit, in one soule, holding together in defence of the faith of the Gospel,

E 28 And in nothing fearing your aduersaries, which is to them a token of perdition: but to you of saluation, and that of God.

‖Or, Christs cause. 29 For vnto you it is giuen for ‖ Christ, not onely this, to beleeue on him: but also this, to suffer for his sake,

30 Hauing the same fight which ye saw in me, and now heare in me.

¶ The Notes.

[a] Here we doe learne, that the bonds and imprisonments of the Saints, doe promote and further the Gospel. *Sanguis Martyrum semen Euangelij*, as a certaine holy father doeth say, that is to wit, The blood of Martyrs is the seede of the Gospel.

The ij. Chapter.

He exhorteth them aboue all things to humilitie, whereby pure doctrine is chiefly maintained.

A IF there bee therefore any consolation in Christ, if any comfort of loue, if any fellowship of the spirit, if any compassion and mercy:

2 Fulfill ye my ioy, that ye be like minded, hauing the same loue, being of one accord, of one minde.

3 Let nothing be done through strife or vaine glory, but in meekenesse euery man esteeme one the other better then himselfe.

2.Cor.10.d 4 * Looke not euery man on his owne things, but euery man also on the things of others.

The Epistle on the Sunday next before Easter. 5 Let the same minde bee in you, which was in Christ Iesus.

6 Who

6 Who being in the [a] forme of God, thought it no robbery to be equall with God:

7 But made himselfe of no reputation, taking on him the forme of a seruant, and made in the likenesse of men, and found in figure as a man. B

8 Hee humbled himselfe, made obedient vnto death, euen the death of the crosse.

9 Wherefore God also hath highly exalted him, and giuen him a Name, which is aboue euery name,

10 That in the *Name of Iesus euery knee should bow, of things in heauen, and things in earth, and things vnder the earth: Matth. 1. c rom. 13. c

11 And that euery tongue should confesse that *the Lord is Iesus Christ, to the glory of God the Father. Rom. 14. b actes 2. f

12 Wherefore my dearely beloued, as yee haue alwayes obeyed, not as in my presence onely, but now much more in my absence, worke out your owne saluation with feare and trembling.

13 For it is God that worketh in you, both to will and to doe of good will.

14 Doe all things without murmuring and disputing: C

15 That yee may be blamelesse and pure, the sonnes of God, without rebuke in the middest of a crooked and peruerse nation, among whom shine yee as lights in the world,

16 Holding fast the word of life to my *reioycing in the day of Christ, that I haue not runne in vaine, neither laboured in vaine. 1. Cor. 1. c 1. thess. 2. d

17 Yea, and though I bee offered vp vpon the sacrifice and seruice of your faith, I reioyce, and will reioyce with you all.

18 For the same cause also doe yee reioyce, and reioyce with me.

19 But I trust in the Lord Iesus, *to send Timotheus shortly vnto you, *that I also may bee of good comfort, when I know your estate. Actes 16. a 1. Thess. 3. c

20 For I haue no man like minded, who will naturally care for your estate.

21 For all seeke their owne, not the things which are Iesus Christs. D

22 Yee know the proofe of him, that as a sonne with the father, he hath serued with me in the Gospel.

23 Him therefore I hope to send, assoone as I know my state.

24 But I trust in the Lord, that I also my selfe shall come shortly.

25 But

25 But I ſuppoſed it neceſſary to ſend to you Epaphroditus my brother and companion in labour, and fellow ſouldier, but your Apoſtle, and the miniſter of my neede.

26 For hee longed after you all, and was full of heauineſſe, becauſe ye had heard that he had bene ſicke.

27 And no doubt hee was ſicke nigh vnto death, but God had mercy on him: and not on him onely, but on mee alſo, leſt I ſhould haue ſorrow vpon ſorrow.

E 28 I ſent him therefore the more diligently, that when yee ſee him againe, yee may reioyce, and that I may bee the leſſe ſorrowfull.

29 Receiue him therefore in the Lord with all gladneſſe, and * make much of ſuch,

1.Theſ.5.c

30 Becauſe for the worke of Chriſt, he was nigh vnto death, not regarding his life to fulfill your lacke of ſeruice toward me.

¶ The Notes.

[a] To bee in the ſhape of God, is to be equall with God in all things, yea, to be very naturall God, which things we ought to vnderſtand of Chriſt, which being a true naturall God, did for our ſaluation take vpon him the ſhape of a ſeruant, that is to ſay, vouchſafe to bee borne a very naturall man, being in all things like vnto vs, ſinne onely being excepted.

The iij. Chapter.

He warneth them to beware of falſe teachers, 3 againſt whom he ſetteth Chriſt.

A MOreouer, my brethren, reioyce in the Lord: it grieueth mee not to write the ſame things often to you, for to you it is a ſure thing.

2 Beware of dogs, beware of euill workers, beware of concision.

3 For we are the circumciſion, which worſhip God in the ſpirit, and reioyce in Chriſt Ieſus, and haue no confidence in the fleſh.

4 Though I might alſo haue confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more:

5 Circumciſed the eight day, of the kinred of Iſrael, of the tribe of Beniamin, an Hebrew of the Hebrewes, after the Law a Phariſee.

6 Concerning feruentneſſe, perſecuting the Church: B touching the righteouſneſſe which is in the Law, I was blameleſſe.

1.Cor.11.a
actes 23.b
matth.14.c

7 *But the things that were vantage vnto mee, thoſe I counted loſſe for Chriſts ſake,

8 Yea,

8 Yea, I thinke all things but losse for the excellencie of the knowledge of Christ Iesus my Lord, for whose sake I haue lost all things, and doe iudge them but ‖ dung, that I may winne Christ,

‖ Or, pelfe, or chaffe.

9 And be found in him, not hauing mine owne righteousnesse, which is of the Law: but that which is through the faith of Christ, the righteousnesse which commeth of God, through faith:

10 [a] That I may know him, and the power of his resurrection, & the fellowship of his passions, being made conformable vnto his death:

11 ‖ If by any meanes I might attaine vnto the resurrection of the dead.

‖ Assaying.

12 Not as though I had already attained, either were already perfect, but I follow if that I may comprehend: wherein also I am comprehended of Christ Iesus.

13 Brethren, I count not my selfe as yet that I haue attained: but this one thing I say, I forget those things which are behinde, & endeuour my selfe vnto those things which are before.

14 And I presse toward the marke, for the price of the high calling of God in Christ Iesus. C

15 Let vs therefore as many as be perfect, be thus minded: and if ye be otherwise minded, God shall reueale the same also vnto you.

16 Neuerthelesse, vnto that which we haue attained vnto, let vs proceed by one rule, that we may be of one accord.

17 *Brethren, bee followers together of me, and looke on them, which walke so as ye haue vs for an ensample.

The Epistle on the 23. Sunday after Trinitie.

18 For many walke, of whom I haue told you often, and now tell you weeping, that they are the enemies of the crosse of Christ:

1. Cor. 4. c

19 *Whose end is damnation, whose God is their belly, and glory to their shame, which minde earthly things.

Rom. 16. c

20 But our conuersation is in heauen, from whence also we looke for the Sauiour, the Lord Iesus Christ,

21 Who shall *change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby hee is able to subdue all things vnto himselfe.

1. Cor. 15. g

¶ The Notes.

[a] The most excellent & most perfect knowledge of Christ, is to know that Christ is both a true naturall God, and a true naturall man, who hauing pity and compassion on vs, came downe and was incarnate, and at length nailed vpon the Crosse for the satisfaction of our sinnes.

The iiij. Chapter.

2 *Hee exhorteth them to an honest conuersation,* 15 *and thanketh them because of the prouision that they made for him being in prison.*

A THerefore my brethren, dearely beloued and longed for, my ioy and crowne, so continue in the Lord, my dearely beloued.

2 I pray Euodias, and beseech Syntiches, that they be of one accord in the Lord.

3 Yea, and I beseech thee also, faithfull yoke-fellow, helpe those women which laboured with me in the Gospel, and with Clement also, and with other my labour fellowes, * whose names are in the booke of life.

Luke 10.c apoc. 17.b

4 Reioyce in the Lord alway: and againe I say, Reioyce.

The Epistle on the 4 Sunday in Aduent.

5 Let your patient minde bee knowen vnto all men. The Lord is at hand.

6 Be carefull for nothing, but in all things let your petition bee manifest vnto God in prayer and supplication, with giuing of thankes.

B 7 And the peace of God which passeth all vnderstanding, shall keepe your hearts and your mindes through Christ Iesus.

8 Furthermore brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of honest report, if there bee any vertue, and if there be || any prayse, thinke on these things,

|| Or, any thing praise worthy.

9 Which ye haue both learned and receiued, and heard and seene in mee, these things doe: and the God of peace shall be with you.

10 But I reioyce in the Lord greatly, that now at the last yee are reuiued againe to care for me in that wherein ye were also carefull, but ye lacked opportunity.

11 I speake not because of necessity: For I haue learned in whatsoeuer state I am, * therewith to be content.

2. Tim. 6.b

12 I know how to be low, and I know how to exceede: euery where, and in all things I am instructed both to bee full, and to bee hungry, both to haue plenty, and to suffer neede.

13 I can doe all things through Christ which strengtheneth me.

C 14 Notwithstanding yee haue well done, that yee did communicate to mine affliction.

15 Yee

15 Yee Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated to mee, as concerning giuing and receiuing, but ye only.

16 For euen in Thessalonica ye sent once, and againe vnto my necessity.

17 Not that I desire a gift: but I desire fruit abounding to your account.

18 But I haue receiued all, and haue plenty: I was euen filled after that I had receiued of Epaphroditus the things which were sent from you, an odour of a sweete smel *a sacrifice acceptable, pleasant to God.

19 My God shall supply all your neede through his riches in glory in Christ Iesus: Rom. 12. a heb. 13. c

20 Vnto God and our Father, bee glory for euermore. Amen.

21 Salute all the Saints in Christ Iesus: The brethren which are with me, greete you. D

22 All the Saints salute you, most of all they that are of Cesars household.

23 The grace of our Lord Iesus Christ bee with you all. Amen.

¶ This Epistle was written to the Philippians from Rome, by Epaphroditus.

¶ The Argument of the Epistle *to the Colossians.*

Saint Paul doth chiefly intreat vpon three things: first, hee declareth how precious a treasure God hath giuen vnto vs by his Gospel, certifying vs thereby, that wee are deliuered from the tyrannie of the Deuil, and from sinne, be-ing made the inheritance of his heauenly kingdome. Second-ly, he willeth vs to cleaue fast vnto the same doctrine, and not to suffer our selues to bee plucked away from it, neither by the Law, nor by mens traditions. Thirdly, hee exhorteth all Christians to godly conuersation and liuing.

¶ The Epistle of Saint Paul the *Apostle to the Colossians.*

The first Chapter.

3 He giueth thankes vnto God for their faith, 7 confirming the doctrine of Epaphras, 9 and prayeth for the increase of their faith.

A PAul an Apostle of Iesus Christ by the will of God, and of Timotheus the brother:

2 To the Saints and faithfull brethren in Christ, which are at Colossia, * Grace be vnto you, and peace from God our Father, and the Lord Iesus Christ.

*Gal.1.a
The Epistle on the 24. Sunday after Trinity.

3 * We giue thankes to God, and the Father of our Lord Iesus Christ alwayes for you praying:

Phil.1.a

4 Since we heard of your faith in Christ Iesus, and of the loue which ye haue toward all Saints:

5 For the hopes sake which is laide vp for you in heauen, of which hope ye heard before in the word of trueth of the Gospel,

6 Which is come vnto you, euen as it is in all the world, and is fruitfull, as it is also in you, from the day yee heard of it, and knew the grace of God in trueth:

B 7 As yee also learned of Epaphras * our deare fellow seruant, which is for you a faithfull minister of Christ:

Colos.4.c

8 Who also declared vnto vs your loue in the spirit.

Ephes.1.c

9 * For this cause we also since the day we heard it, doe not cease to pray for you, and to desire that yee might bee fulfilled with knowledge of his will, in all wisedome and spirituall vnderstanding:

10 That yee might walke worthy of the Lord, in all pleasing, * being fruitfull in all good workes, and increasing in the knowledge of God,

Iohn 15.c

11 Strengthened with all might, through his glorious power, vnto all patience, and long suffering with ioyfulnes:

12 Giuing thankes vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light:

13 Who hath deliuered vs from the power of darknes, and hath translated vs into the kingdome of his deare Sonne:

C 14 * In whom we haue redemption through his blood, euen the forgiuenesse of sinnes:

Ephes.1.b
2.cor.4.a

15 Who is the image of the inuisible God, the first borne of all creatures.

Heb.1.a

16 * For by him were all things created that are in heauen, and that are in earth, visible and inuisible, whether

they be maieſties or lordſhips, either rules or powers: all things were created by him, and for him.

17 And hee is before all things, and in him all things conſiſt.

18 * And he is the head of the body of the Church: who is the beginning, the firſt borne from the dead, that in all things he might haue the preeminence. Eheſ. 1.b 1.cor 15.b

19 For it pleaſed the Father, that in him ſhould all fulneſſe dwell,

20 And by him to reconcile all things vnto himſelfe, ſince he hath ſet at peace through the blood of his croſſe by him, both the things in earth, and things in heauen.

21 And you * which were ſometime ſtrangers, and enemies by cogitation in euill workes, hath hee now yet reconciled. D Rom. 5.a epheſ. 2. a

22 In the body of his fleſh through death, to preſent you holy, and vnblameable, & without fault in his ſight,

23 If ye continue grounded and ſtabliſhed in the faith, and bee not mooued away from the hope of the Goſpel, which yee haue heard how it is preached to euery creature which is vnder heauen, whereof I Paul am made a miniſter.

24 Now reioyce I in my ſufferings for * you, and fulfill [a] that which is behinde of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church. 2. Cor. 1. a epheſ. 3. b

25 Wherefore I am made a miniſter, according to the diſpenſation of God, which is giuen mee to you-ward, to fulfill the word of God:

26 Euen the * myſterie, which hath beene hid ſince the world began, and ſince the beginning of generations, * but now is opened to his Saints: Epheſ. 3. b Matt. 11. d

27 To whom God would make knowne what is the riches of the glory of this myſterie among the Gentiles, which is Chriſt in you, the hope of glory:

28 Whom wee preach, warning euery man, and teaching euery man in all wiſedome, that we may preſent euery man perfect in Chriſt Jeſus, E

29 Whereunto I alſo labour, ſtriuing according to his working which worketh in me mightily.

¶ The Notes.

[a] Saint Paul doth not meane that there wanteth any thing in the paſſion of Chriſt, which may be ſupplied by man: for the paſſion of Chriſt (as touching his owne perſon) is that moſt perfect and onely ſufficient Sacrifice, whereby we are all made perfect, as many as are ſanctified in his blood. But theſe wordes

ought to be vnderstood of the elect and chosen, in whom Christ is and shall be persecuted vnto the worlds end, Actes 9. The passion of Christ then (as touching his mysticall body which is the Church) shall not bee perfect till they haue all suffered, whom God hath appointed to suffer for his Sonne.

The ij. Chapter.

1 Hauing protested his good will toward them, 4 hee admonisheth them not to turne backe from Christ.

A FOr I would that yee knew what great fight I haue for you, and for them that are at Laodicea, and for as many as haue not seene my face in the flesh:

2 That their hearts might bee comforted, being knit together in loue, and in all riches of certainty of vnderstanding, to know the mystery of God, and of the Father, and of Christ:

3 In whom are hid all the treasures of wisedome and knowledge.

Ephes. 5. a 4 *This I say, lest any man should beguile you with perswasion of wordes.

5 For though I bee absent in the flesh, yet am I with you in the spirit, ioying and beholding your order, and your stedfast faith in Christ.

6 As ye haue therefore receiued Christ Iesus the Lord, so walke ye in him,

B 7 Rooted and built in him, and stablished in the faith, as ye haue beene taught, abounding therein with thanksgiuing.

8 Beware lest any man spoyle you through Philosophy and vaine deceit, after the tradition of men, and after the rudiments of the world, and not after Christ:

9 For in him dwelleth all the [a] fulnesse of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

Rom. 1. d ephes. 2 c coloss. 1. a 11 In whom also yee are *circumcised with circumcision made without handes, by putting off the body of the flesh subiect to sinne by the circumcision of Christ,

Rom. 6. c gal. 3. d 12 *Buried with him in Baptisme, in whom ye are also risen againe through the faith of the operation of God, who hath raised him from the dead,

13 And you being dead in your sinnes, and the vncircumcision of your flesh, hath hee quickened with him, hauing forgiuen all your trespasses.

C 14 And when hee had blotted out the hand-writing of ordinances that was against vs, and that was contrary to

to vs, euen that hath hee taken out of the way, hauing fastened it to his crosse.

15 And hauing spoyled all principalities and powers, hath made a shew of them openly, triumphing ouer them in himselfe.

16 Let no man therefore iudge you in meate, or in drinke, or in part of a holy day, or of the new Moone, or of the Sabboth dayes;

17 * Which are shadowes of things to come, but the [b] body is of Christ. Heb.7.a

18 Let no man beguile you of victory, in the humblenesse and worshipping of Angels, intruding himselfe into those things which hee hath not seene, causelesse puft vp with his fleshly minde:

19 And holdeth not the head, whereof all the body by ioynts and bands, hauing nourishment ministred and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the * rudiments of the world: why, as though liuing in the world are ye led with traditions, Gal.4.b

21 Touch not, taste not, handle not?

22 Which all bee in || corruption, in abusing after the commandements and doctrines of men:

23 Which things haue a shew of wisedome in voluntary religion and humblenesse of minde, and in not sparing of the body, not in any honor || to the satisfying of the flesh.

D

|| Or, doe perish in abusing. Eras.

|| Seeing they pertaine.

¶ The Notes.

[a] Wee must beware that wee doe not with the Anthropomorphites thinke that God hath a bodily shape, because the Apostle saith that the Godhead dwelleth in Christ bodily: for that is as much to say, that the Godhead doeth dwel truely and naturally in Christ, being a true and naturall God, and that therefore he is a sufficient treasure of all heauenly riches.

[b] That is to say, that the trueth and verity of all the things whereof the Law was a shadow, is fully and most perfectly in Christ.

The iij. Chapter.

1 *He sheweth where we should seeke Christ.* 5 *He exhorteth to mortification,* 10 *to put off the olde man, and to put on Christ.*

IF ye then be risen with Christ, seeke those things which are aboue, where Christ * sitteth on the right hand of God. A *The Epistle on Easter day.* Ephes.1.c Heb.1.a

2 Set your affection on things aboue: not on things of the earth.

3 For ye are dead, & your life is hid with Christ in God.

4 Whensoeuer Christ which is our life shall appeare then shall ye also appeare with him in glory.

5 [a] Mortifie therefore your members which are vpon the earth, fornication, vncleannesse, inordinate affection, euill concupiscence, and couetousnesse, which is worshipping of images.

6 For which things sake, the wrath of God commeth on the children of disobedience.

B 7 * In the which yee also walked sometime, when yee liued in them.

Ephes. 2. a

8 But now put yee off also all wrath, fiercenesse, malicyousnesse, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that you haue put off the olde man with his workes,

Rom. 9. a
ephes. 4. c
gal. 6. a

10 * And haue put on the new man, which is renewed into knowledge, after the image of him that made him,

11 Where is neither Greeke, nor Iew, circumcision, nor vncircumcision, Barbarian, Scythian, bond, free: but Christ is all, and in all.

The Epistle on the 5. Sunday after the Epiphany.

12 Put on therefore (as the elect of God, holy and beloued) bowels of mercy, kindnesse, humblenesse of minde, meekenesse, long suffering,

13 Forbearing one another, and forgiuing one another, if any man haue a quarell against any: euen as Christ forgaue you, so also doe yee.

C 14 And aboue all these things put on * charity, which is the bond of perfectnesse.

Matt. 22. d

15 And let the peace of God haue the victory in your hearts, to the which you are also called in one body, and see that yee be thankefull.

16 Let the word of Christ dwel in you richly in all wisdome, teaching and admonishing your owne selues * in Psalmes, and Hymnes, and spirituall songs, singing with grace in your hearts to the Lord.

Psal. 33. c
ephes. 5. d
1. cor. 10. g

17 And whatsoeuer ye doe in word, or deede, doe all in the Name of the Lord Iesus, giuing thankes to God the Father by him.

Ephes. 5. c
1. pet. 3. a

18 * Wiues, submit your selues vnto your owne husbands, as it is comely in the Lord.

Ephes. 6. c

19 Husbandes loue your wiues, and bee not bitter against them.

Ephes. 6. a
titus 2. c

20 * Children obey your parents in all things, for that is well pleasing vnto the Lord.

D 21 Fathers, prouoke not your children to anger, lest they be discouraged.

22 * Ser-

22 * Seruants obey in all things your bodily maſters, not with eye ſeruice, as men pleaſers, but in ſingleneſſe of heart, fearing God. 1.Pet.2.c

23 And whatſoeuer yee doe, doe it heartily, as to the Lord, and not vnto men,

24 Knowing that of the Lord yee ſhall receiue the reward of inheritance: for ye ſerue the Lord Chriſt.

25 But he that doth wrong, ſhall receiue for the wrong which he hath done, * and there is no reſpect of perſons. 2.Par.19.b actes 10.c ecclus.35.b rom.2.b coloſ.3.c

¶ The Notes.

[a] The true mortifying is, when the feare of God doeth fray vs from ſin, ſo that our heart trembleth for feare of Gods iudgement, when we are tempted or entiſed to ſinne. The heart being thus ſtricken with the feare of God, acknowledgeth his weakeneſſe, and calleth vnfainedly vnto God for helpe. This mortifying is the worke of the holy Ghoſt, Rom. 8. & worketh outwardly a ſoberneſſe of liuing, and other godly exerciſes.

The iiij Chapter.

1 He exhorteth them to be feruent in prayer: 5 To walke wiſely toward them that are not yet come to the true knowledge of Chriſt. 15 He ſaluteth them, and wiſheth them all proſperity.

MAſters, * doe vnto your ſeruants that which is iuſt and equall: knowing that you alſo haue a maſter in heauen. A Epheſ.6.a

2 * Continue in prayer, and watch in the ſame with thankeſgiuing: Epheſ.6.c

3 * Praying alſo for vs, that * God may open vnto vs the doore of vtterance, to ſpeake the myſterie of Chriſt, wherefore I am alſo in bonds: Epheſ.6.c 2.Theſ.3.a

4 That I may vtter it as I ought to ſpeake.

5 * Walke in wiſedome toward them that are without, redeeming the time. Epheſ.5.c

6 Let your ſpeech be alway in grace, * powdred with [a] ſalt, to know how ye ought to anſwere euery man. Leuit.2.d matt.5.c

7 All my ſtate ſhall Tychicus declare vnto you, who is a dearely beloued brother, and a faithfull miniſter, and fellow ſeruant in the Lord: B

8 Whom I haue ſent vnto you for the ſame thing, that he might know your eſtate, and comfort your hearts:

9 With Onefimus a faithfull and dearely beloued brother, which is of you: they ſhall ſhew you of all things which are done heere.

10 Ariſtarchus my priſon-fellow ſaluteth you, and

* Marcus,

Actes 27.2
1.tim.4.b

*Marcus, Barnabas sisters son (touching whom ye receiued commandements:) if he come vnto you, receiue him,

11 And Iesus which is called Iustus, which are of the circumcision. These onely are my workefellowes vnto the kingdome of God, which haue beene vnto my consolation.

Coloss.1.b

12 *Epaphras, which is of you a seruant of Christ, saluteth you, alwayes labouring fermently for you in prayers:

13 For I beare him record, that hee hath a great zeale for you, and them that are in Laodicea, and them that are in Hierapolis.

¶

14 Deare Lucas the Physitian, and Demas greeteth you.

2.Tim.5.c

15 *Salute the brethren which are in Laodicea, and Nymphas, and the Church which is in his house.

16 And when the Epistle is read of you, cause that it be read also in the Church of the Laodiceans: and that ye likewise read the Epistle from Laodicea.

17 And say to Archippus, Take heede to the ministery that thou hast receiued in the Lord, that thou fulfill it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

¶ Written from Rome to the Colossians, by Tychicus and Onesimus.

¶ The Notes.

[a] Here we haue a godly lesson, how that our communication ought to be tempered with godly wisedome, which he vnderstandeth by salt (for as salt maketh meates sauoury, so godly wisdome causeth our communication and talke to be allowable and haue grace) wee ought to take heede with whom and before whom wee talke, and according to the audience to moderate and rule our communication.

¶ The Argument of the first Epistle *to the Thessalonians.*

Saint Paul doth praise and set foorth to the Thessalonians, faith, loue, and stedfastnesse against persecution, excusing him [redacted] because that hee came not in his owne person, to comfort them in such troubles and afflictions as they were in, for the truths sake. Secondly, as he doth in all other his Epistles, hee exhorteth them to godly conuersation. Furthermore, hee teacheth and instructeth them how they ought

ought to comfort themſelues by the comming of Ieſus Chriſt and the reſurrection from the dead, if they doe by the prouidence of God depart out of this world: And becauſe he had made mention of the laſt day, that it ſhould come ſuddenly and vnawares, hee exhorteth them to watch, to pray, and to exerciſe themſelues in the word, and in the faith.

¶ The firſt Epiſtle of Saint Paul *to the Theſſalonians.*

The firſt Chapter.

He thanketh God for them, that they are ſo ſtedfaſt in faith and good workes.

PAul and Siluanus, and Timotheus, vnto the Church of the Theſſalonians, which is in God the Father, and in the Lord Ieſus Chriſt. * Grace be vnto you, & peace from God our Father, & the Lord Ieſus Chriſt. A Rom. 3. a 1. cor. 1. a
2 Wee giue thankes to God * alwayes for all you, making mention of you in my prayers, 2. cor. 1. a gal. 1. a
3 Without ceaſing, calling to remembrance the worke of your faith, and labour of loue, and patient abiding in the hope of our Lord Ieſus Chriſt, in the ſight of God and our Father: ephes. 1. a Rom. 1. b phil. 1. a ephes. 1. b
4 Knowing, brethren beloued, your election of God. coloſſ. 1. b
5 For our Goſpel came not vnto you in * word onely, but alſo in power, and in the holy Ghoſt, and in much certainty, as * yee know after what manner we were among you for your ſake. 1. theſſ. 4. b 1. tim. 1. a 1. Cor. 2. a 1. Theſſ. 2. a
6 And yee [a] became followers of vs, and of the Lord, hauing receiued the word in much affliction, with ioy of the holy Ghoſt:
7 So that yee were an enſample to all that beleeue, in Macedonia and Achaia. B
8 For from you ſounded out the word of the Lord, not onely in Macedonia and Achaia, but alſo in euery place your faith to Godward is ſpread abroad, ſo that we needе not to ſpeake any thing.
9 For they themſelues ſhew of you what manner of entring in we had vnto you, and how ye turned to God from images, to ſerue the liuing and true God,
10 And to tary for his Sonne from heauen, whom hee raiſed from the dead, euen Ieſus which * deliuereth vs from the * wrath to come. Actes 1. b iohn 3. b

¶ The

¶ The Notes.

[a] They are true followers of the Apostles and of Christ, which receiue the word of God. They doe receiue the word of God, which doe beleeue it, and frame their liues after it, being ready to suffer patiently all manner of aduersities for the Name of the Lord, as the Lord himselfe and all the Apostles did.

The ij. Chapter.

Hee commendeth his diligence in preaching, 13 *and theirs in obeying.*

a 1.Thes.1.b

FOr ye your selues, *brethren, know our entrance in vnto you, that it was not in vaine:

2 But euen after that we had suffered before, and were *shamefully intreated, as ye know, at Philippos, we were bold in our God, to speake vnto you the Gospel of God in *much striuing.

Actes 17.c

Actes 17.b

3 For our exhortation was not of deceit, neither of vncleannesse, neither in guile:

4 But as wee were allowed of God to be put in credit with the Gospel, euen so we speake, not as pleasing men, [a] but God which tryeth our hearts.

5 For neither at any time vsed wee flattering wordes, as ye know, neither cloake of couetousnesse. God is record.

6 Neither *sought wee praise of men, neither of you, nor yet of others:

Gal.1.d

b ‖ Or, a burden.

7 When we might haue beene in ‖ authority, as the Apostles of Christ, but were tender among you, euen as a nourse cherisheth her children.

8 So being tenderly affected toward you, our good will was to haue dealt vnto you, not the Gospel of God only, but also our owne soules, because ye were deare vnto vs.

9 For yee remember brethren, our labour and trauell: *for we labouring night and day, because wee would not be chargeable vnto any of you, preached vnto you the Gospel of God.

Actes 20.g 2.thes.3.b 1.cor.9.c

10 Ye are witnesses, and God also, how holily, and iustly, and vnblameably wee behaued our selues among you that beleeue.

11 As ye know how that as a father his children, so we haue exhorted, comforted and besought euery one of you:

12 That yee would walke worthy of God, who hath called you into his Kingdome and glory.

13 For this cause thanke we God also, without ceasing, because when ye had receiued the word of God, which yee heard of vs, ye receiued it not as the word of men, but (as as it is indeed) the word of God, which effectually worketh also

alſo in you that beleeue.

14 For ye brethren became followers of the Churches of God, which in Iury are in Chriſt Ieſus, for yee alſo haue ſuffered like things of your countrey men, as they haue of the Iewes: E

15 Who both killed the Lord Ieſus, and their owne Prophets, and haue perſecuted vs, and God they pleaſe not, and are contrary to all men,

16 And hinder vs to ſpeake to the Gentiles, that they might be ſaued, to fulfill their ſins alway. For * the wrath of God is come on them to the vttermoſt: Luke 21.d

17 For aſmuch brethren, as wee are kept from you for a ſhort ſeaſon, in perſon, not in heart, wee enforced the more for to ſee you perſonally with great deſire:

18 And therefore we would haue come vnto you (euen I Paul) once againe, but Satan hindred vs.

19 For what is our hope or ioy, or crowne of reioycing? * Are not yee, in the preſence of our Lord Ieſus Chriſt at his comming? 2.Cor.1.a

20 Yea, ye are our glory and ioy.

¶ The Notes.

[a] This is the onely marke that the Miniſter ought to ſhoote at, that he may pleaſe God (that tryeth the hearts) and not men. In the meane while hee muſt take heede that hee doe not diſpleaſe them which are good and godly, but as for the vngodly, to diſpleaſe them it is an high prayſe.

The iij. Chapter.

1 *Hee ſheweth how greatly hee was affectioned toward them both in that hee hath ſent Timotheus to them,* 10 *and alſo prayed for them.*

WHerefore, ſince wee could no longer forbeare, wee thought it good to remaine at * Athens alone, A Actes 17.d

2 And ſent Timotheus, our brother and miniſter of God, and fellow labourer in the Goſpel of Chriſt, to ſtabliſh you, and to confirme you concerning your faith:

3 * That no man ſhould bee mooued in theſe afflictions: For yee your ſelues know that wee are appointed thereunto. Iohn 15.c actes 14.d

4 For verily, when we were with you, we told you before, that we ſhould ſuffer tribulation: euen as it came to paſſe, and as ye know.

5 For this cauſe when I could no longer forbeare, I ſent him to know your faith, leſt by ſome meanes the tempter had tempted you, and our labour had bene in vaine.

6 But

6 But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith, and charity, and how that yee haue good remembrance of vs alwayes, desiring greatly to see vs, as we also to see you:

B 7 Therefore brethren, we were comforted ouer you in all our aduersity and necessity because of your faith.

8 [a] For now we liue, if ye stand fast in the Lord.

9 For what thanks can we recompence to God againe for you, for all the ioy wherewith we ioy for your sakes before our God?

10 Praying night and day exceedingly to see you personally, and repaire the wantings of your faith.

11 Now God himselfe, and our Father, and our Lord Iesus Christ, guide our way to you.

12 And the Lord increase you, and make you abound in charitie one toward another, and toward all men, euen as we also toward you,

13 To stablish your hearts, vnblameable in holinesse before God, and our Father in the comming of our Lord Iesus Christ, with all his Saints.

¶ The Notes.

[a] A good shepheard doeth alwayes count the welfare and prosperous estate of Christs flocke to bee his owne. For while it goeth well with the congregation, it goeth well with him also. But if hee see the Church to be in any perill or weakenesse, then is he weary of his owne life, he can haue no ioy. Who is weake (saith S. Paul) and I am not weake? who is offended, and I burne not? This affection is not in them that seeke their owne lucre, or their owne glory.

The iiij. Chapter.

1 *He exhorteth them to boldnesse, 6 Innocencie, 9 Loue, 11 Labour, 13 and moderation in lamenting for the dead.*

A FUrthermore, wee beseech you brethren, and exhort you by the Lord Iesus, that yee increase more and more, as yee haue receiued of vs, how yee ought to walke, and to please God.

The Epistle on the 2. Sunday in Lent.

2 For yee know what commandements wee gaue you, by the Lord Iesus.

Rom. 12.2

3 * For this is the will of God, euen your || holinesse, that ye should abstaine from fornication,

||Or, sanctification.

Ephes. 6.2
1. cor. 7.2

4 That euery one of you might know *, how to possesse his vessell in holinesse and honour,

Rom. 1.d

5 Not in the lust of concupiscence, euen as the Gentiles which * know not God.

6 That

6 That no man oppreſſe and defraud his brother in any matter: becauſe that the Lord is the auenger of all ſuch, as we alſo haue forewarned you, and teſtified.

7 For God hath not called vs to vncleanneſſe, but vnto holineſſe. B

8 *Hee therefore that deſpiſeth, deſpiſeth not man, but God who hath alſo giuen to you *his holy Spirit. Luke 10.c 1.Cor.3.b

9 But as touching brotherly *loue, yee neede not that I write vnto you: *For ye are taught of God to loue one another. 1.Theſſ.1.2 2.Iohn.3.d

10 Yea and that thing verily yee doe vnto all the brethren which are in all Macedonia: but wee beſeech you brethren, that ye increaſe more and more,

11 *And that yee ſtudie to bee quiet, and doe your owne buſineſſe, and to worke with your owne hands, as we commanded you: Actes 20.b 1.cor.9.c 2.Theſſ.3.d

12 That ye may walke honeſtly toward them that are without, and that ye may haue lacke of nothing.

13 But I would not haue you to be ignorant, brethren concerning them which [a] ſleepe, that ye ſorrow not, euen as other which haue no hope.

14 For if wee beleeue that Ieſus died and roſe againe, euen ſo them alſo which ſleepe by Ieſus, will God bring with him. C

15 For this ſay we vnto you in the word of the Lord: that we which *liue, which remaine vnto the comming of the Lord, ſhall not preuent them that ſleepe. 1.Cor.15.g

16 For the Lord himſelfe ſhall deſcend from heauen, in a [b] ſhout, and in the voice of the *Archangel, and in the trumpe of God the dead in Chriſt ſhall riſe firſt. Matth.24.c dan.12.a

17 Then we which liue, which remaine, ſhalbe caught vp together with them in the cloudes, to meete the Lord in the ayre: and ſo ſhall we euer be with the Lord.

18 Wherefore comfort your ſelues one another in theſe words.

¶ The Notes.

[a] To ſleepe in this place is taken for to die, becauſe of the ſure hope of the reſurrection. For wee are not ſo ſure to riſe againe, when we lay our ſelues downe to ſleepe, as we are ſure by the word of God, that our mortall bodies ſhalbe raiſed againe. And this ſleepe ought onely to bee applyed vnto the body, and not to the ſoule, which is immortall.

[b] Reade the 5. Chapter of Iohn, and thou ſhalt finde that this ſhout, the voice of the Archangel, and the Trumpe of God, is nothing elſe, but the voyce of the Sonne of God.

The

The v. Chapter.

Hee enformeth them of the day of iudgement, and of the comming of the Lord.

A BVt of the times and seasons, brethren, ye haue no neede
that I write vnto you.

Matth. 24.d 2 For yee your selues know perfectly * that the day of
2.pet. 3.c the Lord so commeth, euen as a theefe in the night.

apoc. 3.a 3 For when they shall say, Peace and safety, * then sud-
Iere. 15.b den destruction commeth vpon them, as sorrow vpon
a woman with childe, and they shall not escape in any
wise.

Iohn 12.c 4 But ye, * brethren are not in darkenesse, lest that day
ephes. 5.c should ouertake you as a theefe.

5 Yee are all the children of light, and the children of
the day: wee are not of the night, neither of darkenesse.

Rom 13.b 6 Therefore let vs not * sleepe as doe other: but let vs
watch and be sober.

B 7 For they that sleepe, sleepe in the night: and they
that be drunken, are drunken in the night.

8 But let vs which are of the day, be sober, putting on
Ephes. 6.c the * brestplate of faith and charity, and a helmet, the hope
of saluation.

9 For [a] God hath not appointed vs to wrath: but to
obtaine saluation by our Lord Iesus Christ,

2. Cor. 5.c 10 * Which died for vs, that whether wee wake, or
sleepe, we should liue together with him.

11 Wherefore comfort your selues together, and edifie
one another euen as ye doe:

12 And wee beseech you brethren to know them which
Galat. 6.b * labour among you, and haue the ouer-sight of you in the
1. Tim. 5.c * Lord, and admonish you:

phil. 2.b 13 That ye haue them in high reputation, in loue for
their worke, and be at peace among your selues.

C 14 Wee exhort you brethren, warne them that are vn-
ruly, comfort the feeble minded, lift vp the weake, be pati-
ent toward all men.

Matth. 5.g 15 See that none * recompence euill for euill vnto any
man, but rather follow that which is good, both among
your selues, and to all men.

Phil. 4.a 16 Reioyce euer.

Luke 18.a 17 * Pray continually.

18 In all things giue thankes: for this is the will of
God in Christ Iesus toward you.

D 19 Quench not the spirit.

20 Despise not prophecyings.

1. Cor. 11.d 21 * Examine all things: hold fast that which is good.

22 Abstaine

22 Abſtaine from all appearance of euill.
23 And the very God of peace ſanctifie you throughout: And I pray God that your whole ſpirit, and ſoule, and body, may bee preſerued blameleſſe in the comming of our Lord Jeſus Chriſt.
24 * Faithfull is hee that called you, which will alſo doe it. 1.Cor.1.b
25 Brethren, pray for vs.
26 * Greete all the brethren in an holy kiſſe. Rom.16.c
27 I charge you in the Lord, that this Epiſtle bee read vnto all the holy brethren. 1.cor.16.d 2.cor.13.e
28 The grace of our Lord Jeſus Chriſt bee with you: Amen.

¶ The firſt Epiſtle vnto the Theſſalonians, written from Athens.

¶ The Notes.

a As if hee ſhould ſay, God hath not failed vs by the preaching of his Goſpel, for to power his vengeance vpon vs, but for to ſaue vs. Therefore we ought to be thankefull vnto ſo louing a Father. Here to ſleepe, is to die: and to wake, is to liue. Afore to ſleepe, is to neglect his ſaluation.

¶ The Argument of the ſecond Epiſtle *to the Theſſalonians.*

BEcauſe that Saint Paul had written vnto them, that the day of the Lord ſhould come ſuddenly, exhorting them to watch, ſome among the Theſſalonians thought that they ſhould ſee the laſt day: But S. Paul declareth, that it was yet farre off, and nothing ſo nigh as they thought: ſhewing what things ſhould happen by the meanes of Antichriſt.

¶ The ſecond Epiſtle of S. Paul *to the Theſſalonians.*

The firſt Chapter.

¶ He thanketh God for their faith, loue, and patience. 11 *He prayeth for the increaſe of the ſame,* 12 *and ſheweth what fruit ſhall come thereof.*

PAul and Siluanus, and Timotheus, vnto the Church of the Theſſalonians, in God our Father, and the Lord Jeſus Chriſt: A Rom.1.a 1.cor.1.a ephes.1.a
2 * Grace vnto you, and peace from God our

Father, and the Lord Iesus Christ,

Rom.1.a 3 We are bound to * thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, and the charity of euery one of you towards other aboundeth:

4 So that wee our selues reioyce in you in the Churches of God, for your patience and faith in all your persecutions and tribulations that ye suffer.

5 Which is a token of the righteous iudgement of God, that ye may bee counted worthy of the kingdome of God, for which ye also suffer.

6 For it is a righteous thing with God to recompence tribulation to them that trouble you,

B 7 And to you which are troubled, [a] rest with vs in the reuelation of our Lord Iesus from heauen, with the Angels of his power,

8 In flaming fire, rendring vengeance vnto them that know not God, and that obey not the Gospel of our Lord Iesus Christ,

Sapient.5.a 9 * Which shalbe punished with euerlasting damnation from the presence of the Lord, and from the glory of his power:

Matth.25.c 10 * When he shall come to be glorified in his Saints, and to bee made marueilous in all them that beleeue (because our testimony towards you was beleeued) in that day.

Colos.1.a philip.1.b 11 * Wherefore also wee pray alwayes for you, that our God would make you worthy of the calling, and fulfill all good pleasure of godlinesse, in the worke of faith, in power:

12 That the Name of our Lord Iesus Christ may be glorified in you, and yee in him, according to the grace of our God, and the Lord Iesus Christ.

¶ The Notes.

[a] After this life the godly being deliuered from their tribulations and paines, shall haue rest and ioy, whereas the wicked and vngodly shall haue the contrary, Luke 16. Sapient.4. These things ought wee to haue alwayes before our eyes, that wee may in the time of persecution abide stedfast in the trueth.

The ij. Chapter

He sheweth them that the day of the Lord shall not come, till the departing from the faith come first, 9 and the kingdom

of Antichriſt. 15 *And therefore hee exhorteth them not to bee deceiued, but to ſtand ſtedfaſt in the things that hee hath taught them.*

WEe beſeech you brethren, by the comming of our Lord Ieſus Chriſt, & by our aſſembling vnto him, A

2 That yee bee not ſuddenly mooued from your minde, nor be troubled, neither by [a] ſpirit, nor by word, nor by letter, as from vs, as though the day of Chriſt were at hand.

3 Let no man deceiue you by any meanes, for the Lord ſhall not come, except there come * a falling away firſt, and that the man of ſinne be reuealed, the ſonne of perdition. Dan. 9. g 1. tim. 4. 3

4 Which is an aduerſary, and is exalted aboue all that is called God, or that is worſhipped: ſo that hee as God, ſitteth in * the Temple of God, ſhewing himſelfe that he is God. 2. Cor. 3. b

5 Remember yee not, that when I was yet with you, I tolde you theſe things?

6 And now ye know what withholdeth, that he might be reuealed in his time.

7 For the myſterie of iniquitie doeth already worke, onely hee which now letteth, * will let till he be taken out of the way. B 1. Iohn 2. c

8 And then ſhall that wicked bee reuealed, * whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſſe of his comming. Eſay 11. a

9 Euen him whoſe comming is after the working of Satan, in all power, and * ſignes and wonders of lying, Matt. 4. a

10 And in all deceiueableneſſe of vnrighteouſneſſe, in them that periſh, becauſe they receiued not the loue of the trueth, that they might be ſaued.

11 * And therefore God ſhall ſend them ſtrong deluſions, that they ſhould beleeue lies: Rom. 1. d

12 That all they might be damned which beleeued not the trueth, but had pleaſure in vnrighteouſneſſe.

13 But we are bound to giue thanks alway to God for you, brethren, beloued of the Lord, becauſe that God hath from the beginning choſen you to ſaluation, in ſanctifying of the ſpirit, and in faith of the trueth:

14 Whereunto hee called you by our Goſpel, to the obtaining of the glory of our Lord Ieſus Chriſt. C

15 Therefore brethren, ſtand faſt, and holde the ordinances which yee haue beene taught, whether it were by our preaching, or by our Epiſtle.

16 Our Lord Ieſus Chriſt, and God, euen our Father, which hath loued vs, and hath giuen vs euerlaſting conſolation

solation and good hope in grace.

17 Comfort your hearts, and stablish you in all good saying and doing.

¶ The Notes.

[a] By the spirit hee vnderstandeth phantasticall and fond propheſies, whereby the simple and ignorant are made to beleeue, that at this time or that time wee shall haue the day of iudgement. By the letter, he vnderstandeth such writings as are set forth to deceiue, vnder the name and titles of godly learned men.

The iij. Chapter.

He desireth them to pray for him that the Gospel may prosper.

A FUrthermore brethren, pray ye for vs,* that the word of the Lord may haue free passage, and bee glorified euen as with you. Ephes 6.c coloſ, 4.a

2 And that wee may be deliuered from disordered and euill men: for all men haue not faith.

3 But the Lord is faithfull, which shall establish you, and keepe you from euill.

4 And we haue confidence in the Lord toward you, that ye both doe, and will do the things that we command you.

5 And the Lord guide your hearts to the loue of God, and to be patient * waiting for Christ. 1.Cor.15,d

6 Wee command, you brethren, in the Name of our Lord Jesus Christ, that yee withdraw your selues from euery brother that walketh inordinately, and not after the institution which he receiued of vs.

B 7 For ye your selues know how yee ought to follow vs: for we behaued not our selues inordinately among you.

8 * Neither tooke we bread of any man for nought: but wrought with labour and sweat night and day, because we would not be chargeable to any of you. Actes 20.g 1.cor.9.c 2.theſſ.2.c

9 Not because wee haue not authority, but to make our selues an example vnto you to follow vs:

10 For when we weare with you, this we warned you of, that if any would not worke, the same should not eat.

11 For wee heare that there are some which walke among you inordinately, working not at all, but bee busie bodies.

12 Them that are such, wee command and exhort by our Lord Jesus Christ, that they working in quietnesse eat their owne bread.

13 And ye, brethren, * be not weary of well doing. Gal.6.b

C 14 And if any man obey not our doctrine, signifie him by an Epistle, and haue no company with him, that he may be ashamed.

15 Y

15 Yet count him not as an enemy, but warne him as a brother.
16 Now the very God of peace, giue you peace alwayes by all meanes. The Lord be with you all.
17 The salutation of me Paul with mine owne hand, which is the token in euery Epistle. So I write.
18 * The grace of our Lord Jesus Christ be with you all. Amen. 1. Thes. 5. b phil. 4. b

¶ The second Epistle to the Thessalonians was written from Athens.

¶ The Argument of the first Epistle *of Saint Paul to Timothy.*

Saint Paul doeth exhort Timothy to abide stedfastly in the sound and true doctrine. For this is the chiefe office of a Bishop, to teach sincerely and purely the Word of God, and holy Scriptures. Whereby wee ought to haue a pure heart, a good conscience, and an vnfained faith, and to loue our neighbours as our selues: in conclusion, we haue heere in this Epistle, a most absolute and perfect example of a good Pastour, and of a diligent Bishop, or ouerseer of the flocke of Christ.

¶ The first Epistle of Saint Paul *vnto Timothy.*

The first Chapter.

He exhorteth Timothy to wait vpon his Office, namely to see that nothing be taught but Gods Word.

PAul the Apostle of Jesus Christ, * by the commission of God our Sauiour, and Lord Jesus Christ, which is * our hope, A Actes 9. c 1. Thes. 1. a
2 Vnto * Timotheus a naturall sonne in the faith: Grace, mercy, & peace from God our Father, and Jesus Christ our Lord. Actes 16. a
3 As I besought thee to abide still in * Ephesus, when I departed into Macedonia, so doe, that thou command some that they teach none other doctrine: Actes 19. a.
4 Neither giue heede to * fables, and endlesse genealo- 1. Tim. 4. a

gies, which breede questions more then godly edifying which is in faith.

5 But the end of the commandement, is charitie out of a pure heart, and of a good conscience, & of faith vnfained:

6 From the which things some hauing erred, haue turned vnto vaine iangling,

B 7 Coueting to bee doctors of the Law, not vnderstanding what they speake, neither whereof they affirme.

8 But wee know that the Law is good, if a man vse it lawfully:

Leuit. 21.d 9 Knowing this, * that the Law is not giuen vnto a righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to sinners, to vnholy, and vncleane, to murderers of fathers, and murderers of mothers, to manslayers,

Rom.1.b 10 * To whoremongers, to them that defile themselues with mankinde, to manstealers, to lyars, to periured, and if there by any other thing that is contrary to wholesome doctrine:

11 According to the Gospel of the glory of the blessed God, which is committed vnto me.

12 And I thanke Christ Iesus our Lord, which hath made mee strong for hee counted me faithfull, putting mee into the ministery:

Actes 9.a 1.cor.15.b gal.1.c 13 Who was before a blasphemer, * and an oppressour: but yet I obtained mercy, because I did it ignorantly, in vnbeliefe:

C 14 Neuertheless, the grace of the Lord was exceeding abundant, with faith and loue, which is in Christ Iesus.

15 This is a faithfull saying, and by all meanes worthy to be receiued, That Christ Iesus came into the world to saue * sinners, of whom I am chiefe.

Matt. 9.b mark.2.c luke 19.b iohn 3.c. 16 Notwithstanding, for this cause was mercy shewed vnto mee, that in mee the first, Iesus Christ might shew long suffering, to the example of them which should beleeue on him, to life euerlasting.

17 Now vnto the King euerlasting, immortall, inuisible, vnto God onely wise, be honour and glory for euer and euer. Amen.

18 This commandement commit I vnto thee, sonne Timotheus, according to the prophecies, which went before vpon thee, that thou in them shouldest fight a good fight:

2.Tim.2.c matt.18.c 1.cor.5.a 19 Hauing faith & good conscience, which some hauing put away, as concerning faith, haue made shipwracke.

20 Of whom is * Hymeneus and Alexander, whom I haue

I haue [a] deliuered vnto Satan, that they may learne not to blaspheme.

¶ The Notes.

[a] Where S. Paul saith, that hee did deliuer Alexander and Hymeneus vnto Satan, hee meaneth no other thing thereby, but that he did excommunicate them openly as no true Christians, and that hee did threaten them (if they would not repent and turne) that God would punish them euerlastingly by Satan and his Angels.

The ij. Chapter.

1 *Hee exhorteth to prayer for all men.* 4 *Wherefore:* 8 *and how.* *As touching the apparell and modesty of women.*

I Exhort you therefore, that first of all, prayers, supplications, intercessions, and giuing of thankes bee made for all men. A

2 *For Kings, and for all that are in authority, that wee may leade a quiet and peaceable life in all godlinesse, and honestly. Ier. 39.c baruc. 1.c

3 For that is good and acceptable in the sight of God our Sauiour,

4 Who will haue all men to be saued, and come vnto the [a] knowledge of the trueth.

5 For there is *one God, and one Mediatour of God and men, the man Christ Iesus, Iohn 17.a heb. 9 d

6 Who gaue himselfe a ransome for all, a testimony in due times: gal. 3.c

7 Whereunto I am ordained a preacher, & an Apostle, (I tell the trueth in Christ, and lie not) a teacher of the Gentiles in faith and verity. B

8 I will therefore that the men *pray euery where, lifting vp holy hands without wrath, and reasoning. Iohn 4.c

9 Likewise vnto the women that they aray themselues in comely apparel, with shamefastnesse and discreete behauiour, not in broyded haire, either gold or pearles, or costly aray:

10 But (that becommeth women professing godlines) through good workes.

11 *Let the woman learne in silence with all subiection. 1. Cor. 14.g

12 But I suffer not a woman to teach, neither to vsurpe authority ouer the man, but to be in silence.

13 For Adam was first formed, then Eue.

14 And Adam was not deceiued, but the woman being deceiued, was in the transgression. C

15 Notwithstanding through bearing of children shee shall bee saued, if they continue in faith and charitie, and holinesse with modestly.

¶ The Notes.

[a] Here we doe learne, that God refuseth no nation, whether they be Iewes or heathen: also that hee refuseth no estate, whether they be poore or rich, Kings or subiects, it is all one to him, he hath no respect of persons, but will haue his Gospel to be preached to all nations and estates, that such as be predestinated vnto life, may come vnto the knowledge of the trueth.

The iij Chapter.

2 *Hee declareth what is the office of Ministers,* 11 *and as touching their families.* 15 *The dignity of the Church,* 16 *and the principall point of the heauenly doctrine.*

A THis is a faithfull saying, If a man desireth the office of a Bishop, he desireth a good worke.

2 A Bishop therefore must be blameleſſe, the husband of one wife, watching, sober, comely apparelled, a louer of hospitality, apt to teach:

3 Not giuen to ouermuch wine, no striker, not greedy of filthy lucre, but gentle, abhorring fighting, abhorring couetousnesse:

4 One that ruleth well his owne house, hauing children in subiection, with all grauity.

5 (For if a man know not to rule his owne house, how shall he care for the Church of God?)

6 Not a young scholler, lest he being puft vp, fall into the condemnation of the deuill.

B 7 Hee must also haue a good report of them which are without, lest he fall into the rebuke and snare of the deuill.

8 Likewise must the ‖ Ministers be * graue, not double tongued, not giuen to much wine, neither greedy of filthy lucre,

‖ Or, Deacons.

* Actes 6. a

9 Holding the mysterie of faith in a pure conscience.

10 And let them first be proued, then let them minister, being blameleſſe.

11 Euen so must their wiues bee graue, not euill speakers, sober, faithfull in all things.

12 Let the Deacons bee the husbands of one wife, such as can rule their children well, and their owne households.

* act. 25. b 13 * For they that haue ministred well, get themselues a good degree, & great libertie to speake in the faith which is in Christ Iesus.

C 14 These things write I vnto thee, hoping to come shortly vnto thee.

15 But

15 But if I tarry long, that thou mayest know how thou oughtest to behaue thy selfe in the [a] house of God, which is the Church of the liuing God ‖ the pillar and ground of the trueth. ‖ Or, stay.

16 And without doubt, great is that mysterie of godlinesse: * God was shewed manifestly in the flesh, was iustified in the spirit, was seene among the Angels, was preached vnto thy Gentiles, was beleeued on in the world, and was receiued vp in glory. Iohn 1.b

¶ The Notes

[a] The Church or Congregation is called the house of God, because that God dwelleth in the hearts of the faithfull, in whom hee reigneth, and declareth his strength. For they that haue through faith dedicated and giuen themselues wholly to Christ, they themselues doe not liue, but Christ liueth in them. Such a Congregation is the pillar and ground of the trueth. For why? they are built vpon a sure foundation, which is Christ, whose doctrine onely they follow.

The iiij. Chapter.

1 Hee teacheth him what doctrine hee ought to flee, 6. 8. 11. and what to follow, 15 and wherein he ought to exercise himselfe continually.

NOw the spirit speaketh euidently, That in * the latter times some shall depart from the faith, giuing heede vnto spirits of errour, and doctrines of diuels. A Actes 20.f 2.tim.3.a

2 Which speake false in hypocrisie, hauing their consciences [a] seared with an hot yron: 2.pet.2.a iude a

3 Forbidding to marry, and commanding to abstaine from meates, which God hath created to be receiued with giuing thankes, of them which beleeue and know the trueth. 2.thess.2.a

4 For * euery creature of God is good, and nothing to be refused, if it be receiued with thankesgiuing. Gen.1.d

5 For it is sanctified by the word of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, which * hast beene nourished vp in the words of faith, and of good doctrine which thou hast continually followed. Rom.13.c titus 1.d

7 * But cast away prophane and old wiues fables, and exercise thy selfe vnto godlinesse: B Titus 3.c

8 For bodily exercise profiteth little, but godlinesse is profitable vnto all things, hauing promises of the life that is now, and of that which is to come. colos.2.d

9 This is a sure saying, and by all meanes worthy to bee receiued:

10 For

10 For therefore we both labour and suffer rebuke, because we haue hoped in the liuing God, which is the Sauiour of all men, especially of those that beleeue.

11 These things command and teach.

Titus 2.c
1.pet.3.a

12 Let no man despise thy youth: * but bee thou a paterne of the beleeuers, in word, in conuersation, in charitie, in spirit, in faith, in chastity.

13 Till I come giue attendance to reading, to exhortation, to doctrine.

Actes 6.b.

¶ 14 Despise not the gift that is in thee, which was giuen thee through prophecy, with * laying on of the hands, by the authority of the eldership.

15 Haue a care of these things, and giue thy selfe vnto them, that it may be seene how thou profitest in all things.

16 Take heede vnto thy selfe, and vnto doctrine, and continue therein, for in doing this, thou shalt both saue thy selfe, and them that heare thee.

¶ The Notes.

[a] They haue their consciences marked with a hot yron, which know the trueth full well, but yet of malice, or for filthy lucres sake doe teach and maintaine false doctrine, their consciences (which beare record to the contrary) burning within them.

The v. Chapter.

1 *He teacheth him how hee should behaue himselfe in rebuking all degrees.* 3 *An order concerning widowes.*

1 REbuke not an Elder, but exhort him as a father, the yonger men as brethren:

2 The elder women as mothers, the yonger as sisters in all charity.

3 Honour widowes which are widowes indeede.

Eccle.3.b

4 * But if any widow haue children, or nephewes, let them learne first to rule their owne houses godly, and to recompence also there elder kinsefolkes: for that is good, and acceptable before God.

Luke 2.f

5 And she that is a * widow indeede, and left alone, hopeth in God, and continueth in supplication and prayers night and day.

6 But she that liueth in pleasure, is dead, being aliue.

¶ 7 And these things command, that they may be blamelesse.

8 But if any prouide not for his owne, and specially for them of his household, hee hath denied the faith, and is worse then an Infidell.

9 Let

9 Let not a widow bee chosen vnder threescore yeeres old, hauing beene the wife of one man,

10 And well reported of in good workes, if shee haue brought vp children, if shee haue * lodged strangers, if shee haue washed the Saints feete, if shee haue ‖ ministred vnto them that were in aduersity, if she haue beene continually giuen to euery good worke.

11 But the yonger widowes refuse, for when they haue begun to waxe wanton against Christ, they will marry,

12 [a] Hauing damnation, because they haue cast away their first faith.

13 They learne to wander about from house to house, idle, yea, not idle onely, but also tatlers and busibodies, speaking things which are not comely.

14 I will therefore that the younger women doe marry to beare children, to guide the house, to giue no occasion to the aduersary to speake slanderously.

15 For certaine of them are already turned backe after Satan.

16 If any man or woman that beleeueth, haue widowes, let them sustaine them, and let not the Church be charged, that it may sustaine them that are widowes indeede.

17 The Elders that rule well, let them bee counted worthy of double honour, most especially they which labour in the word and teaching:

18 For the Scripture saith, * Thou shalt not muzzell the oxe that treadeth out the corne, and * the labourer is worthy of his reward.

19 Against any Elder receiue no accusation, but * vnder two or three witnesses.

20 Them that sinne rebuke before all, that others also may feare.

21 I testifie before God, and the Lord Iesus Christ, and the elect Angels, that thou obserue these things, without hastinesse of iudgement, and doe nothing after partiality.

22 * Lay hands suddenly on no man, neither bee partaker of other mens sinnes. Keepe thy selfe chaste.

23 * Drinke no longer water, but vse a little wine for thy stomackes sake, and thine often diseases.

24 Some mens sinnes are open before hand, and hasten before vnto Iudgement, and in some they follow after.

25 Likewise also good workes are manifest before hand, and they that are otherwise, cannot be hid.

Gen. 19. a
actes 10. c
1. pet. 4. b
‖ Or, holpen them.
C
1. Cor. 7. d
Deut. 25. b
Matt. 10. b
Deut. 19. d
D
Num. 27. d
actes 6. b
2. Tim. 1. b
ecclus. 31. c

¶ The

¶ The Notes.

[a] S. Paul doth not here speake of the euerlasting damnation, but by this word damnation, doeth rather vnderstand the shame that those wanton widowes shall haue in the world for breaking of their promise. Ambr. Eras. If this place be well vnderstood, it is able to ouerthrow all the Monkish vowes.

The vj. Chapter.

1 *The duty of seruants towards their masters.* 3 *Against such as are not satisfied with the word of God.*

A LEt as many * seruantes as bee vnder the yoke, count their masters worthy of all honour, that the Name of God and his doctrine be not blasphemed.

Ephes. 6. a
colos. 3. d

2 And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather let them doe seruice, forasmuch as they are beleeuing, and beloued, and partakers of the benefit: These things teach & exhort.

Gal. 1. a

3 * If any man teach otherwise, and consenteth not vnto the wholesome words of our Lord Iesus Christ, and to the doctrine which is according to godlinesse:

1. Tim. 1. a
titus 3. c

4 He is puffed vp knowing nothing, but doting about questions, and * strifes of words, whereof commeth enuie, strife, railings, euill surmisings,

5 Vaine disputations of men of corrupt mindes, destitute of the trueth, thinking lucre to be godlinesse: From such be thou separate.

Ecclus. 29. a
heb. 13. a

6 Godlinesse is great gaine, * if a man be content with that he hath.

B

Iob 1. d
ecclus. 5. c

7 * For wee brought nothing into the world, and it is certaine that we may cary nothing away.

8 But hauing food and rayment, wee must therewith be content.

9 For they that will be rich, fall into temptation, and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction.

10 For loue of money is the roote of all euill, which while some lusted after, they || erred from the faith, and pearced themselues through with many sorrowes.

|| Or, haue missed the marke concerning the faith.

11 But thou, O man of God, flee these things, and follow after righteousnesse, godlinesse, faith, loue, patience, meekenesse.

12 Fight the good fight of faith, lay hand on eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I giue thee charge in the sight of God, who quickeneth all things, and before Iesus Christ, which vnder Pontius Pilate, witnessed a good profession,

14 That

14 That thou keepe the commandement without spot, C
vnrebukeable, vntill the appearing of our Lord Iesus
Christ:
15 Which in his times hee shall shew, that is blessed Apoc.17.c
and prince onely, * the King of kings, and Lord of lords.
16 Who onely hath immortality, dwelling in the light
that no man can attaine vnto, whom no man hath seene,
neither can see, vnto whom bee honour and power euerla-
sting. Amen.
17 Charge them which are [a] rich in this world, that
they bee not high minded, nor trust in vncertaine riches,
but in the liuing God, (which giueth vs abundantly all
things to enioy.)
18 That they doe good, that they bee rich in good
workes, that they be ready to giue, glad to distribute,
19 * Laying vp in store for themselues a good founda- Ecclus.29.b
tion against the time to come, that they may lay hold on matth.6.c
eternall life.
20 O Timotheus, saue that which is giuen thee to
keepe, auoyding prophane and vaine babblings, and oppo-
sitions of science, falsly so called:
21 Which some professing, haue erred concerning the D
faith. Grace be with thee. Amen.

¶ The first to Timotheus was written from Laodicea, which is the chiefest citie in Phrygia Pacaciana.

¶ The Notes.

[a] Let the rich learne heere how to behaue themselues in their riches. If they will remember that they are the stewards of the liuing God aboue, then will they put all pride, and the misusing of their worldly substance away. Moreouer, they are here ouerthrowen, which doe affirme that Christians may haue or possesse no riches. Vse thy worldly substance well, and according to the good pleasure of God, and the Lord shal crowne in thee his owne gifts.

¶ The Argument of the second Epistle to Timothie.

HEe exhorteth Timotheus (as he did before) to continue or stand manfully in the trueth of the Gospel, and to set it forth faithfully vnto the Congregation of Christ, auoyding foolish and vnprofitable disputations, and that inno wise hee should swarue from it through the vnstedfastnesse

of

of some, and grieuous persecutions that were at hand. Hee doeth also declare how perillous the last time shall bee, and that the Canonicall Scriptures doe containe sufficiently all things that pertaine to godlinesse. And so adding certaine particular precepts, hee doeth conclude and make an ende of the Epistle.

¶ The second Epistle of Saint *Paul vnto Timothie.*

The first Chapter.

Paul exhorteth Timothie to stedfastnesse and patience in persecution, and to continue in the doctrine that he had taught him.

A PAul an Apostle of Iesus Christ by the will of God, according to the promise of life, which is in Christ Iesus,

2 To Timothie my dearely beloued sonne, Grace, mercy and peace from God the Father, and Christ Iesus our Lord.

Actes 22.a rom.1.b phil 3.a 3 I thanke God, * whom I worship from my forefathers in pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Greatly desiring to see thee, being mindefull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am assured that it dwelleth in thee also.

6 Wherefore I put thee in remembrance, that thou stirre vp the gift of God which is in thee, by the [a] putting on of my hands.

B 7 For * God hath not giuen to vs the spirit of feare, but of power, and of loue, and of a sound minde.

Rom.1.b ephes.3.a 8 Bee not thou therefore ashamed of the testimony of our Lord, neither of me his prisoner, but suffer thou aduersitie with the Gospel, according to the power of God,

1.Cor.13.g hebr.2.d rom.1.a 9 * Who hath saued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose and grace, which was giuen vs in Christ Iesus before the world began:

10 But is now made manifest, by the appearing of our Sauiour Iesus Christ, who hath put away death, & hath brought life & immortality vnto light through the Gospel,

11 * Where-

11 * Whereunto I am appointed a preacher, and an Apostle, and a teacher of the Gentiles. 1. Tim. 2. b

12 For the which cause I also suffer these things, nevertheless, I am not ashamed, for I know whom I have beleeved, and am perswaded that hee is able to keepe that which I have committed to him against that day.

13 * See thou have the patterne of wholesome wordes, which thou hast heard of mee, in faith and love that is in Christ Jesus. 1. Tim. 4. b titus 2. b 1. pet. 5. a

14 That good thing which was committed to thy keeping, hold fast, through the holy Ghost which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be ‖ turned from mee, of whom are Phygellus and Hermogenes. ‖ Or, abhorred me,

16 The Lord give mercy vnto the house of Onesphorus, for he oft refreshed me, * and was not ashamed of my chaine: Matth. 25. c rom. 15. b

17 But when hee was in Rome, he sought me out very diligently, and found me.

18 The Lord grant vnto him that he may finde mercy with the Lord in that day: And in how many things hee ministred vnto me at Ephesus, thou knowest very well.

¶ The Notes.

[a] As in Baptisme, the outward ministery, or mysticall washing doeth regenerate, wash away our sinnes, and cleanse and purge vs from our filthinesse, so doeth the imposition, or laying on of hands giue vs the gift of the holy Ghost, but the outward and mysticall washing doeth onely represent vnto vs, that in Christs blood our sinnes are cleane washed away.

The ij. Chapter.

He exhorteth him to be constant in trouble, to suffer manfully, to abide fast in the wholsome doctrine of our Lord Iesus Christ.

THou therefore my sonne, be strong in the grace that is in Christ Jesus. A

2 And the things that thou hast heard of me by many witnesses, the same commit thou * to faithfull men, which shalbe apt to teach other also. Titus 1. b

3 Thou therefore, suffer afflictions as a good souldier of Jesus Christ.

4 No man that warreth, entangleth himselfe with the affaires of this life, that he may please him which hath chosen him to be a souldier.

5 And if a man also wrestle, yet is he not crowned, except

cept he wrestle lawfully.

6 The labouring husbandman must first bee partaker of the fruits.

B 7 Consider what I say: and the Lord giue thee vnderstanding in all things.

Matth.1.a rom.1.a 8 Remember that Iesus Christ, * of the seede of Dauid, was rayled from the dead, according to my Gospel.

9 Wherein I suffer trouble, as an euill doer, euen vnto bonds, but the word of God is not bound.

Actes 20.f 10 Therefore * I suffer all things for the elects sakes, that they might also obtaine the saluation which is in Christ Iesus, with eternall glory.

Rom.9.a rom.8.c 11 It is a faithfull saying, * for if we be dead with him, we shall also liue with him:

Luke 12.b rom.3.a. 12 If we be patient, we shall also reigne with him: * If we denie him, he also will denie vs.

Num.23.b 13 If we be vnfaithfull, * he abideth faithfull, he cannot denie himselfe.

C 14 Of these things put them in remembrance, testifie before the Lord, that they strine not about wordes to no profit, but to the peruerting of the hearers.

15 Studie to shew thy selfe approoued vnto God, a workeman not to bee ashamed, rightly diuiding the word of trueth.

1.Tim.1.a 16 * But prophane voyces of vanitie passe ouer: for they will increase vnto greater vngodlinesse.

17 And their word shall fret as doth a canker, of whom is * Hymenæus and Philetus.

2.Tim.1.d ‖Or, misled the marke. 18 Which about the trueth haue ‖ erred, saying, That the resurrection is past already, and doe ouerthrow the faith of some.

19 But the strong foundation of God standeth still, hauing this seale, The Lord knoweth them that are his: and, Let euery one that nameth the Name of Christ, depart from iniquity.

Rom.9.d 20 But * in a great house are not onely vessels of gold and of siluer, but also of wood, and of earth, some to honour, and some to dishonour.

D 21 If a man therefore purge himselfe from [a] these, he shall be a vessell sanctified vnto honour, and meete for the vses of the Lord, and prepared vnto euery good worke.

22 Lusts of youth auoyde: but follow righteousnesse, faith, charity, peace, with them that call on the Lord out of a pure heart.

2.Tim.1.a 23 * But foolish and vnlearned questions put from thee, knowing that they doe but gender strife.

24 And

24 And the ſeruant of the Lord muſt not ſtriue, but be gentle vnto all men, * apt to teach, ſuffering euill, 1.Tim.3.a
25 In meekeneſſe inſtructing them which are contrary minded, if God at any time will giue them repentance, to the knowledge of the trueth,
26 And that they may come to themſelues againe, out of the ſnare of the deuill, which are ‖ taken captiue of him at his will. ‖ Or, held aliue.

¶ The Notes.

[a] This ought to be vnderſtood of ſuch hereſies, as he did ſpeake of, euen a little before in the ſame Chapter. As if he ſhould ſay, He that keepeth himſelfe from ſuch erronious opinions and hereſies, and abideth ſtedfaſt in the trueth of the Goſpel, is a veſſel vnto honour. And this can no man doe without him that worketh in vs, both to wil, and alſo to doe or performe the thing that he hath mooued vs to will.

The iij. Chapter.

1 *He propheciеth of the perillous times.* 16 *Alſo what profit commeth of the Scriptures.*

THis know alſo, that in * the laſt dayes, perillous times ſhalbe at hand. A Actes 20 f
2 For men ſhall bee louers of their owne ſelues, couetous, boaſters, proud, blaſphemers, diſobedient to parents, vnthankefull, vngodly, 1.tim.4.a 2.pet.3.a iude c
3 Without naturall affection, truce-breakers, falſe accuſers, riotous, fierce, deſpiſers of them which are good,
4 Traiterous, heady, high minded, louers of pleaſures more then louers of God,
5 Hauing a forme of godlineſſe, but denying the power thereof: Turne away from theſe.
6 * Theſe are they which enter into houſes, and leade captiue ſimple women laden with ſinne, caried with diuers luſtes: Titus 1.c
7 Euer learning, and neuer able to come vnto the knowledge of the trueth. B
8 * For as Jannes and Jambres withſtood Moſes, ſo doe theſe alſo [a] reſiſt the trueth: Men of corrupt mindes, reprobate concerning the faith: Exod.7.b
9 But they ſhall preuaile no longer: for their madneſſe ſhalbe manifeſt vnto all men, as alſo theirs was.
10 But thou haſt followed my doctrine, faſhion of liuing, purpoſe, faith, long ſuffering, charity, patience,
11 Perſecutions, afflictions, which came vnto mee at Antioch, at Iconium, at Lyſtra, which perſecutions I ſuffered patiently: and from them all the Lord deliuered me.

Actes 14.d psal.34.d prou.24.b eccles.2.a

12 *Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euill men and deceiuers shall waxe worse and worse, deceiuing, and being deceiued.

C

14 But continue thou in the things which thou hast learned: || which also were committed vnto thee, knowing of whom thou hast learned them.

||Or, wherein also thou hast beene confirmed and perswaded.

15 And that from an infant thou hast known the Scriptures, which are able to make thee wise vnto saluation, through faith which is in Christ Iesus.

1.Tim.4.a 2.pet.1.d

16 *All Scripture is giuen by inspiration of God, and is profitable to doctrine, to reproofe, to correction, to instruction, which is in righteousnesse:

17 That the man of God may bee perfect, instructed vnto all good workes.

¶ The Notes.

[a] False Prophets shalbe punished for two causes: First, because they haue not obeyed the trueth, or haue swarued from it, after that they knew and receiued it: Secondly, because that they doe with those false sorcerers of Egypt withstand and resist the trueth, wrapping other in errour with themselues vnto euerlasting damnation.

The iiij Chapter.

Hee exhorteth Timotheus to bee feruent in the word, and to suffer aduersitie.

A I Testifie therefore before God, & the Lord Iesus Christ, which shall iudge the quicke and the dead at his appearing, and in his kingdome.

2 Preach the word, be instant in season, out of season, improoue, rebuke, exhort in all long suffering & doctrine.

3 For the time will come, when they shall not suffer wholesome doctrine: but after their owne lustes, shall they whose eares itch, get them an heape of teachers:

4 And shall turne away their hearing from the trueth, and shalbe turned into fables.

The Epistle on S. Luke the Euangelists day.

5 But watch thou in all things, suffer afflictions, doe the worke of an Euangelist, fulfill thy ministery.

B

6 For I am now ready to bee offered, and the time of my dissolution is at hand.

7 I haue fought a good fight, I haue fulfilled my course, I haue kept the faith.

1.Cor.9.d 1.pet.5.b

8 *Henceforth there is laid vp for mee a crowne of righteousnes, which the Lord the righteous Iudge shall giue me at that day, not to me onely, but vnto all them also that

that haue loued his appearing.

9 Doe thy diligence to come shortly vnto me.

10 For Demas hath forsaken mee, hauing loued this present world, and is departed vnto Thessalonica, Crescens to Galatia, Titus to Dalmatia.

11 Only Luke is with me: taking Marke, bring him with thee, for he is profitable vnto me for the ministration.

12 And Tychicus haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchments.

14 Alexander the Coppersmith shewed mee much euill, the Lord reward him according to his deedes. C

15 Of whom bee thou ware also, for hee hath greatly withstood our preaching.

16 At my first answering no man assisted mee, but all forsooke me: I pray God, that it may not bee laid to their charges.

17 Notwithstanding the Lord assisted me, and strengthened mee, that by mee the preaching might bee fulfilled to the vttermost, and that all the Gentiles should heare: and I was deliuered out of the mouth of the [a] Lyon.

18 And the Lord shal deliuer me from euery euill worke, and will preserue mee vnto his heauenly kingdome: to whom be praise for euer and euer. Amen.

19 * Salute Prisca and Aquila, and the household of Onesiphorus. *Actes 13.a rom. 16.a 2.tim.1.d Actes 20.b D

20 Erastus abode at Corinthum: but Trophimus haue I left at Miletum sicke.

21 Doe thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Iesus Christ bee with thy spirit: grace be with you. Amen.

¶ The second Epistle vnto Timotheus, ordeined the first Bishop of the Church of the Ephesians, was written from Rome, when Paul was presented the second time vnto the Emperour Nero.

¶ The Notes.

[a] Some men doe expound this place of Satan the deuill, which (as Peter saith) goeth about like a ramping lyon, seeking whom he may deuoure. But it ought rather to bee vnderstood of Nero the Emperour, which was the most cruell tyrant that was on the earth. And such an vngodly prince, is a Lion, and a deuouring Beare vnto the people, Prou. 28.

¶ The Argument of the Epistle to Titus.

Saint Paul giueth commandement vnto Titus to appoint and ordaine worthy Ministers, and set godly learned men for to rule and gouerne the Congregation of Christ. For Satan the deuil hath euery where his ministers, which ought with sound doctrine to be beaten away. Therefore they that are appointed watchmen ouer the flocke of Christ, must be of ableneſſe not onely to teach, but also to confound and ouerthrow them that reſiſt or withſtand the trueth. Secondly, he doeth preſcribe the office and duty of all perſons and ages. Laſt of all, he biddeth him beware of the Iewiſh fables, and vaine queſtions, which do not edifie. This might well be called an Epitome, or abridgement of the firſt Epiſtle to Timothy.

¶ The Epistle of S. Paul to Titus.

The first Chapter.

5 Hee aduertiſeth Titus touching the gouernment of the Church. 7 The ordinance and Office of Miniſters. 12 The nature of the Cretians, and of them which ſowe abroad Iewiſh fables and inuentions of men.

A PAul a ſeruant of God, and an Apoſtle of Ieſus Chriſt, according to the faith of Gods elect, and the knowledge of the trueth which is after godlineſſe,

2 In the hope of eternall life, which * God that cannot lie, promiſed before the world began,

Rom 3.a

3 But hath made manifeſt his word at the time appointed through preaching, which is committed vnto me according to the ordinance of God our Sauiour.

1.Cor.8.c

4 * To Titus a naturall ſonne after the common faith Grace, mercie and peace from God the Father, and the Lord Ieſus Chriſt our Sauiour.

5 For this cauſe, I left thee in Creta, that thou ſhouldeſt reforme the things that are left, and * ordaine Elders in euery City, as I had appointed thee.

1.Tim.3.a

6 If any be blameleſſe, the husband of one wife, hauing faithfull children, not accuſable of riot, or vntractable.

B 7 * For a Biſhop muſt be blameleſſe, as the Steward of God: not ſtubborne, not angry, not giuen to wine, no ſtriker, not giuen to filthy lucre:

Leuit.10.d
ephel.5.d

8 But a louer of hoſpitalitie, a louer of goodnes, ſober, righteous

righteous, godly, temperate,
9 Holding fast the faithfull word, which is according to doctrine, that hee may bee able both to exhort in wholesome doctrine, and to reproue them that say against it.
10 For there are many vnruly and vaine talkers, and deceiuers of minds, especially they that are of the Circumcision:
11 Whose mouthes must bee stopped, which peruert whole houses, teaching things which they ought not, for filthy lucres sake.
12 One of themselues, euen a prophet of their owne said, The Cretians are alwayes liars, euill beasts, slow bellies.
13 Their witnes is true: wherefore rebuke them sharply, that they may be sound in the faith:
14 Not taking heede to Iewish fables, and commandements of men, turning from the trueth. C
15 * Vnto the pure, are all things pure: but vnto them that are defiled and vnbelieuing is nothing pure, but euen the minde and conscience of them is defiled. Rom. 14. d
16 [a] They confesse that they know God: but with workes they deny him, seeing they are abominable and disobedient, and vnto euery good worke reprobate.

¶ The Notes.

[a] As infidelity is the head-spring of all wickednesse and vice, so on the contrary side, faith is the original, welspring and fountaine of all vertue and godlinesse. Which faith is declared not onely by wordes, but by such deedes and workes as God hath commanded vs in his holy and sacred Scriptures, and where no such workes are, speake they neuer so godly, their is no true liuely faith.

The ij Chapter.

1 He commendeth vnto him the wholesom doctrine, and telleth him how hee shall teach all degrees to behaue themselues, 11 through the benefit of the grace of Christ.

BVt speake thou the things which become wholesome doctrine: A
2 That the elder men be watching, graue, sober, sound in faith, in charity, in patience.
3 The elder * women likewise, that they bee in such behauiour as becommeth holinesse, not false accusers, not giuen to much wine, teachers of good things. 1. Tim. 2. b
4 That they may make the yong women sober minded, to loue their husbands, to loue their children,
5 To bee discreete, chaste, housekeepers, good, obedient vnto their owne husbands, that the word of God bee not blasphemed.

B 6 Yong men likewise exhort to be sober minded:
1.Tim.3.b 7 * In all things shewing thy selfe a patterne of good
1.pet.5.a workes, in the doctrine, vncorruptnes, grauitie, integrity,
8 Wholesome word, vnrebukeable, that hee which
withstandeth may bee ashamed, hauing no euill thing to
say of you.
Ephes.6.a 9 Exhort * seruants to bee obedient vnto their owne
1.pet.2.b masters, and to please them in all things, not || answering
colos.3.d again:
1 Tim.6.a 10 Neither pickers, but shewing all good faithfulnes,
|| Or, gaine- that they may adorne the doctrine of God our Sauiour in
saying. all things.
11 For there hath appeared the grace of God, which is
healthfull to all men,
1.Iohn.2.c 12 * Teaching vs, that denying vngodlinesse and
worldly lusts, we should liue soberly, and righteously, and
godly in this present world:
13 Looking for that blessed hope, and appearing of the
glory of the great God, and our Sauiour Iesus Christ,
C 14 Which gaue himselfe for vs, that he might redeeme
Rom.8.a vs from all vnrighteousnesse, and purge * vs a peculiar
gal.1.c people vnto himselfe, * zealous of good workes.
epnes.5.c
Ephes.2.b 15 These things speake, and exhort, and rebuke with
1.Tim.4.b all authority. * Let no man despise thee.

The iii. Chapter.

1 Of obedience to such as be in authority. 9 He warneth Titus to be ware of foolish and vnprofitable questions: 12 Concluding with certaine priuate matters, 15 and salutations.

A WArne them to be * subiect to rule and power, to obey
Rom.13.a Magistrates, to be ready to euery good worke.
1.pet.2.c 2 To blaspheme no man, to be no fighters, but gentle
shewing all meekenesse vnto all men.
3 For wee our selues also were sometime foolish, dis-
obedient, deceiued, seruing diuers lustes and voluptuous-
nesse, liuing in malitiousnesse and enuy, full of hate, hating
one another.
4 But after that the kindnesse and loue of God our
Sauiour toward man appeared,
2.Tim.1.b 5 * Not of workes, that be in righteousnesse which we
haue wrought, but according to his mercie hee saued vs
Iohn 3.a * by the fountaine of the regeneration and renewing of the
holy Ghost,
B 6 * Which hee shed on vs richly through Iesus Christ
Actes 15.b our Sauiour,
ephes.2.b 7 That we iustified by his grace, should be made heires
acc

according to the hope of Eternall life.

8 This is a faithfull saying, and these things I will that thou affirme constantly, that they which haue beleeued in God, might be carefull to maintaine good workes: these things are good and profitable vnto men.

9 * But foolish questions, and genealogies, and contentions, and strivings about the Law, auoyd: for they are vnprofitable and vaine. 1.Tim.1.4 2.tim.2.c

10 A man that is an [a] heretike, * after the first and second admonition, auoyde: Matt.18.c

11 Knowing that he that is such, is subuerted, and sinneth, being damned of himselfe.

12 When I shall send Artemas vnto thee, or Tychicus, be diligent to come to mee vnto Nicopolis, for I haue determined there to winter.

13 Bring Zenas the Lawyer, and Apollos on their iourney diligently, that nothing be lacking vnto them.

14 And let ours also learne to maintaine good workes, ¶ to necessary vses, that they be not vnfruitfull.

15 All that are with me, salute thee. Greete them that loue vs in the faith. Grace be with you all. Amen.

¶ Written from Nicopolis, a City of Macedonia.

¶ The Notes.

[a] After that the godly minister hath by the mighty word of God conuinced any of man heresie, if that man will obstinately abide in his erroneous opinion and doctrine, it is lawfull for the godly Magistrate to punish him with the sword. This place (which doeth onely pertaine to the Minister vnto whom the Temporall sword is not delivered) notwithstanding, Paul did smite Barieſu with blindnesse, Acts 13. Also the Lord Deut. 13. did commaund that the false prophet should bee slaine and put to death. This Law is not yet abolished.

¶ The Epistle of Saint Paul *to Philemon.*

5 He reioyceth to heare of the faith and loue of Philemon, 9 whom he desireth to forgiue his seruant Onesimus, and louingly to receiue him againe.

PAul a prisoner of Jesus Christ, and brother Timotheus, vnto Philemon my dearely beloued, and our fellow labourer, A

2 And to our dearely beloued Apphia, and to Archippus our fellow souldier, and to the Church in thine house,

1.Cor.1.a 2.cor.1.a gal.1.a

3 * Grace to you, and peace from God our Father, and the Lord Jesus Christ.

4 I thanke my God, making mention alwayes of thee in my prayers,

5 Hearing of thy love, and faith which thou hast toward the Lord Jesus, and toward all Saints:

6 That the fellowship of thy faith may bee effectuall in the knowledge of every good worke which is in you toward Christ Jesus.

B 7 For wee have great joy and consolation in thy love, because the bowels of the Saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ, to enjoyne thee that which is convenient:

9 Yet for loves sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

Colos.4.b

10 I beseech thee for my sonne * Onesimus, whom I have begotten in my bonds.

11 Which in time past was to thee unprofitable, but now profitable both to thee and to me.

12 Whom I have sent againe: thou therefore receive him, that is mine owne bowels.

13 Whom I would have retained with me, that in thy stead he might have ministred unto me in the bonds of the Gospel.

C 14 But without thy minde would I doe nothing, that thy benefit should not bee as it were of necessity, but willingly.

15 For happily he therefore departed for a season, that thou shouldest receive him for ever.

16 Not now as a servant, but above a servant, a brother beloved, especially to mee: but how much more unto thee, both in the flesh and in the Lord?

17 If thou count me therefore a fellow, receive him as my selfe.

18 If he have injured thee, or oweth thee ought, that lay to my charge.

19 I Paul have written it with mine owne hand, I will recompence it: albeit I doe not say to thee, how thou owest unto me even thine owne selfe besides.

‖ Or, fruit.

20 Yea brother, let mee enjoy this ‖ pleasure of thee in the Lord: comfort my bowels in the Lord.

D 21 Trusting in thine obedience, I wrote unto thee, knowing that thou wilt also doe more then I say.

22 Moreover, prepare mee also a lodging: for I trust that

that through your prayers I shall be giuen vnto you.
23 There salute thee Epaphras my fellow prisoner in Christ Iesus,
24 Marcus, Aristarchus, Demas, Lucas, my fellow labourers.
25 The grace of our Lord Iesus Christ bee with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a seruant.

¶ The Argument of the Epistle *to the Hebrewes.*

THe chiefe things that S. Paul goeth about in this Epistle written to the Hebrewes or Iewes, is to exhort them that they receiue the Gospel, and acknowledge Christ to bee the true Messias, which indeede is that high Priest which offered his body vpon the Crosse for our sinnes, and so did fulfill all things that before in the Olde Testament were shadowed or signified in the Priesthood of Leui, by the Temple, and by the Sacrifice. And therefore the Iewes ought to forsake all those anciens Ceremonies or shadowes, and to cleaue with a true and liuely faith vnto Christ, as the Saints did alwayes afore beleeue and trust in that blessed seede promised vnto the fathers, and were thereth:ough saued. After that hee hath thus encouraged them vnto the sauing faith, vnto the true religion and doctrine of Christ: hee also exhorteth them vnto an holy and godly conuersation. That Saint Paul did not heere in the beginning adde his owne name, as hee is wont to doe in all other Epistles of his, it was done, because that his name was so hated among the Iewes, (and also because he called himselfe the Apostle of the Heathen) that they could in no wise abide that any thing set foorth in his name should bee read or published among them. This is the onely cause wherefore Saint Paul did not adde his name. It was written in the Hebrew tongue, and afterward translated into Greeke by Luke, Eccl. Hist. Lib. 6. Chap. 11.

¶ The

¶ The Epistle of Saint Paul *to the Hebrewes.*

The first Chapter.

1 *Hee sheweth the excellency of Christ.* 4 *aboue the Angels,* 7 *and of their Office.*

A *The Epistle on Christmasse day.*



OD which in times past, at sundry times, and in diuers maners spake vnto the Fathers in the Prophets,

2 Hath in these last dayes spoken vnto vs in the Sonne, whom hee hath appointed heire of all things, by whom also hee made the worldes.

Colos.1.c
Sapient.8.d

3 * Who being the brightnesse of his glory, and the very image of his substance, vpholding all things with the word of his power, hauing by himselfe purged our sinnes,

‖Or, sate.

‖ hath sit on the right hand of the Maiestie on high:

4 Being so much more excellent then the Angels, as hee hath by inheritance obtained a more excellent Name then they.

5 For vnto which of the Angels saide hee at any time,

Psal.2.a

* Thou art my Sonne, this day haue I begotten thee?

6 And againe, I will be to him a Father, and hee shall be to me a Sonne. And againe, when hee bringeth in the

Psal.97.a

first begotten Sonne into the world, he saith, * And let all the Angels of God worship him.

B

7 And vnto the Angels hee saith, * He maketh his Angels Spirits, and his Ministers a flame of fire.

Psal.104.a

8 But vnto the Sonne he saith, * Thy seate, O God, shall be for euer and euer: the Scepter of thy Kingdome is a Scepter of righteousnesse.

Psal.45.a

9 Thou hast loued righteousnesse, and hated iniquity: therefore God euen thy God, hath anoynted thee with the oyle of gladnesse aboue thy fellowes.

10 And, * Thou Lord in the beginning hast laide the foundation of the earth, and the heauens are the workes of thy hands.

Psal.102.b

11 * They shall perish, but thou endurest: and they all shall waxe olde as doth a garment:

12 And as a vesture shalt thou fold them vp, and they shall bee changed: but thou art the same, and thy yeeres shall not faile.

13 But vnto which of the Angels saide hee at any time,

Psal.110.a
matt.22.g
1.cor.15.d

* Sit thou at my right hand, till I make thine enemies thy footstoole?

14 Are they not all [a] ministring spirits, sent forth to minister for their sakes which shalbe heires of saluation?

¶ The

¶ The Notes.

[a] Angels are miniſtring Spirits, created for the Elects ſake, therefore they ought in no wiſe to be worſhipped or prayed to.

The ij. Chapter.

Hee exhorteth vs to bee obedient to the new Law, which Chriſt hath giuen vs.

WHerefore wee ought to giue the more earneſt heede to the things which we haue heard: leſt at any time we ſhould let them ſlip. A

2 For if the word ſpoken by Angels was ſtedfaſt, and euery tranſgreſſion and diſobedience receiued a iuſt recompence of reward:

3 How ſhall we eſcape, if we neglect ſo great ſaluation, which at the firſt began to bee preached of the Lord, and was confirmed vnto vs-ward by them that heard it?

4 * God bearing witneſſe thereto, both with ſignes and wonders alſo, and with diuers powers and gifts of the holy Ghoſt, according to his owne will. Marke 16.d

5 For vnto the Angels hath hee not put in ſubiection the world to come, whereof we ſpeake.

6 But one in a certaine place witneſſed, ſaying, * What is man, that thou art mindfull of him? or the ſonne of man, that thou viſiteſt him? Pſal.8.a

7 Thou madeſt him for a little while lower then the Angels, thou haſt crowned him with glory and honour, and * haſt ſet him aboue the workes of thy hands. B

8 Thou haſt put all things in ſubiection vnder his feete. In that he put all things vnder him, he left nothing that is not put vnder him. But now wee ſee not yet all things put vnder him. Pſal.8.a 1.cor.15.d

9 But him that for a while was made leſſe then the Angels, we ſee that it was Jeſus, who through the ſuffering of death was crowned with glory and honour, that he by the grace of God, ſhould taſte of death for all.

10 For it became him, for whom are all things, and by whom are all things, after hee had brought many ſonnes vnto glory, that hee ſhould make the Captaine of their ſaluation perfect through afflictions.

11 For both hee that ſanctifieth, and they which are ſanctified, are all of [a] one: for which cauſe hee is not aſhamed to call them brethren,

12 Saying, * I will declare thy Name vnto my brethren, in the midſt of the Church will I praiſe thee. Pſal.22.c iohn 20.d

13 And againe, I will put my truſt in him: And againe, Behold, heere am I, and the children which God hath giuen me.

14 For

C 14 Forasmuch then as the children are partakers of flesh and blood, hee also himselfe likewise tooke part with them, that through death hee might expell him that had lordship ouer death, that is the deuill:

15 And that he might deliuer them which through feare of death, were all their life time in danger of bondage.

16 For hee in no place taketh on him the Angels: but the seede of Abraham taketh hee on him.

17 Wherefore, in all things it became him to bee made like vnto his brethren, that hee might bee mercifull, and a faithfull high Priest in things concerning God, for to purge the peoples sinnes

18 For in that hee himselfe suffered, and was tempted, he is able to succour them that are tempted.

¶ The Notes.

* [a] That is to say, aswell Christ that doeth sanctifie, as wee that are sanctified, be all of one father, which is Abraham, whose seed Christ tooke vpon him and not the Angels, that so by offering of his body, and shedding of his blood, hee might sanctifie vs for euer.

The iij. Chapter.

1 He requireth them to be obedient vnto the word of Christ, 3 who is more worthy then Moses.

A Therefore holy brethren, partakers of the celestiall calling, consider the Apostle and high Priest of our profession, Christ Jesus,

2 Being faithfull to him that appointed him, as also Moses was faithfull in all his house.

3 For this man was counted worthy of more glory then Moses, in as much as hee which hath builded the house, hath more honour then the house.

4 For euery house is builded of some man: but hee that builded all things, is God.

5 And Moses verily was faithfull in all his house, as a seruant, for a witnesse of those things which were to bee spoken after.

6 But Christ as a Sonne hath rule ouer his owne house, whose house are wee, if wee hold fast the confidence, and the reioycing of that hope vnto the end.

B 7 Wherefore, as the holy Ghost saith, * To day if yee
Psal. 59. b will heare his voyce,

8 Harden not your hearts as in the prouocation, in the day of temptation, in the wildernesse,

9 Where [a] your fathers tempted mee, prooued mee, and saw my workes fourtie yeeres.

10 Wherefore I was grieued with this generation, and
sayd,

sayd, They doe alwayes erre in heart, they verily haue not knowen my wayes.

11 So that I sware in my wrath, If they shall enter into my rest.

12 Take heede, brethren, lest at any time there bee in any of you an euill heart of vnbeliefe, to depart from the liuing God:

13 But exhort yee one another dayly, while it is called to day: lest any of you be hardened through the deceitfulnesse of sinne.

14 For wee are made partakers of Christ, if we keepe sure vnto the end the beginning of the substance, C

15 ‖ So long as it is said, To day if ye will heare his voyce, harden not your hearts as in the prouocation. ‖ Or, while.

16 For some when they had heard, did prouoke † howbeit not all that came out of Egypt by Moses. † The Lord.

17 But with whom was hee displeased fortie yeeres? not with them that had sinned, whose carkeises fell in the desert?

18 And to whom sware hee, that they should not enter into his rest, but vnto them that were not obedient?

19 And wee see that they could not enter in, because of vnbeliefe.

¶ The Notes.

[·] See (I pray you) how perillous it is to follow the example of our forefathers, vnlesse it bee most certaine that they haue walked in the wayes of the trueth, and haue bin obedient vnto the word. If the religion of our forefathers haue bene false, or contrary to the Scriptures, we ought in no wise to follow it. Lactan. de origine errorrs. Chap. 2.

The iiij. Chapter.

2 *The word without faith is vnprofitable.* 3 *The Sabboth or rest of the Christians.* 6 *Punishment of vnbeleeuers.* 12 *The nature of the word of God.*

LEt vs feare therefore, lest at any time by forsaking the promise of entring into his rest, any of you should seeme to be defrauded: A

2 For vnto vs was the Gospel preached, as well as vnto them: but the word which they heard, did not profite them, not being coupled with faith in them that heard.

3 For wee which haue beleeued, doe enter into his rest, as hee said, Euen as I haue sworne in my wrath, if they shall enter into my rest: although the workes were made perfect from the foundation of the world.

4 For he spake in a certaine place of the seuenth day on this

Gen. 2.a this wise, *And God did rest the seuenth day from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it followeth that some must enter thereinto, and they to whom the Gospel was first preached, entred not therein for vnbeliefe.

B 7 Againe, he appointed a certaine day, by To day, saying in Dauid after so long a time (as it is said) To day if you will heare his voyce, harden not your hearts,

||Or, Iosuah. 8 For if ||Iesus had giuen them rest, then would hee not afterward haue spoken of another day.

9 There remaineth therefore yet a rest to the people of God.

10 For hee that is entred into his rest, hath ceased also from his owne workes, as God did from his.

11 Let vs study therefore to enter into that rest, lest any ||Or, into. man fall ||after the same example of disobedience.

12 For the word of God is quicke, and mighty in operation, and sharper then any two edged sword, and entreth through, euen vnto the diuiding asunder of the soule, and the spirit, and of the ioynts, and the marrow, and is a discerner of the thoughts, and of the intents of the heart.

13 Neither is there [a] any creature that is not manifest in the sight of him: but all things are naked and open vnto the eyes of him, of whom we speake.

C 14 Seeing then that wee haue a great high Priest which is entred into heauen, Iesus the Sonne of God, let vs hold fast this confession.

Phil. 2.a 15 For wee haue not an high Priest which cannot bee touched with the feeling of our infirmities: but *was in all points tempted like as we are, and yet without sinne.

16 Let vs therefore come boldly vnto the throne of grace, that we may obtaine mercy, and finde grace to helpe in time of neede.

¶ The Notes.

[a] No mans vnfaithfulnesse, no mans hypocrisie can be hid from the Sonne of God, which is that euerlasting and eternall word, that iudgeth euen the very thoughts and intents of the heart. Therefore let no man thinke that the false imagination of his heart shall escape vnpunished.

The v. Chapter.

He compareth Iesus Christ with the Leuiticall Priests, shewing wherein they either agree or disseut

A FOr euery *high Priest taken from among men, is or-
Leuit. 5.b deined for men, in things pertaining to God, to offer gifts

gifts and sacrifices for sinne,

2 Which can sufficiently haue compassion on the ignorant, and on them that erre out of the way, forasmuch as he himselfe also is compassed with infirmity.

3 And for the same infirmity hee is bound to offer for sinnes, as well for himselfe, as for the people.

4 And no [a] man taketh the honour to himselfe, but he that is called of God, as was Aaron.

5 Euen so Christ also glorified not himselfe, to bee made the high Priest: but he that said vnto him, * Thou art my Sonne, to day haue I begotten thee, gaue it him. Psal.2.b actes 13.c

6 As he saith also in another place, * Thou art a Priest for euer, after the order of Melchisedech. hebr.1.b psal.110.a

7 Which in the dayes of his flesh, when hee had offered vp prayers and supplications, with strong crying and teares, vnto him that was able to saue him from death, and was heard in that which he feared, B

8 Though he were the Sonne, yet learned he obedience by thele things which he suffered.

9 And being perfect, was made the authour of eternall saluation vnto all them that obey him.

10 And is called of God an high Priest after the order of Melchisedech.

11 Of whom we haue many things to say, and hard to be vttered, seeing ye are all dull of hearing.

12 For when as concerning the time yee ought to bee teachers, yet haue ye neede againe that wee teach you the first principles of the beginning of the word of God, and are become such as haue neede of * milke, and not of strong meate. 1.Cor.3.a

13 For euery one that vseth milke, is vnexpert of the word of righteousnesse, for he is a babe.

14 But strong meate belongeth to them that are perfect, euen those which by reason of vse, haue their wits exercised to discerne both good and euill. C

¶ The Notes.

[a] Let no man hereafter by vnlawfull meanes, as by fauour or bribes climbe vnto spirituall promotions lest hee as a companion of Simon Magus, doe in stead of the blessing of God, receiue his curse. If any man bee lawfully called thereunto, let him be mindfull of his holy calling, and watch diligently ouer the flocke of Christ, being sure of this, that the blood of all them that perish through his negligence, shall bee required at his hands.

The

The vj. Chapter.

1 *He proceedeth in reproouing them, and exhorteth them not to faint;* 12 *but to be ſtedfaſt and patient:* 18 *For aſmuch as God is ſure in his promiſe.*

A Therefore leauing the doctrine of the beginning of
Actes 4.b and 18.a Chriſt, let vs goe forth vnto perfection, not laying againe the foundation of repentance from dead workes, and of faith toward God,

2 Of the doctrine of Baptiſmes, and of the laying on of handes, and of the reſurrection of the dead, and of eternall Iudgement.

Matth. 12.d 3 And this will we doe, * if God permit.

2.pet.2.d hebr.10.b 4 For it cannot be, that they which were once lightned, and haue taſted of the heauenly gift, and were become partakers of the holy Ghoſt,

5 And haue taſted of the good word of God, and the powers of the world to come,

6 * And they fall [a] away, ſhould be renewed againe into repentance, crucifying to themſelues the Sonne of God afreſh, and making a mocke of him.

B 7 For the earth which hath dronken in the raine that commeth oft vpon it, and bringeth forth herbes meete for them by whom alſo it is tilled, receiueth bleſſing of God.

8 But that ground which beareth thornes and briers is reprooued, and is nigh vnto curſing, whoſe end is to be burned.

9 Neuertheleſſe, deare friends, we are perſwaded better things of you, and things which accompany ſaluation, though we thus ſpeake.

Matth. 25.b 10 For God is not vnrighteous, * to forget your worke and labour of loue, which yee haue ſhewed toward his Name, hauing miniſtred to the Saints, and doe miniſter.

11 Yea, and wee deſire that euery one of you doe ſhew the ſame diligence, to the full aſſurance of hope vnto the ende:

12 That ye faint not, but bee followers of them, which through faith and patience inherit the promiſes.

Gen. 12.c 13 For when God made promiſe to Abraham, becauſe he could ſweare by no greater, * he ſware by himſelfe,

C 14 Saying, Surely, bleſſing, I will bleſſe thee, and multiplying, I will multiply thee.

15 And ſo after hee had taried patiently, hee obteined the promiſe.

Exod. 22.a 16 For men verily ſweare by the greater, * and an oath for confirmation is to them an end of all ſtrife.

17 Where-

17 Wherein God willing more abundantly to shew vnto the heires of promise the stablenesse of his counsell, confirmed by an oath,

18 That by two immutable things, in which it was impossible for God to lie, we might haue a strong consolation, which haue fled to hold fast the hope laid before vs:

19 Which hope wee hold as an ãnker of the soule, both sure & stedfast, an entring into that thing which is within the vaile:

20 Whither the forerunner is for vs entred, euen Iesus after the order of Melchisedech made a * Priest for euer. Heb.8.c

¶ The Notes.

[a] This is Pauls meaning, They that doe beleeue truely and vnfainedly, do continue & abide stedfast in the knowen trueth. If any therefore fall away from Christ, it is a plaine token that they were dissembling hypocrites, and that they neuer beleeued truely: as Iudas, Simon Magus, Demas, Hymeneus, and Philetus were, which all fell away from the knowen verity, and made a mocke of Christ, which Paul doth call here, to crucifie Christ anew: because that they turning to their olde vomit againe, doe most blasphemously tread the benefites of Christs passion vnder their feete. They that are such can in no wise be renewed by repentance: for they are not of the number of the elect, as S. Iohn doeth say, They went from vs, because they were not of vs, for if they had beene of vs, they would haue remained with vs, vnto the end. If such men doe repent, their repentance is as Iudas and Cains repentance was.

The vij. Chapter.

1 *He compareth the Priesthood of Christ vnto Melchisedech,* 11 *also Christs Priesthood with the Leuites.*

FOr this Melchisedech King of * Salem, Priest of the most high God, who met Abraham returning from the slaughter of the Kings, and blessed him: A Gen.14.d

2 To whom also Abraham gaue tithe of all things, first being called by interpretation, King of righteousnes, and after that also king of Salem, which is king of peace:

3 Without [a] father, without mother, without kin, hauing neither beginning of dayes, nether end of life, but likened vnto the Sonne of God, continueth a Priest for euer.

4 Now consider how great this man was, vnto whom also the Patriarch Abraham gaue tithe of the spoyles.

5 And verily, they which are of the children of Leui, which receiue the office of the Priesthood, haue a commandement to take tithe of the people according to the Law, that is, of their brethren, though they came out of ꝑ loines

of Abraham.

6 But hee whose kinred is not counted among them, receiued tithe of Abraham, and blessed him that had the promises.

B 7 And without all controuersie, the lesse is blessed of the better.

8 And here men that die, receiue tithes: but there hee receiueth them, of whom it is witnessed that he liueth.

9 And (to say the trueth) Leui also which receiueth tithes, paid tithes in Abraham.

10 For hee was yet in the loynes of his father, when Melchisedech met Abraham.

Rom. 2. c galat. 3. c 11 *If therefore perfection was by the Priesthood of the Leuites: (for vnder the Priesthood the people receiued the Law) what needeth it furthermore that another Priest should rise after the order of Melchisedech, and not be called after the order of Aaron?

12 For if the Priesthood be translated, of necessity also there is made a translation of the Law.

13 For he of whom these things are spoken pertaineth vnto another tribe, of which no man gaue attendance at the Altar.

C 14 For it is euident that our Lord sprung out of *Iuda, Matth. 1. a of which tribe spake Moses nothing cõcerning priesthood.

15 And it is yet a farre more euident thing, if after the similitude of Melchisedech there ariseth another Priest,

16 Which is not made after the Law of the carnall commandement, but after the power of the endlesse life:

Psal. 110. a hebr. 4. a 17 For hee thus testifieth, *Thou art a Priest for euer after the order of Melchisedech.

18 For there is truely a dilanulling of the commandement going before, for the weakenesse and vnprofitablenesse thereof

Rom. 8. a galat. 3. c 19 For the *Law made nothing perfect, but was the bringing in of a better hope, by the which wee draw nigh vnto God.

20 And in as much as that was not without an oath (for those Priests were made without an oath:

D 21 But this Priest with an oath, by him that said vnto Psal. 110. a him, *The Lord sware and will not repent him, Thou art a Priest for euer after the order of Melchisedech.)

22 But so much was Iesus made a surety of a better Testament.

23 And among them many were made Priests: because they were forbidden by death to endure:

24 But this man because he endureth euer, hath an vnchange-

changeable Priesthood.

25 Wherefore hee is able also euer to saue them to the vttermost that come vnto God by him, seeing hee euer liueth * to make intercession for them. 1.Tim.2.a 1.Iohn 2.b

26 For such an high Priest became vs, which is holy, harmeles, vndefiled, separate from sinners, and made higher then the heauens.

27 Which needeth not daily, as those high Priests, *to offer vp sacrifice first for his owne sinne, and then for the peoples, for that he did once, when he offered vp himselfe. Leuit.9.b

28 * For the Law maketh men high Priests, which haue infirmity: but the word of the oath which was after the Law, maketh the Sonne, which is perfect for euermore. Heb.5.a

¶ The Notes.

[a] It is said that Melchisedech is without father and mother, because that no mention at all in the Scriptures is made of his parents, nor yet of his genealogie, and this doth the Scripture declare, that hee is a liuely figure of Christ, which as touching his Godhead is without mother, being begotten of the Father without all beginning, and as touching his manhood is without father, being conceiued by the mightie operation of the holy Ghost.

The viij. Chapter.

6 Hee proueth the abolishing aswell of the Leuiticall Priesthood, as of the old Couenant, by the spirituall and euerlasting Priesthood of Christ, 8 and by the new Couenant.

NOw of the things which we haue spoken, this is the sum. We haue such an high Priest, that sitteth on the right hand of the throne of the Maiestie in the heauens, A Heb.6.d and 10.c

2 A minister of the holy things, and of the true Tabernacle which the Lord pight and not man.

3 For euery high Priest is ordained to offer gifts and sacrifices: wherefore it is of necessitie, that this man haue somewhat to offer:

4 For if he were not a Priest, if hee were on the earth: seeing that there are Priests, that according to the Law offer gifts;

5 Who serue vnto the example and * shadow of heauenly things, as Moses was admonished of God, when hee was about to finish the Tabernacle: For * see, saith hee, that thou make all things according to the paterne shewed vnto thee in the Mount. Colos.2.c heb.10.a Exod.25.d actes 7.c

6 But now hath hee obtained a more excellent Office, by how much also he is the Mediatour of a better || Couenant, which was confirmed in better promises. || Or, Testament.

B 7 For if the first couenant had beene faultlesse, then should no place haue beene sought for the second.

Ier. 31.f 8 For in rebuking him, hee saith, * Behold, the dayes come, saith the Lord, and I will finish vpon the house of Israel, and vpon the house of Iuda [a] a new Couenant.

9 Not like that, that I made with their fathers in the day when I tooke them by the hand, to leade them out of the land of Egypt, because they continued not in my Couenant, and regarded them not, saith the Lord.

10 For this is the couenant that I will make with the house of Israel after those dayes, saith the Lord, giuing my Lawes into their minde, and in their heart I will write them, and will be vnto them a God, and they shall be to me a people.

11 And they shall not teach euery man his neighbour, and euery man his brother, saying, Know the Lord: for all shal know me, from the little of them to the great of them.

12 For I will be mercifull to their vnrighteousnesse, and their sinnes, and their iniquities I will thinke vpon no more.

13 In that hee saith a new couenant, he hath worne out the first: that which is worne out, and waxed old, is ready to vanish away.

¶ The Notes.

[a] By this new Couenant, hee vnderstandeth free remission of sinnes, which all men doe obtaine, not by their owne merits, and workes of the Law, but onely and solely through the merits of Christs blood.

The ix Chapter.

1 *How that the ceremonies and sacrifices of the Law are abolished,*
11 *by the eternitie and perfection of Christs sacrifice.*

A THe first couenant then had verily || iustifying ordinances, seruing of God, and worldly holinesse.

|| Or, ceremonies of seruice.

2 * For there was a Tabernacle made: the first truely wherein was the candlestick, and the table, and the shewbread which is called holy.

Exod. 24.b

3 But after the second vaile was a Tabernacle, which is called the holiest of all.

4 Which had the golden Censer, and the Arke of the couenant ouerlaid round about with gold, wherein was the golden pot hauing * Manna, and * Aarons rod that had budded, and * the Tables of the Couenant:

Exod. 16. g
Ieuit. 17. a
Exod. 40. c
Exod. 30. b
Ieuit. 16. d

5 And ouer it the Cherubins of glory, shadowing the Mercy seate: of which things we cannot now speake particularly.

6 When

6 When these things were thus ordeined, the Priests went alwayes into the first [a] Tabernacle, accomplishing the seruice of God.

7 But into the second went the high Priest alone once euery yeere, not without blood, which hee offered for himselfe, and for the ignorances of the people: B

8 The holy Ghost thus signifying, that the way of holy things was not yet made manifest, while as yet the first Tabernacle was standing.

9 Which was a similitude for the time then present, in which were offered gifts & sacrifices, that could not make the worshipper perfect, as pertaining to the conscience:

10 With onely meates and drinkes, and diuers washings and iustifyings of the flesh, which were laid vp vntill the time of reformation.

11 But Christ being come an high Priest of good things that should bee, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building: *The Epistle on the 5. Sunday in Lent.*

12 Neither by the blood of goates and calues, but by *his owne Blood hee entred in once into the holy place, and found eternall redemption. Heb. 6. d 1. pet. 1. b

13 For if the blood of oxen and of goates, and the ashes of a yong cow, sprinkling the vncleane, sanctifieth to the purifying of the flesh:

14 How much more the blood of Christ, which through the eternall Spirit offered himselfe without spot to God, shall purge your conscience from dead workes to serue the liuing God? C

15 And for this cause hee is the *Mediatour of the ‖ New couenant, that through death, which was for the redemption of the transgressours that were vnder the first couenant, they which are called, might receiue the promise of eternall inheritance. 1. Tim. 2. a ‖ Testaments.

16 For whereas is a Testament, there must also of necessitie be the death of him that made the Testament. *The Epistle on the Wednesday before Easter.*

17 For a Testament is confirmed, when men are dead: For it is yet of no value, as long as he that made the Testament is aliue.

18 For which cause also neither the first Testament was dedicated without blood.

19 For when Moses had spoken euery precept to all the people according to the Law, taking the blood of calues, and of goates with water and purple woll, and hysope, he sprinkled both the booke it selfe, and all the people,

20 Saying, * This is the blood of the Testament, Exod. 24. b

which God hath enioyned vnto you.

D 21 And likewiſe he ſprinkled with blood both the Tabernacle, and all the veſſels of the miniſtery.

22 And almoſt all things are by the Law purged with blood, and without ſhedding of blood is no remiſſion.

23 It is neede then that the patterns of heauenly things bee purified with ſuch things: but the heauenly things themſelues be purified with better ſacrifices then are thoſe.

Actes 16.c 24 * For Chriſt is not entred into the holy places made with handes, which are patterns of true things: but into

1 Iohn 2.a heauen it ſelfe, * now to appeare in the ſight of God for vs.

25 Not that hee ſhould offer himſelfe often, as the high Prieſt entred into the holy places euerie yeere in ſtrange blood:

26 (For then muſt hee haue often ſuffered ſince the foundation of the world:) but now once in the end of the world hath hee appeared to put away ſinne, by the ſacrifice of himſelfe.

27 And as it is appointed vnto men once to die, and after this the iudgement:

Rom. 5.b 1.pet. 3.b 28 * Euen ſo Chriſt once offered to take away the ſins of many, the ſecond time ſhall be ſeene without ſin of them which waite for him vnto ſaluation.

¶ The Notes.

[a] There was but one Tabernacle, which was diuided into two parts with a Vaile, being like vnto our Churches, where a partition is made betweene the Quire and the body of the Church. This I haue added, becauſe we ſhould not thinke that the Fathers of the Old Teſtament had two Tabernacles. It were meete, ſith that at Chriſts death the Vaile of the Temple was rent in two, there ſhould be no partition at all in the Temples of the Chriſtians.

The x. Chapter.

1 *The olde Law had no power to cleanſe away ſinne.* 10 *But Chriſt did it, with offering his body once for all.*

A FOr the Law hauing the * ſhadow of good things to come, and not the very faſhion of the things themſelues, can neuer with thoſe ſacrifices which they offer yeere by yeere continually, make the commers thereunto perfect.

The Epiſtle on good Friday. Coloſ. 2.c

2 For would not then thoſe ſacrifices haue ceaſed to haue beene offered, becauſe that the offerers once purged, ſhould haue had no more conſcience of ſinnes?

heb. 8.a 3 Neuertheleſſe in thoſe ſacrifices is mention made of ſinnes euery yeere.

Leuit. 16.c 4 * For it is not poſſible that the blood of bulles and of goates ſhould take away ſinnes.

5 Wherefore

5 Wherefore when hee commeth into the world, hee saith, Sacrifice and offering thou wouldest not haue: but Psa
a body hast thou ordained me.

6 In burnt sacrifices and offerings for sinne thou hast no pleasure.

7 Then saide I, Loe, I come, (In the beginning of the Booke it is written of me) to doe thy will, O God. B

8 Aboue when he saith, that sacrifice and offering, and burnt offerings and offerings for sinne thou wouldest not, neither hadst pleasure therein (which are offered by the Law.)

9 Then saith he, Loe, I come to doe thy will, O God, he taketh away the first, to stablish the second.

10 In the which will wee are made holy, euen by the offering of the body of Iesus Christ once for all.

11 And euery Priest standeth dayly ministring, and offering oftentimes the same sacrifices, which can neuer take away sinnes.

12 But this man, after that he had offered one sacrifice for sinnes, is set downe for euer on the right hand of God,

13 From henceforth tarrying till his foes bee made his footstoole.

14 For with an offering hee hath made perfect for euer C
them that are sanctified.

15 And the holy Ghost also beareth vs record: For after that he had tolde before,

16 This is the || Couenant that I will make vnto them after those dayes (saith the Lord) giuing my Lawes in their heart, and in their mindes will I write them, || Or, Testament,

17 And their sinnes and iniquities will I in no wise remember any more

18 And where remission of these things is, there is no more offering for sinne.

19 Hauing therefore brethren, libertie to enter into the Holy places in the Blood of Iesus,

20 By the new and liuing way, which he hath prepared for vs through the vaile, that is to say, his flesh:

21 And seeing wee haue an high Priest ouer the house D
of God,

22 Let vs draw nigh with a true heart, in assurance of faith, sprinckled in our hearts from an euill conscience, and washed in body with pure water.

23 Let vs hold the profession of the hope without wauering, (for he is faithfull that promised:)

24 And let vs consider one another to prouoke vnto loue and good workes.

25 Not forsaking the assembling of our selues together as the maner of some is, but exhorting one another, and so much the more, as ye see the day approaching.

Matt.12.d heb.6.a 2.pet.2.d

26 [a] For if we *sinne willingly after that wee haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes:

27 But a fearefull looking for of iudgement, and violent fire which shall deuoure the aduersaries.

E

Deut.19.d

28 He that despised Moses Law, dieth without mercy, *vnder two or three witnesses.

matt.18.c 2.cor.13.a

29 Of how much sorer punishment, suppose ye, shall hee be worthy, which hath troden vnder foote the Sonne of God, and hath counted the blood of the Couenant, wherein he was sanctified, an vnholy thing, and hath done despite to the Spirit of grace?

Deut.23.d psal.94.a rom.12.d

30 For we know him that hath said, *Vengeance belongeth vnto mee, I will render, saith the Lord. And againe, The Lord shall iudge his people.

31 It is a fearefull thing to fall into the handes of the liuing God.

32 Call to remembrance the former dayes in the which after ye had receiued light, ye endured a great fight of aduersities,

33 Partly when ye were made a gazing stocke, both by reproches and afflictions, and partly while yee became companions of them which were so tossed to and fro.

34 For ye suffered also with my bonds, and tooke in worth the spoyling of your goods with gladnesse: knowing in your selues how that ye haue in heauen a better and an enduring substance.

F

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For yee haue neede of patience, that after yee haue done the will of God, ye might receiue the promise.

37 For yet a very little while, and hee that shall come, will come, and will not tarry.

Abac.2.a rom.1.a galat.3.b

38 And *the iust shall liue by faith: and if he withdraw himselfe, my soule shall haue no pleasure in him.

39 Wee are not of them which withdrawe our selues vnto perdition: but we pertaine vnto faith, to the winning of the soule.

¶ The Notes.

[a] They sinne willingly, which of set malice & purpose doe withhold the trueth in vnrighteousnes and lying, which know that in all the world there is no other sacrifice for sinne, but that onely one sufficient sacrifice of Christs death: and yet they will

will not commit themselues vnto it, but rather despise it, and abide still obstinately in their wickednes and sinnes. Vnto such remaineth a most horrible and dreadfull iudgement.

The xj. Chapter.

What faith is, and a commendation of the same.

A FAith is the || ground of things hoped for, the euidence of things not seene.

|| Or, representation.

2 For by it || the Elders obtained a good report.

|| Or, our forefathers.

3 Through faith, we vnderstand that the worlds were ordained by the word of God, and that things which are seene, were made of things * which were not seene.

Actes 13.c rom 1.c

4 * By faith Abel offered vnto God a more excellent sacrifice then Cain, by which he was witnessed to be righteous, God testifying of his gifts, by which also, hee being dead, yet speaketh.

Gen. 4.a

5 By faith * was Enoch translated that he should not see death, neither was he found: for God had taken him away: for afore he was taken away, he was reported of to haue pleased God.

Gen. 5.d sapient. 4.b ecclus. 44.b

6 But without faith it is impossible to please him: For he that commeth to God, must beleeue that God is, and that he is a rewarder of them that diligently seeke him.

B

7 By * faith Noe being warned of God, of things not seene as yet, moued with reuerence, prepared the Arke to the saueing of his house, through the which Arke hee * condemned the world, and became heire of the righteousnesse which is by faith.

Gen. 6.d Mat. 12.d

8 By faith * Abraham when hee was called, obeyed God, to goe out into a place which hee should afterward receiue to inheritance: and he went out, not knowing whither he should goe.

Gen. 12.a actes 7.a

9 By faith he remoued into the land of promise as into a strange country, when hee had dwelt in Tabernacles with Isahac and Iacob, heires with him of the same promise:

10 For hee looked for a Citie hauing a foundation, whose builder and maker is God.

11 Through faith * also Sara her selfe receiued strength to conceiue seede, and was deliuered of a childe when shee was past age, because shee iudged him faithfull which had promised.

Gen. 21.a

12 And therefore sprang there of one, euen of one which was as good as dead, * so many in multitude as are the Starres in the skie, and as the sand which is by the Sea shore innumerable.

Gen. 15.a

13 * These

Iob 8.g
gen. 47.b
2. par. 29.d

13 * These all died according to faith, not hauing receiued the promises, but when they had seene them a farre off, and beleeued and saluted and confessed that they were strangers and pilgrimes on the earth.

C

14 For they that say such things, declare that they seeke a countrey.

15 And if they had beene mindful of that countrey, from whence they came out, they had leysure to haue returned:

16 But now they desire a better countrey, that is, a

Exod. 3.c

heauenly: Wherefore God is not ashamed of them * to be called there God, for he hath prepared for them a City.

gen. 22.a
ecclu. 44.c

17 * By faith Abraham offered vp Isahac * when hee was proued: and he that had receiued the promises, offered vp his onely begotten sonne:

18 To whom it is said, That in Isahac shal thy seed be called.

19 For hee considered that God was able to raise the dead vp againe, from whence also hee receiued him in a certaine similitude of the resurrection.

Gen. 27.d

20 * By faith did Isahac bleese Iacob and Esau, concerning things to come.

D

21 * By faith Iacob when he was dying, blessed both the sonnes of Ioseph, and worshipped || toward the top of his Scepter.

Gen. 49.a
|| Some reade leaning vpon his staffe.

22 * By faith Ioseph when he died, remembred the departing of the children of Israel: and gaue commaundement of his bones.

Gen. 50. d

23 * By faith Moses, when he was borne, was hid three

exod. 2. b
Actes 7. a

moneths of his father and mother, because they saw hee was a proper childe, neither feared they the Kings commandement.

Exod. 2. b

24 * By faith Moses when he was great, refused to be called the sonne of Pharaohs daughter,

25 Chusing rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season:

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt, for hee had respect vnto the recompence of the reward.

Exod. 2. b

27 * By faith hee forsooke Egypt, fearing not the wrath of the King: For he endured, euen as though he had seene him which is inuisible.

E

28 * Through faith hee ordained the Passeouer, and

Exod. 12. d

effusion of bloud, lest hee that destroyed the first borne, should touch them.

Exod. 14. c
Iosh. 6. c

29 * By faith they passed through the red sea, as by dry land; which the Egyptians assaying to do, were drowned.

30 * By

30 * By faith the walles of Iericho fell downe, after they were compassed about seuen dayes. Iosh.6.a Iudg.7.b

31 * By faith the harlot Rahab perished not with them that were disobedient, when shee had receiued the spies with peace. Iudg. 4.a Iudg.6.d Iudg.11.a

32 And what should I more say? for the time would faile me to rehearse of * Gideon, of * Barac, and of * Samson, and of * Iephte, and of Dauid also, and * Samuel, and * of the Prophets? 1.Reg. 1.c 1.Reg.12.a

33 Which through faith subdued kingdomes, wrought righteousnes, obtained the promises, * stopped the mouthes of the Lyons, Dan. 6.f

34 * Quenched the violence of fire, escaped the edge of the sword, out of weakenesse were made strong, waxed valiant in fight, turned to flight the armies of the aliants. Dan. 3.c Dan. 2.c

35 * The women receiued their dead raised to life againe: Others were racked not looking for deliuerance, that they might receiue a better resurrection. F 3.Reg. 19.a

36 And others were tryed with mockings and scourgings, yea moreouer with bonds and prisonment.

37 * They were stoned, were hewen asunder, were tempted, were slaine with sword, wandred about in sheepeskinnes, and goate skinnes, being destitute, afflicted, and tormented. 3.Reg.21.b esay 38.a

38 Of whom the world was not worthy: they wandred in wildernesse, and in mountaines, and in dennes, and caues of the earth.

39 And these all through faith, hauing obtained good report, receiued [a] not the promise.

40 Whereas God hath prouided a better thing for vs, that they without vs should not be made perfect.

¶ The Notes.

[a] They had not such cleare light as we: for they looked for that which wee haue: therefore it were a shame for vs, if at least we haue not as great constancy as they.

The xii. Chapter.

1 *An exhortation to bee patient and stedfast in trouble and aduersity, vpon hope of euerlasting reward.* 25 *A commendation of the New Testament aboue the Olde.*

WHerefore seeing that wee are compassed with so great a cloud of witnesses, all * laid away that presseth downe, and the sinne that || hangeth so fast on, let vs runne with patience vnto the battell that is set before vs, A Ephes. 3.a || Or, hath lightly vpon euery circumstance or occasion taken holde of vs.

2 Looking

|| Or, beginner.

2 Looking vnto Ieſus the || Captaine and finiſher of our faith, which for the ioy that was ſet before him, endured the Croſſe: hauing diſpiſed the ſhame, and * is ſet downe on the right hand of the Throne of God.

Epheſ. 1. d
Coloſ. 3. a
heb. 1. a

3 Conſider therefore him, that indured ſuch ſpeaking againſt him of ſinners, leſt you ſhould be wearied, fainting in your mindes.

4 Yee haue not yet reſiſted vnto the ſhedding of bloud, ſtriuing againſt ſinne.

5 And yee haue forgotten the exhortation which ſpeaketh vnto you as vnto children, My ſonne, deſpiſe not thou the chaſtening of the Lord, neither faint when thou art rebuked of him.

6 For whom the Lord loueth, he chaſteneth, and ſcourgeth euery ſonne that he receiueth.

B 7 If yee endure chaſtening, God tendreth you as his ſonnes: for what ſonne is hee whom the father chaſteneth not?

8 But if yee be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſonnes.

9 Furthermore, we haue had fathers of our fleſh, which corrected vs, and we gaue them reuerence: ſhal we not then much rather be in ſubiection to the Father of Spirits, and liue?

10 For they verily for a few dayes chaſtened vs after their owne pleaſure, but hee for our profit, that we might be partakers of his holineſſe.

11 No chaſtening for the preſent ſeemeth to be ioyous, but grieuous: neuertheleſſe, afterward it bringeth the quiet fruit of righteouſneſſe, vnto them which are exerciſed thereby.

Eſay 35. a

12 * Straighten vp therefore the hands which were let downe, and the weake knees.

13 And make right ſteps vnto your feete, leſt that which is halting, bee turned out of the way: but let it rather be healed.

C 14 Follow peace with all men, and holineſſe, without the which no man ſhall ſee the Lord.

15 Taking heede, that no man fall away from the grace of God, leſt any roote of bitterneſſe ſpringing vp, trouble you, and thereby many bee defiled.

16 Let there bee no fornicatour, or vncleane perſon, as [a] Eſau, * which for a morſell of meate, ſolde his birth-right.

Gen. 25. c

17 For ye know how that afterward when hee would haue inherited the bleſſing, hee was reprobated: For hee found

found no place of repentance, though * hee sought it carefully with teares. Gen. 27.

18 For ye are not come vnto the mount that is touched, and vnto burning fire, and vnto ſtorme and darkeneſſe, and tempeſt of weather,

19 And ſound of a trumpe, and the voyce of words: which voice, they that heard it wished away, that the word ſhould not be ſpoken to them.

20 (For they did not abide that which was commanded. * And if ſo much as a beaſt touch the mountaine, it ſhall be ſtoned, or thruſt thorow with a dart. Exod. 19. b

21 And ſo terrible was the ſight which appeared, that Moſes ſaid, I feare exceedingly and quake.) D

22 But yee are come vnto the mount Sion, and to the citie of the liuing God, the celeſtiall Hieruſalem, and to an innumerable company of Angels,

23 And vnto the congregation of the firſt borne which are written in heauen, and to God the iudge of all, and to the ſpirits of iuſt and perfect men:

24 And to Jeſus the Mediator of the new || Couenant, and to the * blood of ſprinkling, that ſpeaketh better then did the blood of Abel. ||Or, Teſtament. 1. Pet. 1. a

25 See that yee deſpiſe not him that ſpeaketh: for if they eſcaped not, which refuſed him that ſpake on earth, much more ſhall we not eſcape, if we turne away from him that ſpeaketh from heauen, hebr. 9. d gen. 4. b

26 Whoſe voyce then ſhooke the earth, and now hath declared, ſaying, Yet once more, I ſhake, not the earth onely, but alſo heauen.

27 And this word, Yet once more, ſignifieth remouing of thoſe things which are || ſhaken, as of thoſe things which are made, that the things which are not || ſhaken, may remaine. ||Or, changeable. ||Or, changeable.

28 Wherefore we receiuing a kingdome which cannot bee moued, let vs haue grace, whereby wee may ſo ſerue God acceptable with reuerence and * godly feare. Deut. 4. d

29 For our God is a conſuming fire.

¶ The Notes.

[a] Nouatus did not well vnderſtand this place, gathering thereby, that they which doe of a fraileneſſe ſinne (though they repent neuer ſo truely) ought not to be receiued into fauour againe. For heere no one word is ſpoken of remiſſion of ſinnes, but of the right of the firſt borne; which being ſolde for a vile meſſe of pottage, could not bee recouered againe, though Eſau ſought it with his teares.

The

The xiij. Chapter.

1 *He exhorteth vs vnto loue,* 2 *To hospitality, to thinke vpon such as are in aduersity.* 4 *To maintaine wedlocke.* 5 *To auoide couetousnesse.*

A LEt brotherly loue continue.

Rom. 12.d actes 10.c 1 pet. 4.d 1. tim. 4.a gen. 19.a

2 * Be not forgetfull to lodge strangers: for thereby some haue lodged Angels vnawares.

3 Remember them that are in bonds, as bound with them, & them which suffer aduersitie, as being your selues also in the body subiect to aduersitie.

4 Wedlocke is honourable among all men, and the bed vndefiled: but whoremongers and adulterers God will iudge.

Ecclus. 29.d 1. tim. 6 b Iosh. 1.a

5 Let your conuersation bee without couetousnesse, being * content with such things as ye haue: for he hath said * I will in no case faile thee, neither forsake thee.

6 So that wee may boldly say, The Lord is my helper and I will not feare what man can doe vnto me.

B 7 Remember them which haue the ouersight of you, which haue spoken vnto you the word of God: whose end of conuersation ye considering, follow their faith.

8 Iesus Christ yesterday, and to day, and the same for euer.

9 Bee not carried about with diuers and strange doctrines: for it is a good thing that the heart bee established with grace and not with meates, which haue not profited them that haue bene occupied therein.

10 We haue an Altar, whereof they haue no right to eate which serue in the Tabernacle.

11 For the bodies of those beastes whose blood is brought into the holy place by the high Priest for sinne, are burnt without the tents.

12 Therefore Iesus also that hee might sanctifie the people with his owne blood suffered without the gate.

13 Let vs goe forth therefore vnto him out of the tents, bearing his reproach.

C 14 For here haue we no continuing citie: but we seeke one to come.

15 By him therefore let vs offer [a] sacrifice of laud alwayes to God, that is, the fruit of lippes, confessing his Name.

Ecclus. 35.a actes 19.a rom. 12.a phil. 4.d

16 To doe good and to distribute forget not, * for with such sacrifice God is well pleased.

17 Obey them that haue the ouersight of you, & submit your selues: for they watch for your soules, as they that must giue accounts, that they may doe it with ioy, and not

with

with griefe: for that is vnprofitable for you.

18 Pray for vs, wee trust wee haue a good conscience in all things willing to liue honestly.

19 But I desire you the more earnestly that yee so doe, that I may be restored vnto you the sooner.

20 The God of peace, that brought againe from the dead our Lord Iesus, * the great Shepherd of the sheepe, through the blood of the euerlasting Couenant, Zach. 5. b iosh. 10. a

21 Make you perfect in all good workes, to doe his will, working in you that which is pleasant in his sight, through Iesus Christ, to whom be glory for euer and euer. Amen. 2. pet. 5. a D

22 And I beseech you brethren, suffer the word of exhortation, for I haue written vnto you in few words.

23 Know ye that our brother Timotheus is deliuered: with whom (if he come shortly,) I will see you.

24 Salute all them that haue the ouersight of you, and all the Saints: they of Italy salute you.

25 Grace be with you all. Amen.

¶ Written to the Hebrewes (from Italy) by Timotheus.

¶ The Notes.

[a] Wee being a kingly priesthood, doe offer three maner of sacrifices. The first is the sacrifice of prayse and thankesgiuing, which S. Paul doth here call the fruit of our owne lips. The second is mercy toward our neighbour, as the Prophet Osee saith, I will haue mercy, and not sacrifice. Reade the 25. Chapter of Matthew. The third is when wee offer our bodies a liuely and an acceptable sacrifice vnto God, mortifying our carnall and fleshly concupiscences, Rom. chap. 12.

¶ The Argument of the Epistle of Saint Iames.

Saint Iames doeth write in this Epistle vnto them that were already conuerted vnto Christ, and had full instruction in the doctrine of the Gospel. Therefore he speaketh nothing of the principles of the Christian Religion, as of repentance, of the abolishing of the Law, of the faith that doeth iustifie vnto life euerlasting, and such other like points of our profession, wherein they were sufficiently taught and instructed, but rebuketh most earnestly certaine vices, which began to spring among the people

of

of God. First of all, there were some which when they did sin, would put all the fault in God, colouring their wickednesse not without great blasphemy of Gods prouidence. Againe, some there were which boasted much of faith, and in the meane season were without the true fruits of faith, being vngodly men, and wicked liuers. There were also certaine that tooke vpon them to teach, afore that they were called thereunto, euen men that had ready tongues, but alwayes more giuen to contentions and strife, then to true edifying. Some were exceeding couetous, and did defraud their poore neighbours, not paying them their hire. Against all these vices doeth he write, confuting them all with good reasons and strong Scriptures.

¶ The Epstle of the Apostle *Saint Iames.*

The first Chapter.

2 He exhorteth to reioyce in trouble, 6 to be feruent in prayer with a stedfast beliefe, 17 to looke for all good things from aboue.

A *The Epistle on S. Philip and Iames day.*

IAmes a seruant of God, and of the Lord Iesus Christ, to the twelue Tribes which are scattered abroad, greeting.

2 My brethren, count it all ioy, when ye fall into diuers temptations:

3 Knowing this, that the * trying of your faith, worketh patience.

4 And let patience haue her perfect worke, that ye may be perfect and sound, lacking nothing.

5 If any of you lacke wisedome, * let him aske of God that giueth to all men indifferently, and casteth no man in the teeth: and it shall be giuen him.

6 But let him aske in faith, nothing wauering: for he that wauereth, is like a waue of the sea tost of the winde and carried with violence.

B 7 Neither let that man thinke that he can receiue any thing of the Lord.

8 A double minded man is vnstable in all his wayes.

9 Let the brother of low degree, reioyce in that hee is exalted.

10 Againe, the rich in that he is made low: * because as

Iob 42.a
sapient. 3.a
rom. 5.a
iob 18.c
Eccle. 7.e
matth. 12.a
luke 11.b

Isay 40.b
ecclus. 14.b
1. pet. 1.d

[a]

the flower of the graſſe, ſhall he paſſe away.

11 For as the ſunne hath riſen with heate, & the graſſe hath withered, and his flower hath fallen away, and the beauty of the faſhion of it hath periſhed: ſo alſo ſhall the rich man fade away in his wayes.

12 Bleſſed is the man that endureth temptation: for when he is tryed, hee ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him.

13 Let no man ſay when he is [a] tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth he any man.

14 But euery man is tempted, when hee is drawen away, and inticed with the baite of his owne concupiſcence. C

15 Then when luſt hath conceiued, it bringeth forth ſinne, and ſinne when it is finiſhed, bringeth forth death.

16 Doe not erre my deare brethren.

17 Euery good giuing, and euery perfect gift is from aboue, & commeth downe from the Father of lights, with whom is no variableneſſe, neither ſhadow of turning. *The Epiſtle on the 4. Sunday after Trinitie.*

18 * Of his owne will begate hee vs, with the word of truth, that we ſhould be the firſt fruits of his creatures. Iohn 1.a prou. 17.d eccle. 5.a

19 Wherefore my deare brethren, let euery man bee ſwift to heare, ſlow to ſpeake, ſlow to wrath:

20 For the wrath of man worketh not that which is righteous before God.

21 * Wherefore lay apart all filthineſſe, and ſuperfluity of || naughtineſſe, and receiue with meekeneſſe the word that is grafted in you, which is able to ſaue your ſoules. D Rom. 14.d coloſſ. 3.a ||Or, maliciouſneſſe.

22 And be ye doers of the word, and not hearers only, deceiuing your owne ſelues.

23 For * if any be a hearer of the word, and not a doer, he is like vnto a man beholding his bodily face in a glaſſe. *The Epiſtle on the 5. Sunday after Eaſter.*

24 For he hath conſidered himſelfe, & is gone his wayes, and hath forgotten immediatly what his faſhion was. Rom. 2.b

25 * But who ſo looketh in the perfect law of liberty, and continueth therein, hee being not a forgetfull hearer, but a doer of the word, ſhalbe bleſſed in his worke. matth. 5.d luke 11.g Matth. 7.d

26 If any man among you ſeeme to be || deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans || deuotion is in vaine. ||Or, religious. ||Or, religion.

27 Pure deuotion and vndefiled before God the Father, is this, To viſite the fatherleſſe & widowes in their aduerſity, and to keepe himſelfe vnſpotted of the world.

¶ The Notes.

[a] This word, to tempt, is taken two maner of wayes. Firſt

it betokeneth to entice a man to euil: after this signification we say that God tempteth no man. For God is of his owne nature good, and can in no wise be enticed to euill: so doth he mooue or entice no man vnto sinne, which he himselfe doth detest and abhorre. Heere we learne, that if we sinne, we ought not to put the fault in God, but in our selues. Secondly, this word to Tempt, is taken for to proue, as when we say, that God tempted Abraham, Gen. 22. And that he did tempt the Israelites, Deut. 8. that is to say, did proue Abraham, and tried the Israelites, whether they loued him or not.

The ij. Chapter.

1 *He forbiddeth to haue any respect of persons,* 5 *but to regard the poore aswell as the rich.*

A MY brethren, haue not the faith of our Lord Iesus Christ the Lord of glory, with respect of persons.

‖ Or, congregation. 2 For if there come into your ‖ company a man wearing a gold ring, in goodly apparell, and there come in also a poore man in vile rayment:

3 And yee haue a respect to him that weareth gay clothing, and say vnto him, Sit thou here in a good place: and say vnto the poore, Stand thou there, or sit here vnder my footstoole:

4 Are ye not partiall in your selues, and are made iudges of euill thoughts?

5 Hearken my dearely beloued brethren, hath not God chosen the poore of this world, that they might bee rich in faith, and heires of the Kingdome which hee promised to them that loue him?

6 But ye haue despised the poore: doe not rich men oppresse you by tyranny, and draw you before the iudgement seates?

B 7 Doe not they blaspheme that good Name, by the which ye are named?

8 If ye fulfill the royall law according to the Scripture, thou shalt loue thy neighbour as thy selfe, ye doe well.

9 But if yee regard one person more then another, ye commit sinne, and are rebuked of the law as transgressors.

10 Whosoeuer shall keepe the whole Law, and yet fall in one point, he is guilty of all.

Matth. 5. b 11 *For he that said, Doe not commit adultery, said also, Doe not kill: though thou doe none adultery, yet if thou kill, thou art become a transgressour of the Law.

12 So speake ye, and so doe, as they that shall be iudged by the Law of liberty.

13 For hee shall haue iudgement without mercy, that

hath shewed no mercy: and mercy reioyceth against iudgement.

14 What profiteth it, my brethren, though a may say, C
he hath faith, and hath no deedes? can faith saue him?

15 If a brother or a sister bee naked, and destitute of daily foode,

16 And one of you say vnto them, Depart in peace, bee you warmed and filled: notwithstanding, yee giue them not those things which are needefull to the body: what shall it profit?

17 Euen so faith, if it haue no deedes, is dead in it selfe.

18 But some man will say, Thou hast faith, and I haue deedes, shew me thy faith by thy deedes, and I will shew thee my faith by my deedes

19 Thou beleeuest that there is one God, thou doest well: the deuils also beleeue and tremble.

20 But wilt thou know, O thou vaine man, that that faith which is without workes, is dead?

21 *Was not Abraham our father iustified through workes, when hee had offered Isahac his sonne vpon the Altar? D Gen. 22. b

22 Seest thou not, how that faith wrought with his deedes, & through his deedes was the faith made perfect?

23 And the Scripture was fulfilled, which saith, *Abraham beleeued God, and it was imputed vnto him for righteousnesse: and he was called the friend of God. Gen. 15. b rom. 4. a gal. 3. c

24 Yee see then, how that of deedes a man is [a] iustified, and not of faith onely.

25 Likewise also was not *Rahab the harlot iustified through workes, when shee had receiued the messengers, and had sent them out another way? Iosh. 2. a

26 For as the body without the spirit is dead: euen so faith without workes is dead also.

¶ The Notes.

[a] When we reade in S. Paul, that we are iustified through faith without the workes of the Law, it is to bee vnderstood, That through faith, whereby we take hold vpon the mercy of God, so plentifully declared vnto vs in our Sauiour Iesus Christ, wee are without any demerites, or deseruings of ours, counted iust and righteous before God, so that our sinnes shall bee no more imputed vnto vs. Heere in S. Iames, to be iustified, is for to be declared righteous before men, and that by good workes, which are infallible witnesses of the true iustifying faith: and therefore he saith, Shew me thy faith by thy deedes. Againe he bringeth the example of Abraham, of whom it is written, (thirtie yeeres afore hee offered his sonne Isahac) Abraham

beleeued, and it was reckoned vnto him for righteouſnes, Gen. 15. whereby we doe euidently ſee, that S. Iames meaning is, that Abrahams faith was no idle faith, but ſuch faith, as made him obedient vnto God: which thing hee did well declare, when hee did ſo willingly offer his ſonne at Gods commandement. All that S. Iames goeth about then, is to prooue that faith cannot be without good workes, and as by faith onely wee are iuſtified before God, ſo by good workes proceeding from a liuely faith, we are iuſtified before men. Heere we learne alſo, that where no good workes be, there is no true iuſtifying faith, but a light vnprofitable beliefe, ſuch as is in deuils, and yet wee muſt beware that wee aſcribe no part of our iuſtification before God, vnto good workes.

The iij. Chapter.

2 *Hee forbiddeth all ambition, to ſeeke honour aboue our brethren.*
3 *He deſcribeth the property of the tongue.*

A MY brethren, be not many* maſters, knowing how that we ſhall receiue the greater damnation.

Matt. 23. f
prou. 17. a

2 For in many things we ſinne all. If a man ſinne not in word, the ſame is a perfect man, and able alſo to bridle all the body.

3 Behold we put bits in the horſes mouthes, that they may obey vs, and we turne about their whole body.

4 Behold alſo the ſhips, which though they be ſo great, and are driuen of fierce windes, yet are they turned about with a very ſmall helme, whitherſoeuer the luſt of the gouernour will:

5 Euen ſo the tongue is a little member alſo and boaſteth great things: behold how great a matter a little fire kindleth.

6 And the tongue is fire, euen a world of wickednelle: ſo is the tongue ſet among our members, that it defileth the whole body, and ſetteth on fire the courſe of nature, and it is ſet on fire of hell.

B 7 All the nature of beaſtes, and of birds, and of ſerpents, and things of the Sea, is meeked and tamed of the nature of man:

8 But the tongue can no man tame, it is an vnruly euill, full of deadly poyſon.

9 Therewith bleſſe we our God and Father: and therewith curſe we men, which are * made after the ſimilitude of God.

Gen. 1. d.

10 Out of one mouth proceedeth bleſſing and curſing. My brethren theſe things ought not ſo to be.

11 Doth a fountaine ſend forth at one hole ſweet water and bitter alſo?

12 Can the figtree, my brethren, beare Olive berries? either a Vine beare figges? so can no fountaine giue both salt water and fresh also.

13 Who is a wise man, and endued with knowledge among you? let him shew his workes out of a good conuersation, with meekenesse of wisedome.

14 But if yee haue bitter enuying, and strife in your heart, glory not, neither be lyars against the trueth. C

15 For such wisedome descendeth not from aboue: but is earthly, sensuall, and diuelish.

16 For where enuying and strife is, there is sedition, and all manner of euill workes.

17 But the wisedome that is from aboue, is first pure, then peaceable, gentle, easie to bee intreated, full of mercie, and good fruites, without iudging, without simulation.

18 Yea and the fruit of righteousnes is sowen in peace of them that make peace.

The iiij. Chapter.

4 Hee exhorteth them to loue God, 7 and submit themselues to him.

FRom whence commeth warres and fightings among you? Come they not heere hence, euen of your lusts that fight in your members? A

2 Yee lust, and haue not: ye enioy and haue indignation, and cannot obtaine: Ye fight and warre, yet haue not, because ye aske not:

3 Yee aske and receiue not, because ye aske amisse, euen to consume it vpon your lustes.

4 Yee adulterers, and adulteresses, know yee not how that the friendship of the world is enmitie with God? Whosoeuer therefore will be a friend of the world, is made the enemy of God.

5 Either doe yee thinke that the Scripture saith in vaine, the spirit that dwelleth in vs, lusteth to enuie?

6 But the Scripture offereth more grace, and therefore saith, God resisteth the proud, but giueth grace vnto the lowly.

7 Submit your selues therefore to God, * but resist the deuill, and he will flee from you. B

1. Pet. 5, 5.

8 Draw nigh to God, and hee will draw nigh to you: Cleanse your hands, ye sinners, and purifie your hearts, ye double minded.

9 Suffer afflictions, and mourne, and weepe: Let your laughter be turned to mourning, and your ioy to heauines.

1.Pet.5.a 10 *Humble your selues in the sight of the Lord, and he shall lift you vp.

11 Backbite not one another, brethren: he that backbiteth his brother, and he that iudgeth his brother, backbiteth the Law, and iudgeth the Law: but and if thou iudge the Law, thou art not an obseruer of the Law, but a iudge.

12 There is one Lawgiuer which is able to saue, and
Rom.14.a to destroy: *What art thou that iudgest another?

13 Goe to now ye that say, To day and to morrow let vs goe vnto such a city, and continue there a yeere, and buy and sell, and winne:

¶ 14 (And yet cannot yee tell what shall happen on the morrow: for what thing is your life? It is euen a vapour that appeareth for a little time, & then it vanisheth away.)

Actes 17.c heb. 6.a 15 For that ye ought to say, *If the Lord will, and if we liue, let vs doe this, or that.

16 But now ye reioyce in your boastings. All such reioycing is euill.

Luke 12. b 17 Therefore *to him that knoweth how to doe good, and doth it not, to him it is sinne.

The v. Chapter.

2 He threatneth the wicked rich men. 7 He exhorteth them vnto patience. 12 To beware of swearing.

A GOe to now ye rich men, weepe and howle for your miseries that shall come vpon you.

2 Your riches are corrupt, your garments are motheaten:

3 Your gold and siluer is cankered, and the rust of them shalbe a witnesse against you, and shall eate your flesh, as it were fire. Yee haue heaped treasure together in the last dayes.

Leuit.19.c 4 Behold, *the hire of labourers which haue reaped downe your fieldes, which hire is of you kept backe by fraud, cryeth: and the crycs of them that haue reaped, are entred into the eares of the Lord of Sabboth.

5 Yee haue liued in pleasure on the earth, and beene wanton: yee haue nourished your hearts, as in a day of slaughter.

6 Ye haue condemned and killed the iust, and hee doth not resist you.

B 7 Be patient therefore brethren, vnto the comming of the Lord: Beholde, the husbandman waiteth for the precious fruit of the earth, and hath long patience thereupon, vntill he receiue the early and latter raine.

8 Bee

8 Bee yee also patient, and settle your hearts: for the comming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest yee bee damned: behold, the Iudge standeth before the doore.

10 Take my brethren, the Prophets for an ensample of suffering aduersity, and of patience, which spake in the Name of the Lord.

11 Behold, * we count them happy which endure. Yee haue heard of the patience of Iob, and haue seene the end of the Lord: for the Lord is very pitifull and mercifull. Matt. 5.a

12 But aboue all things, my brethren, * sweare not, neither by the heauen, neither by the earth, neither by any other othe: Let your yea, be yea, and your nay, nay, lest yee fall into damnation. Matt. 5.f

13 Is any among you afflicted? let him pray. Is any merry? let him sing Psalmes.

14 Is any diseased among you? let him call for the Elders of the Church, and let them pray for him, and anoint him with [a] oyle in the Name of the Lord. C

15 And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if he haue committed sinnes, they shall be forgiuen him.

16 Knowledge your faults one to another, and pray one for another, that yee may bee healed: For the feruent prayer of a righteous man auaileth much.

17 Elias was a man vnder infirmities euen as we are, and he prayed in his prayer, that it might not raine, * and it rained not on the earth, by the space of three yeeres and sixe moneths. 1. Reg. 17.a luke 4.c

18 And he prayed againe, and the heauen gaue raine, and the earth gaue forth her fruit.

19 Brethren, if any of you doe erre from the trueth, and another conuert him,

20 Let the same know, that hee which conuerteth the sinner from going astray out of the way, shall saue a soule from death, and shall hide the multitude of sinnes.

¶ The Notes.

[a] Oyle was much vsed in Palestina, and was counted medicinable, Marke 6. Luke 10. Therefore when the Apostle doth command that the Elders should anoynt with oyle the bodies of the sicke, his meaning is that they should in no wise despise those meanes that God hath appointed naturally to be vsed for the healing of the sicke.

¶ The Argument of the first Epistle *of Saint Peter.*

IN this most worthy Epistle, S. Peter exhorteth the faithfull to persevere in the faith that they had once receiued, not passing vpon afflictions and troubles that did happen vnto them for the Name of Christ. In the meane season he doth lay a most substantiall foundation and ground of our Christian Religion and faith. Also hee doeth briefly declare the office and duty of euery one of vs that professeth Christ.

¶ The first Epistle of Saint *Peter the Apostle.*

The first Chapter.

1 *He sheweth that through the abundant mercy of God, wee are elect and regenerate to a liuely hope,* 7 *and how faith must be tried.*

a PEter an Apostle of Iesus Christ, to them
Actes 8.a that dwell* heere and there, as strangers throughout Pontus, Galatia, Cappadocia, Asia, and Bythynia,

2 Elect according to the foreknowledge of God the Father, vnto the sanctifying of the Spirit, through obedience and sprinkling of the blood of Iesus Christ: * Grace and peace be multiplied vnto you.

Rom.1.a
1.cor.1.a
2.cor.1.a
ephes. 1.c
gal. 1.a

3 Blessed be God the Father of our Lord Iesus Christ, which according to his abundant mercy begat vs againe to a liuely hope, by the rising of Iesus Christ from the dead,

4 To an inheritance vncorruptible, and vndefiled, and that fadeth not away, reserued in heauen for you.

5 Which are kept by the power of God through faith vnto saluation, ready to be shewed in the last time.

b 6 In the which yee reioyce, though now for a season (if need require) ye are in heauinesse through manifold temptations:

Iob 23.b
sapient. 2.a
iames 1.a
rom. 5.a

7 That the triall of your faith being much more precious then gold that perisheth, though it bee * tried with fire,

fire, might be found to be vnto you vnto laud, honour, and glory, at the appearing of Iesus Christ.

8 Whom yee haue not seene, and yet loue him, in whom euen now though yee see him not, yet doe you beleeue him, and reioyce with ioy vnspeakeable and glorious, Iohn 10.g

9 Receiuing the end of your faith, euen the saluation of your soules.

10 Of which saluation haue the * Prophets inquired and searched diligently, which prophecied of the grace that should come vnto you, Actes 10.g esay 9.c daniel 2.g

11 Searching when or what time the Spirit of Christ which was in them, should signifie, which Spirit testified before the passions that should happen vnto Christ, and the glory that should follow after. agge 2.b

12 Vnto which Prophets it was also reuealed, that not vnto themselues, but vnto vs, they should minister the things which are now shewed vnto you of them, which by the holy Ghost sent downe from heauen, haue in the Gospel preached vnto you the things which the Angels desire to behold.

13 Wherefore * gird vp the loynes of your minde, be sober and trust perfectly on the grace that is brought vnto you, by the reuelation of Iesus Christ: Actes 2.a luke 12.c ephes. 6.d

14 As obedient children, not fashioning your selues vnto the former lusts of your ignorance: E

15 But as hee which called you is holy, euen so bee yee also in all manner of conuersation.

16 Because it is written, * Be ye holy, for I am holy. Leuit. 19.g

17 And if so be that ye call on the Father, which without respect of person iudgeth * according to euery mans worke, see that yee passe the time of your dwelling heere in feare: matt. 16.d Psal. 18.c rom. 2.b

18 Forasmuch as ye know how that ye were not redeemed with corruptible things, as siluer and gold, from your vaine conuersation, which yee receiued by the tradition of the Fathers,

19 * But with the precious blood of Christ, as of a Lambe vndefiled without spot. Heb. 9.d iohn 1.b

20 Which was ordained before hand, euen before the world was made, but was declared in the last times for your sakes. apoc. 1.d

21 Which by his meanes doe beleeue on God that raised him vp from the dead, * and gaue him glory, that yee might haue faith and hope toward God: D Phil. 1.b

22 Euen yee which haue purified your soules through the Spirit, in obeying the truth with brotherly loue vnfained,

fained, See that ye loue one another with a pure heart feruently.

23 For ye are borne anew, not of corruptible seede, but of incorruptible, by the word of God which liueth and lasteth for euer.

Esay 40.b ecclus. 14.b iames 1,d

24 * For all flesh is as grasse: and all the glory of man is as the flowre of grasse: The grasse withereth, and the flowre falleth away.

25 But the word of the Lord endureth for euer: And this is the word which by the Gospel was preached vnto you.

¶ The Notes.

[a] Verse 2. S. Peter seemeth to haue had respect vnto the old ceremony of blood-sprinckling: for euen as it was not enough then that the sacrifice should be offered, and the blood thereof shed, vnlesse the people had beene sprinckled with the same: so now at this present it shall profit vs nothing that Christs blood is shed, vnlesse our conscience bee cleansed and purified therewith. Which thing is done by the ministery of the holy Ghost, which doeth sprinckle our consciences with Christs blood to wash them away.

The ij Chapter.

2 He exhorteth them to lay aside all vice, 4 Shewing that Christ is the foundation whereupon they build.

A

WHerefore all ‖ naughtinesse, and all guile, and falsenesse, and enuy, and backbiting layd aside:

‖ Or, maliciousnesse.

2 As new borne babes desire ye the milke of the word, which is without deceit, that yee may grow thereby vnto saluation,

3 If so be that ye haue tasted how gracious the Lord is:

4 To whom ye come as vnto a liuing stone, disallowed of men, but chosen of God, and precious.

5 And ye as liuely stones be you made a [a] spirituall house, an holy priesthood, for to offer vp spirituall sacrifice acceptable to God by Iesus Christ.

6 Wherefore it is conteined also in the Scripture, * Behold, I put in Sion a stone to be laid in the chiefe corner, elect and precious, and he that beleeueth on him, shall in no wise be confounded.

Esay 28.b actes 5.b rom. 9.f

B

7 Vnto you therefore which beleeue, he is precious: but vnto them which beleeue not, * the stone which the builders disallowed, the same is made the head of the corner,

Psal. 118.c matt. 21.d

8 And a stone of stumbling, and a rocke of offence: which stumble at the word, and being disobedient, vnto the which thing they were ordained.

9 But

9 But yee are a chosen generation, *a royall Priesthood, a holy Nation, a peculiar people: that ye should shew forth the vertues of him that called you out of darkenesse vnto his marueilous light. Exod. 19.a deut. 7.a

10 *Which in time past were not a people, but are now the people of God: which sometime had not obtained mercy, but now haue obtained mercy. Esay 2.b

11 Dearely beloued, I beseech you as strangers and pilgrims, *abstaine from fleshly lusts which fight against the soule, *The Epistle on the 3. Sunday after Easter.*

12 And see that ye haue honest conuersation among the Gentiles: that whereas they backbite you as euill doers, they may by your good *workes which they shall see glorifie God in the day of visitation. Rom. 9.d Gal. 5.d rom. 4.d

13 *Submit your selues therefore vnto all maner ordinance of man, for the Lords sake: whether it be vnto the King, as hauing the preeminence, matt. 5.b Rom. 13.c titus 3.a

14 Either vnto rulers, as vnto them that are sent by him for the punishment of euill doers, but for the laude of them that doe well. C.

15 For so is the will of God, that with well doing yee may stop the ignorance of foolish men,

16 As free, and not as hauing the liberty for a cloake of naughtinesse, but euen as the seruants of God.

17 Honour all men. *Loue brotherly fellowship. Feare God, Honour the King. Rom. 2.b

18 *Seruants, obey your masters with all feare, not only if they bee good and courteous, but also though they be frowarde. Ephes. 6.c coloss. 3.d 1. tim. 6.a

19 *For it is thanke worthy, if a man for conscience toward God endure griefe, and suffer wrong vndeserued. *The Epistle on the 2. Sunday after Easter.*

20 For what praise is it, if when ye be buffeted for your faults, yee shall take it patiently? But if when ye doe well, and suffer wrong, yee shall take it patiently, then is there thankes with God. Matt. 5.c

21 For hereunto verily were yee called: for Christ also suffered || for vs, *leauing vs an example, that ye should follow his steps: D || Some read, for you.

22 Which did no sinne, neither was their guile found in his mouth. Iohn 13.c ephes. 5.a

23 Which when hee was reuiled, reuiled not againe: when hee suffered, hee threatned not, but committed the vengeance to him that iudgeth righteously.

24 *Which his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sinne, should liue vnto righteousnesse, by whose stripes ye were healed. Matt. 8.c esay 53.b

25 For

25 For yee were as sheepe going astray: but are now turned vnto the shepheard, and Bishop of your soules.

¶ The Notes.

[a] We are the true Temple of God, and an holy Priesthood for to offer Spirituall oblations. This place seemeth to haue bin taken out of the 66. Chapter of Esay, who in the same Chapter saith plainely, that God will forsake the old Temple, Sacrifices, and Priesthood, and chuse vnto himselfe a new Temple, new Sacrifices, and a new Priesthood. As many as put their trust in God, are the Temple of God, 1. Cor. 6. Chapter. As touching this Spirituall Priesthood, and the Sacrifices belonging thereto, reade our Notes in the 13. Chapter to the Hebrewes.

The iij. Chapter.

1 *How wiues ought to order themselues toward their husbands,* 4 *and in their apparell.*

A LIkewise *yee wiues be in subiection to your husbands,
*Ephes. 5. c
Colos. 3. c
that euen they which obey not the word, may without the word be wonne, by the conuersation of the wiues,

2 After that they haue beholden your chaste conuersation coupled with feare.

3 Whose apparell, let it not be that which is outward, with broyded haire, and hanging of golde, either putting on of gorgeous apparell:

4 But let the hid man which is in the heart, bee without all corruption, of a meeke and quiet spirit, which spirit is before God a thing much set by.

5 For after this manner in the olde time, did the holy women also which trusted in God, tire themselues, being obedient vnto their husbands.

6 Euen as Sara obeyed Abraham, calling him Lord, whose daughters ye are, as long as ye doe well, and are not afraide for any terrour.

B 7 Likewise yee husbands, dwell with them according to knowledge, giuing honour vnto the wife, as vnto the weaker vessell, and as vnto them that are heires also of the grace of life, that your prayers be not hindered.

The Epistle on the 15. Sunday after Trinity.

8 In conclusion, be ye all of one minde, hauing compassion one of another, loue as brethren, be pitifull, be || courteous,

Or, meeke.

9 Not rendring euill for euill, or rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, euen that ye should be heires of the blessing.

10 For hee that doeth long after life, and loueth to see good

good dayes, * let him refraine his tongue from euill, and his lips that they speake no guile. Psal. 34.c

11 Let him eschew euill and doe good, let him seeke peace and ensue it.

12 For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: Againe, the face of the Lord is ouer them that doe euill.

13 Moreouer, who is he that will harme you, if yee bee followers of that which is good?

14 Yea, * happy are ye, if any trouble happen vnto you for righteousnes sake: be not ye * afraid for any terrour of them, neither be ye troubled: ¶ Matth. 5.b Esay 8.c

15 But sanctifie the Lord God in your hearts. Be ready alwayes to giue an answere to euery man that asketh you a reason of the hope that is in you:

16 And that with meekenesse and feare, hauing a good conscience: that whereas they backbite you as euill doers, they may be ashamed, that falsly accuse your good conuersation in Christ.

17 For it is better, if the will of God bee so, that yee suffer for well doing, then for euill doing. *The Epistle on Easter Euen.*

18 * For asmuch as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as pertaining to the flesh, but was quickned in the Spirit. 1. Pet 2.b matth. 5.a titus 2.a

19 In which Spirit, hee also went and preached vnto the spirits that were in [a] prison, 1. Pet. 2.d

20 Which sometime had bene disobedient, when once the long suffering of God abode in the dayes of Noe, while the Arke was a preparing, * wherein few (that is to say) eight soules were saued in the water. Rom 5.a gen 6.a

21 To which also the figure agreeth that now saueth vs, euen Baptisme, (not the putting away the filth of the flesh, but in that a good conscience maketh request to God) by the * resurrection of Jesus Christ: gen. 7.c ¶ Rom. 6.a

22 Which is on the right hand of God, and is gone into heauen, * Angels, powers, and might subdued vnto him. Heb. 1 b 3.b

¶ The Notes.

[a] It is vnknowen vnto vs where this prison was, for the holy Scripture speaketh nothing of it. In the Gospel it is called the bosome of Abraham. It is sufficient for vs to know and beleeue, that all the soules of the Saints and faithfull, which died since the beginning of the world, are saued by the blood of Christ. Howbeit, the Gospel was sundry wise preached vnto the dead. For vnto the holy Patriarkes, deliuerance and saluation, vnto the vnfaithfull, deserued damnation was preached.

The

The iiij. Chapter.

1 *He exhorteth men to cease from sinne,* 7 *to bee sober, and apt to pray.*

A FOrasmuch then, as Christ hath suffered for vs in the flesh, arme ye your selues likewise with the same minde: for he which suffereth in the flesh, ceaseth from sinne:

2 That he henceforth should liue as much time as remaineth in the flesh, not after the lusts of men, but after the will of God.

3 For it is sufficient for vs, that wee haue spent the time that is past of the life, after the will of * the Gentiles, walking in wantonnesse, lusts, in excesse of wines, in excesse of eating, in excesse of drinking, and abominable idolatry.

Rom. 1.d
ephes 4.d

4 And it seemeth to them a strange thing, that yee run not also with them vnto the same excesse of ryot: and therefore speake they euill of you:

5 Which shall giue accounts to him, that is ready to iudge quicke and dead.

6 For vnto this purpose verily was the Gospel preached also vnto the dead, that they should bee iudged like other men in the flesh, but should liue before God in the spirit.

B *The Epistle on the Sunday after Ascension day.*

7 The end of all things is at hand. Bee yee therefore sober, and watch vnto prayer.

8 But aboue all things haue feruent charity among your selues: for charity shal couer the multitude of sinnes.

9 * Bee yee harberous one to another without grudging.

Gen. 19.a
hebr. 13.a

10 As euery man hath receiued the gift, euen so minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speake, let him talke as the wordes of God. If any man minister, let him doe it as of the ability which God ministreth vnto him, that [b] God in all things may be glorified through Iesus Christ: to whom be praise and dominion for euer and euer. Amen.

12 Dearely beloued, thinke it not strange concerning the fiery triall, which thing is to try you, as though some strange thing happened vnto you.

13 But reioyce inasmuch as ye are partakers of Christs passions, that when his glory appeareth, yee may be merry and glad.

C 14 * If ye be railed vpon for the Name of Christ, happy are ye: for the spirit of glory, and of God resteth vpon you:

Matth. 5.b

on

on their part hee is euill spoken of, but on your part hee is glorified.

15 * See that none of you bee punished as a murderer, or as a thiefe, or an euill doer, or as a busibody in other mens matters. Matth. 5.b 2.pet.2.a

16 If any man suffer *as a Christian man, let him not be ashamed, but let him glorifie God on this behalfe. Matth.5.d 1.pet.2.d

17 For the time is come, that iudgement must begin at the house of God. If it first begin at vs, what shall the end be of them which beleeue not the Gospel of God?

18 * And if the righteous scarcely be saued, where shall the vngodly and sinner appeare? Prou.11.c

19 Wherefore let them that are troubled according to the will of God, commit the keeping of their soules to him with well doing, as vnto a faithfull Creator.

¶ The Notes.

[a] Of Christs going downe into hell, wee haue sufficiently spoken in the Notes of the second Chapter of the Actes.

[b] Euery man ought to vse the gifts of God vnto Gods glory, and the profit of his neighbour: so that the glory of God and the profit of our neighbour, is the marke that we ought to shoote at in all our doings,

The v. Chapter.

The duety of Pastours is to feede the flocke of Christ, and what reward they shall haue if they be diligent.

THe Elders which are among you, I exhort, which am also an Elder, and a witnesse of the afflictions of Christ, and also a partaker of the glory that shall bee opened, A

2 * [a] Feede you Gods flocke which is committed vnto you, taking the ouersight of them, not as compelled thereunto, but willingly, not for the desire of filthy lucre, but of a cheerefull minde. Actes 20.f

3 * Not as though ye were Lords ouer Gods heritage, * but that ye may be an ensample to the flocke. 2.Cor.1.c 1.Tim.4.b

4 And when the chiefe shepheard shall appeare, ye shall receiue an incorruptible crowne of glory. 2.tim.1.c 2.Cor.9.d

5 Likewise yee yonger, submit your selues vnto the elder, submit your selues euery man one to another, decke your selues inwardly in lowlinesse of minde: for God resisteth the proud, and giueth grace to the humble. titus 4.b 1.tim.4.b

6 Submit your selues therefore vnder the mighty hand of God, that hee may exalt you when the time is come. *The Epistle on the 3. Sunday after Trinitie.*

7 * Cast

B

7 * Cast all your care vpon him, for he careth for you.
Matth. 6.d
8 Bee sober and watch: for your aduersary the deuill
luke 12.c
as a roaring Lyon walketh about, seeking whom hee may deuoure:
9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.
10 But the God of all grace himselfe which hath called vs vnto his eternall glory by Christ Iesus, after that ye haue suffered a little affliction, make you perfect, settle, strengthen, and stablish you.
11 To him bee glory and dominion for euer and euer. Amen.
12 By Siluanus a faithful brother vnto you (as I suppose) I haue written briefly, exhorting and testifying how that this is the true grace of God wherein ye stand.
13 The Church that is at Babylon, elected together with you, saluteth you, and so doeth Marcus my sonne.

C

14 Greete yee one another with a * kisse of charitie.
Rom. 16.d
Peace be with you all which are in Christ Iesus. Amen.
1.cor. 16.d

¶ The Notes.

[a] To feede the flocke of Christ, is to preach purely and sincerely the wholesome doctrine of the Gospel, whereby the soules of the faithfull are fed and fatted vnto life euerlasting.

¶ The Argument of the second Epistle of Saint Peter.

Saint Peter doeth in this Epistle intreat chiefly vpon three things. First and foremost, as hee did before, hee doeth exhort vs vnto godly life, and vnto Christian conuersation. Secondly, hee doeth highly commend and set foorth the doctrine of Christ, which hee affirmeth to bee most necessary, because that in the latter dayes false Prophets shall arise, which ought to bee kept off onely with this doctrine. Thirdly, hee doeth giue them warning of the last day, exhorting them to walke in the feare of God, that they may with a good conscience appeare before that righteous Iudge.

¶ The

The second Epistle of Saint Peter.

The first Chapter.

Forasmuch as the power of God hath given them all things pertaining vnto life, he exhorteth them to flee the corruption of worldly lustes.

SImon Peter, a seruant and an Apostle of Iesus Christ, to them which haue obteined like precious faith with vs through the righteousnesse of our God and Sauiour Iesus Christ: A

2 *Grace and peace be multiplied vnto you, through the knowledge of God, and of Iesus our Lord: 1.Pet.1.a

3 According as his godly power hath giuen vnto vs all things that pertaine vnto life and godlinesse, through the knowledge of him that hath called vs vnto glory and vertue:

4 By the which are giuen vnto vs excellent and most great promises, that by the meanes thereof, yee might bee *partakers of the godly nature, if ye flee the corruption of worldly lust. Iohn 1.b colos.2.b

5 And beeunto giue all diligence: in your faith minister vertue, in vertue knowledge,

6 *In knowledge, temperance, in temperance, patience, in patience, godlinesse, 1.Cor.8.a

7 In godlinesse, brotherly kindnesse, in brotherly kindnesse, charity. B

8 For if these things be among you, and be plenteous, they will make you, that you shall neither bee idle, nor vnfruitfull in the knowledge of our Lord Iesus Christ.

9 But he that lacketh these things is blinde, and cannot see afarre off, and hath forgotten that he was purged from his old sinnes.

10 Wherefore brethren, giue the more diligence for to make your calling and election sure: for if yee doe such things, ye shall neuer fall.

11 Yea, and by this meanes an entring in shalbe ministred vnto you abundantly in the euerlasting kingdome of our Lord and Sauiour Iesus Christ.

12 Wherefore I will not bee negligent to put you alwayes in remembrance of such things, though yee know them your selues, and be established in the present trueth.

13 Notwithstanding, I thinke it meete as long as I am in this *Tabernacle, to stirre you vp, by putting you in remembrance, 2.Cor.5.a

14 Knowing that shortly I must put off this my tabernacle, euen as our Lord Iesus Christ shewed me. C

15 I will euer also giue my diligence, that ye may haue
wherewith to stirre vp the remembrance of these things
after my departing.

16 For we haue not followed deceitful fables, when we
opened vnto you the power and comming of our Lord
Iohn 12.d Iesus Christ, but * with our eyes we saw his Maiestie:

17 Euen then verily, when he receiued of God the Fa-
ther, honor and glory, and when there came such a voyce to
Matth 17.d him from the excellent glory, * This is my dearely beloued
marke 1.d Sonne in whom I delight.
luke 3.d

18 This voyce we heard come from heauen, when wee
were with him in the holy mount.

19 We haue also a right sure word of prophecie, where-
2.Cor.4.b unto if yee take heede, as vnto a * light that shineth in a
darke place, yee doe well, vntill the day dawne, and the day
starre arise in your hearts.

20 So that ye first know this, that no prophecie in the
‖Or, inter- Scripture is of any priuate ‖ motion.
pretation,

21 For the prophecie came not in old time by the will
of man, but holy men of God spake, as they were moued
by the holy Ghost.

The ij. Chapter.

Hee prophecieth of false teachers, and sheweth their punishment.

A THere were false prophets also among the people, euen
Actes 20.f as * there shall be false teachers among you, which priu-
1.tim 4.a ily shall bring in damnable heresies, euen denying the
2.tim.3.a Lord that hath bought them, and bring vpon themselues
2.pet.3.a swift damnation.
jude c

2 And many shall follow their damnable wayes, by
whom the way of truth shalbe euill spoken of.

3 And through couetousnesse shall they with fained
words make marchandize of you, whose iudgement now
of long time ceaseth not, and their damnation slepeth not.

4 For if God spared not the Angels that sinned, but
cast them downe into hell, & deliuered them into chaines
of darkenesse, to be kept vnto iudgement,

Gen.7.a 5 * Neither spared the olde world, but saued Noe the
eight person, a preacher of righteousnesse, and brought in
the flood vpon the world of the vngodly,

Gen.19.c 6 * And turned the cities of Sodome and Gomorrh
into ashes, ouerthrew them, damned them, and made them
an ensample vnto those that after should liue vngodly,

B 7 And iust * Lot, vexed with the vncleane conuersati-
Gen.19.d on of the wicked deliuered he.

8 (For he being righteous, and dwelling among them
in seeing and hearing, vexed his righteous soule from
da

day to day, with their vnlawfull deedes.)

9 * The Lord knoweth how to deliuer the godly out of temptation, and to reserue the vniust vnto the day of iudgement for to be punished. Iob 15.b 1.cor.10.c

10 But chiefly them that walke after the flesh, in the lust of vncleannesse, and despise authoritie. Presumptuous are they, and stand in their owne conceit, which feare not to speake euill of them which excell in worship.

11 When the Angels which are greater both in power and might, giue not railing iudgement against them before the Lord.

12 But these as brutit beasts, led with sensualitie, and made to be taken and destroyed, speake euill of the things that they vnderstand not, and shall perish through their owne corruption,

13 And receiue the reward of vnrighteousnesse: they count it pleasure to liue dilicionslly for a season: spots they are, and blots, delighting themselues in their deceiuings in feasting with you:

14 Hauing eyes full of adultery, and that cannot cease from sinne, laying bait for vnstable soules: Hearts they haue exercised with || robbery, they are cursed children. C || Or, couetousnesse.

15 Which haue forsaken the right way, and are gone astray, following the way of * Balaam the sonne of Bozor, which loued the reward of vnrighteousnesse: Numb.22.d

16 But was rebuked of his iniquity: The dumbe beast, and vsed to the yoke, speaking with mans voyce, forbade the madnesse of the Prophet.

17 * These are welles without water, cloudes that are carried with a tempest, to whom the myst of darkenesse is reserued for euer. Iude d

18 For when they speake the great swelling wordes of vanity, they intise through lusts, with the bait of wantonnes of the flesh, them that were cleane escaped from them, which are wrapped in errour:

19 While they promise them liberty, whereas they themselues are the bond-seruants of corruption: * For of whom a man is ouercome, vnto the same hee is brought in bondage. Iohn 1.a rom.6.c

20 For if they, after they haue escaped from the filthines of the world, through the knowledge of the Lord, and the Sauiour Iesus Christ, are yet tangled againe therein, and * ouercome, then is the [a] latter end worse with them then the beginning. Hebr.6.a and 10.c

21 For it had beene better for them not to haue knowen the way of righteousnesse, then after they haue knowen it, matt.12.d D

to turne from the holy commandement that was giuen vnto them.

22 But the same is happened vnto them, that is vsed to
Prou.21.a be spoken by the true prouerbe, * The dog is turned to his owne vomit againe, and the sow that was washed, is turned againe to her wallowing in the mire.

¶ The Notes.

[a] Reade the Notes vpon the sixt and tenth Chapter to the Hebrewes.

The iij. Chapter.

3 *Hee sheweth the impiety of them that mocke at Gods promises.* 7 *After what sort the end of the world shall be.* 8 *That they prepare themselues thereunto.* 16 *Who they are that abuse the writings of Saint Paul and the rest of the holy Scriptures,* 18 *concluding with eternall thankes to Christ Iesus.*

A THis is the second Epistle that I now write vnto you, dearely beloued, wherewith I stirre and warne your pure mindes,

2 To bee mindefull of the words which were tolde before of the holy Prophets, and also || the commandement of vs, which be Apostles of the Lord and Sauiour:

|| Or, our doctrine.

Acts 20.f
iude e
1.tim.4.a
2.tim.2.b

3 * Knowing this first, that there shall come in the last dayes mockers, walking after their owne lusts,

4 And saying, Where is the promise of his comming? for since the fathers fell asleepe, all things continue alike from the beginning of the creation.

5 For this they know not (and that wilfully) how that the heauens were of olde, and the earth consisting of the water, and by the water, by the word of God.

6 By the which things the world that then was, perished, being then ouerrun with water.

B 7 But the heauens and earth which are now, bee kept by his word in store, and reserued vnto fire against the day of iudgement, and perdition of vngodly men.

8 Dearely beloued, bee not ignorant of this one thing, how that * one day is with the Lord as a thousand yeeres, and a thousand yeeres as one day.

Psal.90.a
1.cor.7.c

9 The Lord that hath promised, is not slacke (as some men count slackenesse) but is patient to vs-ward, for as much as hee would haue no man lost, but will receiue all men to repentance.

10 Neuertheless, * the day of the Lord will come as a
Matth 24 d
1.Thess.5.a
apoc.3.a thiefe in the night, in the which the heauens shall passe away with a great noyse, and the elements shall melt with feruent heate, the earth also and the workes that are therein shall be vtterly burned.

11 Seeing

11 Seeing then that all these things shall perish, what manner of persons ought ye to be in holy conuersation and godlinesse,

12 Looking for, and hasting vnto the comming of the day of God, || by whom the heauens shall perish with fire, and the elements shall melt with feruent heate?

13 Neuertheless, we, according to his promise, * looke for a new heauen, and a new earth, wherein dwelleth righteousnesse.

14 Wherefore dearely beloued, seeing that ye looke for such things, bee diligent that yee may be found in him in peace without spot, and vndefiled.

15 And suppose that the long suffering of the Lord is saluation, euen as our dearely beloued brother Paul also according to the wisedome giuen vnto him, hath written vnto you:

16 Yea, almost in euery Epistle speaking of such things: among which are many things heard to bee vnderstood, which they that are vnlearned and vnstable, peruert, as they doe also the other Scriptures, vnto their owne destruction.

17 Yee therefore beloued, seeing yee bee warned afore-hand, beware lest yee also, being led away with the errour of the wicked, fall from your owne stedfastnesse.

18 But grow in grace, and in the knowledge of our Lord and Sauiour Iesus Christ: To whom bee glory both now and for euer. Amen.

|| Some reade, wherein.

* Apoc. 21, 2

¶ The Argument of the first Epistle of Saint Iohn.

After that Iohn had sufficiently declared how that our whole saluation doth consist onely in Christ, lest any man should thereby take a boldnesse to sinne, hee sheweth that no man can beleeue in Christ, vnlesse he doth endeuour himselfe to keepe his Commandements: which thing being done, he exhorteth them to beware of false prophets, whom he calleth Antichrists, and to try the spirits: last of all doeth earnestly exhort to brotherly loue.

¶ The first Epistle of Saint Iohn *the Apostle.*

The first Chapter.

1 *The true witnesse of the everlasting Word of God.* 7 *The blood of Christ is the purgation of sin.* 10 *No man is without sin.*

A *The Epistle on S. Iohn the Euangelists day.*

THat which was from the beginning, which wee haue heard, which wee haue seene with our eyes, which wee haue looked vpon, and our hands haue handled of the Word of life:

2 (And the life appeared, and wee haue seene and beare witnesse, and shew vnto you * that eternall life which was with the Father, and appeared vnto vs.)

Matt. 17.a

3 That which wee haue seene and heard, declare wee vnto you, that ye also may haue fellowship with vs, and that our fellowship may be with the Father, and his Son Iesus Christ.

4 And these things write we vnto you, that your ioy may be full.

5 And this is the tidings which we haue heard of him, and declare vnto you, that God is light, and in him is no darkenesse at all.

6 If wee say that wee haue fellowship with him, and walke in darkenesse, we lie, and doe not the trueth.

B 7 But if we walke in the light, euen as hee is in the light, then haue wee fellowship one with another, and the blood of Iesus Christ his Sonne, cleanseth vs from all sinne.

8 If wee say that wee haue no sinne, wee deceiue our selues, and the trueth is not in vs.

3 Reg. 8.c
2.par. 6.g
iohn 13.c
psal 32.d
luke 15.d

9 * If we acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.

10 If we say that we haue not sinned, wee make him a lyar, and his Word is not in vs.

The ij. Chapter.

1 *Christ is our Aduocate.* 10 *Of true loue, and how it is tryed.* 18 *To beware of Antichrist.*

A MY little children, these things write I vnto you, that yee sinne not. And if any man sinne, we haue an Aduocate with the Father, Iesus Christ the righteous.

2 And

2 And he is the attonement for our sinnes: not for our sinnes onely, but also for all the sinnes of all the world.

3 And hereby we are sure that wee know him, if wee keepe his Commandements.

4 * He that saith, I know him, and keepeth not his Commandements, is a lyar, and the || verity is not in him. Iohn 13.d || Or, trueth.

5 But who so keepeth his word, in him is the loue of God perfect indeede: Heereby know wee that wee are in him.

6 Hee that saith hee abideth in him, ought himselfe to walke, euen as he walked.

7 Brethren, I write no new Commandement vnto you, but an olde Commandement, which yee haue heard from the beginning. The olde Commandement is the word, which ye haue heard from the beginning. B

8 Againe, a new Commandement write I vnto you, that is true in him, and the same is true also in you: for the darkenesse is past, and the true Light now shineth.

9 He that saith how that hee is in the light, and yet hateth his brother, is in darkenesse euen vntill this time.

10 He that loueth his brother, abideth in the light, and there is none occasion of euill in him.

11 He that hateth his brother, is in darkenesse, & walketh in darkenesse, and cannot tell whither he goeth: because that darkenesse hath blinded his eyes.

12 Babes, I write vnto you, because your sinnes are forgiuen you for his Names sake.

13 I write vnto you fathers, because yee haue knowen him that is from the beginning. I write vnto you yong men, because ye haue ouercome the wicked.

14 I write vnto you little children, because yee haue knowen the Father. I haue written vnto you fathers, because ye haue knowen him that is from the beginning. I haue written vnto you yong men, because yee are strong, and the word of God abideth in you, and yee haue ouercome the wicked. C

15 See that yee loue not the * world, neither the things that are in the world. If any man loue the world, the loue of the Father is not in him. Iohn 17.b

16 For all that is in the world, as the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world.

17 And the world passeth away, and the lust thereof, but he that fulfilleth the will of God, abideth for euer.

18 Little children, it is the last time: and as yee haue heard how that Antichrist shall come, and now are

there many Antichrists, whereby wee know that it is the last time.

19 They went out from vs, but they were not of vs: For if they had beene of vs, they would no doubt haue continued with vs: But || that it might appeare that they are not all of vs.

|| This commeth to passe

20 Neuertheleſſe, ye haue an oyntment of him that is holy, and ye know all things.

D 21 I haue not written vnto you as though ye knew not the trueth, but because yee know it, and that no lye is of the trueth.

22 Who is a lyar, but hee that denieth that Jesus is Christ? the same is Antichrist, that denieth the Father and the Sonne.

23 Whosoeuer denieth the Sonne, the same hath not the Father; But he that knowledgeth the Sonne, hath the Father also.

24 Let therefore abide in you, the same which ye heard from the beginning: if that which ye haue heard from the beginning, shall remaine in you, ye shal also continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised vs, euen eternall life.

26 These things haue I written vnto you concerning them that deceiue you.

27 And the anoynting which yee haue receiued of him, dwelleth in you: and yee * need not that any man teach you: but as the same anointing teacheth you of all things, and it is true, and not lying: and as it taught you, ye shall abide in it.

May 55.d

E 28 And now babes, abide in him, that when he shal appeare, wee may be bolde, and not be ashamed || of him at his comming.

|| Or, before.

29 If yee know that hee is righteous, know also that euery one which doeth righteousnesse, is borne of him.

The iij. Chapter.

¶ *The singular loue of God towardes vs,* 11 *and how wee againe ought to loue one another.*

A BEhold, what charity the Father hath shewed vs, euen that wee should bee called the sonnes of God: for this cause the world knoweth vs not, because it hath * not knowen him.

Luke 20. f

iohn 1. b

2 Dearely beloued, now are wee the sonnes of God, and yet doeth it not appeare what wee shall bee: but wee know that when he shall appeare, we shall be like him: for we shall see him as he is.

3 And

3 And euery man that hath this hope in him, purgeth himselfe, euen as he also is pure.

4 Whosoeuer committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

5 And yee know that hee appeared to take away our sinnes, and in him is no sinne.

6 As many as abide in him, sinne not: whosoeuer sinneth hath not seene him, neither knoweth him.

7 Babes, let no man deceiue you: hee that doeth righteousnesse, is righteous, euen as he is righteous. B

8 Hee that committeth sinne, is of the deuill: * for the deuill sinneth since the beginning: * for this purpose appeared the Sonne of God, to loose the workes of the deuill. Gen. 1. a Iohn. 8. f

9 Whosoeuer is borne of God, sinneth not: for his seed remaineth in him, and he cannot sinne, because he is borne of God.

10 In this are the children of God knowen, and the children of the deuill: whosoeuer doeth not righteousnes, is not of God, neither he that loueth not his brother.

11 For this is the tidings that ye heard from the beginning, that ye should loue one another.

12 Not as * Cain, which was of the wicked, and slew his brother: and wherefore slew hee him? Because his owne workes were euill, and his brothers righteous. Gen. 4 b

13 Marualle not, my brethren, if the world hate you.

14 We know that we are translated from death vnto life, because we loue the brethren: hee that loueth not his brother, abideth in death. *The Epistle on the 2. Sunday after Trinity.* C

15 Whosoeuer hateth his brother, is a manslayer, and yee know that no manslayer hath eternall life abiding in him.

16 Hereby perceiue we loue: because hee laid downe his life for vs, and wee ought to lay downe our liues for the brethren.

17 But who so hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 My babes, let vs not loue in word, neither in tongue, but in deed, and in verity.

19 Hereby we know that we are of the trueth, and shal assure our hearts before him.

20 For if our heart condemne vs, God is greater then our heart, and knoweth all things.

21 Dearely beloued, if our heart condemne vs not, then haue we boldnesse toward God. D

22 And

Matt.7.a
iohn 15.d
iames 1.a
1.iohn 5.a
iohn 13.d

22 And * whatsoeuer we aske, we receiue of him, because wee keepe his Commandements, and doe those things which are pleasing in his sight.

23 * And this is his Commandement, that we should beleeue on the Name of his Sonne Iesus Christ, and loue one another, as he gaue vs commandement.

24 And he that keepeth his Commandements, dwelleth in him, and he in him, and heereby we know that hee abideth in vs, euen by the Spirit which he hath giuen vs.

The iiij. Chapter.

1 *Difference of spirits.* 2 *How the Spirit of God may bee knowen from the spirit of errour.*

Matt.7.c
deut.13.a
matt.24.a
mark.13.a
luke 21.d

A DEarely beloued, * beleeue not euery spirit, but proue the spirits whether they are of God or not: for many false prophets are gone out into the world.

2 Hereby shall ye know the spirit of God: Euery Spirit that confesseth that Iesus Christ is come in the flesh, is of God.

3 And euery spirit which confesseth not that Iesus Christ is come in the flesh, is not of God, and this is that spirit of Antichrist, of whom ye haue heard, how that hee should come: And euen now already is he in the world.

4 Little children, yee are of God, and haue ouercome them: for greater is he that is in you, then he that is in the world.

5 They are of the world, therefore speake they of the world, and the world heareth them.

6 We are of God: he that knoweth God, heareth vs: he that is not of God, heareth vs not: Heereby know wee the Spirit of veritie, and the spirit of errour.

B *The Epistle on the 1. Sunday after Trinity.*

7 Dearely beloued, let vs loue one another: for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God.

Iohn 13.d

8 * Hee that loueth not, knoweth not God: for God is loue.

1.Thess.2.b
iohn 3.c
rom.5.b

9 In this appeared the loue of God to vs-ward, because God * sent his only begotten Sonne into the world, that we might liue through him.

10 Herein is loue, not that we loued God, but that hee loued vs, and sent his Sonne to be the agreement for our sinnes.

11 Dearely beloued, if God so loued vs, wee ought also to loue one another.

Iohn 1.c
1.Tim.6.c

12 * No man hath seene God at any time, If wee loue one

one another, God dwelleth in vs, and his loue is perfect in vs.

13 Hereby we know that we dwel in him, and he in vs, because he hath giuen vs of his Spirit.

14 And we haue seene, and doe testifie, that the Father sent the Sonne to be the Sauiour of the world. E

15 Whosoeuer confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

16 And we haue knowen and beleeued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.

17 Herein is the loue perfect in vs, that we should haue boldnesse in the day of Iudgement: for as he is, euen so are we in this world.

18 There is no feare in loue, but perfect loue casteth out feare: for feare hath paine: he that feareth, is not perfect in loue.

19 We loue him, for he loued vs first.

20 If a man say, I loue God, and yet hate his brother, hee is a lyar: for how can hee that loueth not his brother, whom he hath seene, loue God whom he hath not seene?

21 And this commandement haue wee of him, that hee which loueth God, should loue his brother also.

The v. Chapter.

Of the fruites of Faith.

WHosoeuer beleeueth that Iesus is Christ, is borne of God, and euery one that loueth him which begate, loueth him also which is begotten of him. A

2 By this we know that we loue the children of God, when we loue God, and keepe his Commandements.

3 For this is the loue of God, that wee keepe his Commandements: and * his Commaundements are not grieuous. Matt. 11. c

4 For all that is borne of God, ouercommeth the world: and * this is the victory that hath ouercome the world, euen our faith. *The Epistle on the 1. Sunday after Easter.*

5 Who is it that ouercommeth the world, but he which beleeueth that Iesus is the Sonne of God? 1. Cor. 15. g

6 This Iesus Christ is hee that came by water and blood: not by water onely, but by water and blood: and it is the Spirit that beareth witnesse, because the Spirit is trueth.

7 For there are three which beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one. B

8 And

8 And there are three which beare record in earth, the Spirit, and Water, and Blood, & these three agree in one.
9 If wee receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which hee testified of his Sonne.
10 Hee that beleeueth on the Sonne of God, hath the witnesse in himselfe: Hee that beleeueth not God, hath made him a lyar, because he beleeueth not the record that God gaue of his Sonne.
11 And this is the record, that God hath giuen vnto vs eternall life, and this life is in his Sonne.
12 He that hath the Sonne, hath life: and hee that hath not the Sonne of God, hath not life.
13 These things haue I written vnto you, that beleeue on the Name of the Sonne of God, that ye may know that ye haue eternall life, and that ye may beleeue on the Name of the Sonne of God.
¶ 14 And this is the trust that wee haue in him: that * if we aske any thing according to his will, he heareth vs.
Matth. 7. c mark. 11. d luke 11. b iohn 14. b
15 And if we know that he heareth vs, whatsoeuer wee aske, we know that we haue the petitions that we desired of him.
16 If any man see his brother sinne a sinne which is not vnto death, he shal aske, and he shall giue him life, for them that sinne not vnto death. There is a sinne vnto death: [a] I say not that he should pray for it.
17 All vnrighteousnesse is sinne: and there is a sinne not vnto death.
18 Wee know that whosoeuer is borne of God, sinneth not: but he that is begotten of God, keepeth himselfe, and that wicked one toucheth him not.
19 We know that we are of God, and the whole world lieth in wickednesse.
20 We know that the Sonne of God is come, and hath giuen vs a minde to know him which is true: and we are in him that is true, through his Sonne Iesus Christ: This same is very God, and eternall life.
|| Or, images. 21 Babes, keepe your selues from || idoles. Amen.

¶ The Notes.

[a] What this sinne vnto death is, our Sauiour Christ doth sufficiently declare, saying, If ye will not beleeue, ye shall die in your owne sinnes. So that this sinne vnto death, is nothing else but a wilfull and obstinate infidelity: This sinne no man (that is borne of God) doeth commit, though of frailenesse wee bee subiect vnto sinne as long as we liue.

¶ The

¶ The ſecond Epiſtle of Saint Iohn.

1 *Hee writeth vnto a certaine Lady,* 4 *reioycing that her children walke in the trueth,* 5 *and exhorteth them vnto loue.*

THe Elder vnto the elect Lady and her chil- A
dren, whom I loue in the trueth: and not
I onely, but alſo all that haue knowen the
trueth,

2 For the trueths ſake, which dwelleth
in vs, and ſhall be with vs for euer:

3 Grace bee with you, mercy and peace from God the
Father, and from the Lord Ieſus Chriſt, the Sonne of
the Father, in trueth and loue.

4 I reioyced greatly that I found thy children walking in trueth, as wee haue receiued a commandement of the Father.

5 And now I beſeech thee Lady, not as though I wrote a new commaundement vnto thee, but that ſame which wee haue had from the beginning, that wee ſhould loue one another.

6 *And this is the loue, that we ſhould walke after his* Iohn 13.a
commandements: This is the commandement, that as 1.Iohn 5.a
ye haue heard from the beginning, ye ſhould walke in it.

7 For many deceiuers are entred into the world, which B
confeſſe not that Ieſus Chriſt is come in the fleſh. This is a deceiuer, and an Antichriſt.

8 Looke on your ſelues, that we loſe not that we haue wrought, but that we may haue a full reward.

9 Whoſoeuer tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God: He that endureth in the doctrine of Chriſt, hath both the Father and the Sonne.

10 If there come any vnto you, and bring not this learning, him receiue not to houſe, neither bid him God ſpeede,

11 For hee that biddeth him God ſpeede, is partaker of his euill deedes.

12 Hauing many things to write vnto you, I would not write with paper & ynke: but I truſt to come vnto you, and ſpeake with you mouth to mouth, that our ioy may be full.

13 The ſonnes of thy elect ſiſter greete thee.

¶ The third Epiſtle of Saint Iohn.

2 *He is glad of Gaius, that he walketh in the trueth,* 8 *and exhorteth to be louing vnto the poore Chriſtians in their perſecution.*

THE Elder vnto the welbeloued Gaius, whom
I loue in the trueth.

2 Beloued, I wiſh in all things ſ thou proſpereſt & fareſt well, euen as thy ſoule proſpereth.

3 For

3 For I reioyced greatly, when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.

4 I haue no greater ioy, then for to heare how that my sonnes walke in verity.

5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, and to strangers:

6 Which haue borne witnesse of thy charity, before the Church, whom if thou bring forwards on their iourney, after a godly sort, thou shalt doe well:

B 7 Because that for his Names sake they went forth, taking nothing of the Gentiles.

8 Wee therefore ought to receiue such, that we might be helpers to the trueth.

9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I will declare his deedes which he doeth, tatling on vs with malicious words: and not content therewith, neither hee himselfe receiueth the brethren, and forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good. He that doeth well, is of God, but he that doeth euill, hath not seene God.

12 Demetrius hath good report of all men, and of the trueth it selfe: Yea, and we our selues also beare record, and ye know that our record is true.

13 I had many things to write, but I will not with ynke and paper write vnto thee.

14 I trust I shall shortly see thee, and wee shall speake mouth to mouth. Peace be vnto thee: The louers salute thee. Greete our friends by name.

¶ The Epistle of Saint Iude.

Saint Iude admonisheth all Churches generally to take heede of deceiuers which goe about to draw away the hearts of the simple people from the trueth of God.

The Epistle on S. Simon and Iudes day.

A IVde the seruant of Iesus Christ, the brother of Iames, to them which are called and sanctified in God the Father, and preserued in Iesus Christ.

2 Mercy vnto you, and peace, and charitie be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of

of the common saluation, it was needefull for me to write vnto you, exhorting you that you should earnestly contend for the faith which was once giuen vnto the Saints.

4 For there are certaine vngodly men craftily crept in, which were before of old ordained to this condemnation, turning the grace of our God into wantonnesse, and denying God, which is the onely Lord, and our Lord Iesus Christ.

5 My minde is therefore to put you in remembrance hereof, forasmuch as ye once know this, how that the Lord after that hee had deliuered the people out of Egypt, destroyed them which afterward beleeued not.

6 The Angels also, which kept not their first estate, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darkenesse, vnto the iudgement of the great day.

7 *Euen as Sodome and Gomorrhe, and the cities about them, which in like maner defiled themselues with fornication, and followed strange flesh, are set forth for an ensample, and suffer the paine of eternall fire. B Gen.19.f

8 Likewise these being deceiued by dreames, defile the flesh, despise rulers, and speake euill of them that are in authority.

9 Yet Michael the Archangel, when he stroue against the deuill, and disputed about the body of Moses, durst not giue rayling sentence, but sayd, The Lord rebuke thee.

10 But these speake euill of those things which they know not: and what things they know naturally, as beastes which are without reason, in those things they corrupt themselues. Gen.4.b Num.16.f

11 Woe bee vnto them, for they haue gone in the way of *Cain, and are vtterly giuen to the errour of Balaam for lucre sake, *and haue perished in the gainesaying of Core. ||Or.rockes.

12 These are ||spots in your feasts of charity, when they feast with you, without all feare, feeding themselues: cloudes they are without water, caryed about of windes, ||trees withered at fruit gathering, and without fruit, twise dead and plucked vp by the rootes. ||Or, trees withered in Autumne when the fruit haruest is, and so the Greeke word importeth, or, trees bearing corrupt fruit: or, trees corrupting their owne fruit.

13 They are the raging waues of the sea, foming out their owne shame: they are wandring starres, to whom is reserued the mist of darkenesse for euer.

14 Enoch the seuenth from Adam prophecied before of such, saying, Behold, *the Lord shall come with thousands of Saints. Apoc.1.b

15 To giue iudgement against all men, & to rebuke all that are vngodly among them, of all their vngodly deedes which

which they haue vngodly committed, and of all their cruel ſpeakings, which vngodly ſinners haue ſpoken againſt him.

16 Theſe are murmurers, complainers, walking after their owne luſts, whoſe mouthes ſpeake proud things, they haue men in great reuerence, becauſe of aduantage.

Actes 21.f

17 But ye beloued, remember the words * which were ſpoken before of the Apoſtles of our Lord Jeſus Chriſt,

18 How that they told you that there ſhould be mockers

1.Tim.3.a
2.tim.3.a
2.pet.3.a

* in the laſt time, which ſhould walke after their owne vngodly luſts.

19 Theſe are makers of ſects, fleſhly, hauing not the ſpirit.

20 But yee dearely beloued, edifie your ſelues in your moſt holy faith, praying in the holy Ghoſt.

D

21 And keepe your ſelues in the loue of God, looking for the mercy of our Lord Jeſus Chriſt vnto eternall life.

‖Or, in putting difference.

22 And haue compaſſion of ſome, ‖ ſeparating them.

23 And other ſaue with feare, pulling them out of the fire, hating euen the garment ſpotted by the fleſh.

24 Vnto him that is able to keepe you free from ſinne, and to preſent you faultleſſe before the preſence of his glorie with ioy:

25 To God our Sauiour, which is onely wiſe, be glory and maieſtie, and dominion, and power, now and euer. Amen.

The end of the Epiſtle of S. Iude.

¶ The Reuelation of Saint Iohn *the Diuine.*

The firſt Chapter.

1 *The cauſe of this Reuelation.* 3 *Of them that reade it.* 4 *Iohn writeth to the ſeuen Churches.* 5 *The maieſtie and office of the Sonne of God.* 20 *The viſion of the Candleſticks and ſtarres.*

A

THe Reuelation of Jeſus Chriſt which God gaue vnto him, for to ſhew vnto his ſeruants things which muſt ſhortly come to paſſe: and when he had ſent, hee ſhewed by his Angel vnto his ſeruant Iohn,

2 Which bare record of the worde of God, and of the teſtimony of Jeſus Chriſt, and of all things that he ſaw.

3 Happy is hee that readeth, and they that heare the words of this prophecie, and keepe thoſe things which are written

written therein, for the time is at hand.

4 Iohn to the seuen Churches in Asia, Grace be vnto you, and peace from him, which is, and which was, and which is to come, and from the seuen Spirits which are before his Throne,

5 And from Iesus Christ, which is a faithfull witnesse, and first begotten of the dead, and Lord ouer the Kings of the earth, vnto him that *loued vs, and washed vs from our sinnes in his owne blood, Hebr. 11 d 1. pet. 2. b

6 And made vs Kings, and Priests vnto God, and his Father: to him bee glory and dominion for euermore. Amen. 2. iohn. 5. b

7 Behold, he commeth with the *clouds, and all eyes shall see him, and they also which pearced him: and all kindreds of the earth shall waile before him, euen so, Amen. B Matth. 24. a

8 I am Alpha and Omega, the beginning and the ending, saith the Lord Almighty, which is, and which was, and which is to come.

9 I Iohn, your brother and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the Ile that is called Pathmos, for the word of God, and for the witnessing of Iesus Christ:

10 I was in the spirit on the Lords ‖ day, and heard behinde me a great voyce, as it had bene of a Trumpet, ‖ Or, Sunday.

11 Saying, I am Alpha and Omega, the first and the last: that thou seest, write in a booke, and send it vnto the seuen Churches which are in Asia, vnto Ephesus, & vnto Smyrna, and vnto Pergamos, and vnto Thyatira, & vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 And I turned backe to see the voyce that spake to me, and when I was turned, I saw seuen golden Candlesticks.

13 And in the middest of the seuen Candlesticks, one like vnto the Sonne of man, clothed with [a] a garment downe to the foote, and girt about the pappes with a golden girdle.

14 His head and his haires were white as white woole, and as snow, and his eyes were as a flame of fire. C

15 And his feete like vnto fine brasse, as though they burnt in a fornace: and his voyce as the sound of many waters.

16 And hee had in his right hand seuen starres: and out of his mouth went a sharpe two edged sword, and his face shone euen as the Sunne in his strength. Matth. 17. a

17 And when I saw him, I fell at his feete euen as dead, and hee layd his right hand vpon mee, saying vnto

me, Feare not, I am the first and the last.

Esay 44.d 18 And I am aliue, and was dead, and behold, * I am aliue for euermore, Amen, and haue the keyes of hell and of death.

19 Write therefore the things which thou hast seene, and the things which are, and the things which shall bee fulfilled hereafter.

20 The mystery of the seuen starres which thou sawest in my right hand, and the seuen golden Candlesticks: The seuen starres, are the Angels of the seuen Churches, and the seuen Candlestickes which thou sawest, are the seuen Churches.

¶ The Notes.

[a] The garment, is innocency, and holinesse, the golden girdle, is heauenly might & power, the haires as white as wool, godly and heauenly wisedome, his eyes as a flame of fire, is a terrible and grimme countenance to the vnfaithfull, his feete of brasse, &c. is a readinesse to stampe in pieces, and to destroy the wicked and vngodly, his voice, and the sword in his mouth, is the holy Ghost.

The ij. Chapter.

1 Hee exhorteth foure Churches, 5 to repentance, 10 to perseuerance, patience, and amendment, 24. 20. 23 aswell by threatnings, 7. 10. 17. 26 as by promises of reward.

A VNto the Angel of the Church of Ephesus write, These things saith hee, that holdeth the seuen starres in his right hand, and that walketh in the middest of the seuen golden Candlesticks,

2 I know thy workes, and thy labour, and patience, and how thou canst not forbeare them which are euill: and hast examined them which say they are Apostles, and are not, and hast found them lyars,

3 And hast suffered, and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Neuertheless, I haue somewhat against thee, because thou hast left thy first loue.

5 Remember therefore from whence thou art fallen, and repent, and doe the first workes: or else I will come vnto thee shortly, and will remooue thy Candlestick out of his place, except thou repent.

Actes 6.b 6 But this thou hast, because thou hatest the deedes of the * Nicolaitans, which deedes I also hate.

B 7 Let him that hath an eare, heare what the spirit saith vnto the Churches, To him that ouercommeth, will I

Gen.2 b giue to eate of the tree of life, * which is in the middest of the paradise of God.

8 And vnto the Angel of the Church of Smyrna write. These things saith he, that is first and the last, which was dead, and is aliue.

9 I know thy workes, and tribulation, and pouertie, (but thou art rich) and I know the blasphemy of them, which call themselues Iewes, and are not, but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, the deuill shall cast some of you into prison, to tempt you, and ye shall haue tribulation ten dayes: be thou faithfull vnto the death, and I will giue thee a crowne of life.

11 Let him that hath an eare, heare what the Spirit saith vnto the Churches. He that ouercommeth, shall not be hurt of the second death.

12 And to the Angel of the Church in Pergamos, write. These things saith he, which hath the sharpe sword with two edges.

13 I know thy workes, and where thou dwellest, euen where Satans seat is, and that thou holdest fast my name, and hast not denied my faith, euen in those dayes, when Antipas my faithfull Martyr was slaine among you, where Satan dwelleth.

14 But I haue a few things against thee, because thou hast there them that maintaine the doctrine of * Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eate meate sacrificed vnto Idoles, and commit fornication:

15 Euen so hast thou them that maintaine the doctrine of the Nicolaitans, which thing I hate.

16 Repent, or else I will come vnto thee shortly, and will fight against thee with the sword of my mouth.

17 Let him that hath an eare, heare what the Spirit saith vnto the Churches: To him that ouercommeth, will I giue to eare [a] Manna that is hid, and will giue him a white stone, and in the stone a new name written, which no man knoweth sauing he that receiueth it.

18 And vnto the Angel of the Church of Thyatira, write. These things saith the Sonne of God, who hath eyes like vnto a flame of fire, and his feete are like fine brasse:

19 I know thy workes and thy charitie, seruice, and faith, and thy patience, and thy deedes, which are moe at the last, then at the first.

20 Notwithstanding, I haue a few things against thee, because thou sufferest that woman * Iesabel, which called her selfe a prophetesse, to teach, and to deceiue my

℄ Numb. 24.c || Some read, in Balac.

3. Reg. 19 g
4. reg. 10. d

seruants to make them commit fornication, and to eate meate sacrificed vnto Idoles.

D 21 And I gaue her space to repent of her fornication, and she repented not.

22 Beholde, I will cast her into a bed, and them that commit fornication with her into great aduersity, except they repent of their deedes.

23 And I will kill her children with death, and all the Churches shall know that * I am hee which searcheth the reines and hearts, and I will giue vnto euery one of you according to his workes.

Iere.17.b

24 Vnto you I say, and vnto other of them of Thyatira, as many as haue not this learning, and which haue not knowen the deepenesse of Satan, as they say, I will put vpon you none other burden:

25 But that which yee haue already, holde fast till I come.

26 And whosoeuer ouercommeth, & keepeth my workes vnto the end, to him will I giue power ouer nations:

Psal.2.b

27 And he shall rule them with a * rod of yron, and as the vessels of a potter, shall they be broken to shiuers.

E 28 Euen as I receiued of my Father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the spirit saith to the Churches.

¶ The Notes.

[a] By Manna, vnderstand the word of God, and true hartie loue: by the white stone is signified the election before God, and also the euerlasting grace, and confidence in the grace and fauour of God vnto euerlasting life.

The iij. Chapter.

Hee exhorteth the Churches or ministers to the true profession of faith, and to watching.

A AND write vnto the Angel of the Church, that is at Sardis, These things, saith hee, that hath the seuen spirits of God, and the seuen starres, I know thy workes, euen that thou hast a name that thou liuest, and thou art dead.

2 Be awake, and strengthen the things which remaine, that are ready to die. For I haue not found thy workes perfect before God.

3 Remember therefore how thou hast receiued, and heard, and hold fast, and repent. * If thou shalt not watch, I will come on thee as a theefe, and thou shalt not know what houre I will come vpon thee.

1.Thes.5.a
1.pet.3.c

4 Thou hast a few names in Sardis, which haue not defiled their garments, and they shall walke with me in white:

white: for they are worthy.

5 He that ouercommeth shall be clothed in [a] white aray, and I will not blot out his name out of the Booke of life: and I will confesse his Name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

7 And write vnto the Angel of the Church of Philadelphia: These things saith he that is holy & true, which hath the key of Dauid, * which openeth, and no man shutteth, and shutteth, and no man openeth. B

Esay 22.f
Iob 12.a

8 I know thy workes: beholde, I haue set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my sayings, and hast not denied my Name.

9 Beholde, I will make them of the synagogue of Satan, which call themselues Iewes, and are not, but doe lie, behold I wil make them that they shall come and worship before thy feete, and shall know that I haue loued thee.

10 Because thou hast kept the wordes of my patience, therefore I will keepe thee from the houre of temptation, which will come vpon all the world, to try them that dwel vpon the earth.

11 Behold, I come shortly, hold that which thou hast, that no man take away thy crowne.

12 Him that ouercommeth, will I make a pillar in the Temple of my God, and hee shall goe no more out, and I will write vpon him the Name of my God, and the name of the Citie of my God, which is new Hierusalem, which commeth downe out of heauen from my God, and I will write vpon him my new Name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church which is in Laodicea, write. These things saith Amen, the faithfull and true witnesse, the beginning of the creatures of God. C

15 I know thy workes, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art luke warme, and neither cold nor hot: I will spue thee out of my mouth.

17 Because thou saidest, I am rich, and increased with goods, and haue neede of nothing, and knowest not how that thou art wretched, and miserable, and poore, and blinde, and * naked.

2.Cor.5.a

18 I counsell thee to buy of mee golde tryed in the fire, that thou mayest bee rich, and white rayment, that thou

mayest bee clothed, and that thy filthy nakednesse doe not appeare, and anoynt thine eyes with eye salue, that thou mayest see.

Prou. 3. b hebr. 12. a

19 * As many as I loue, I rebuke and chasten: bee fernent therefore, and repent.

20 Beholde, I stand at the doore, and knocke: if any man heare my voyce, and open the doore, I will come in to him, and will sup with him, and he with me.

D 21 To him that ouercommeth, will I grant to sit with mee in my Throne, euen as I ouercame, and haue sitten with my Father in his Throne.

22 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

¶ The Notes.

[a] The white aray doth signifie an innocent life, without all manner of blemish. The open doore is the word of God, and the holy Gospel.

The iiij. Chapter.

1 *The vision of the Maiestie of God.* 2 *He seeth the Throne, and one sitting vpon it.* 8 *and* 24. *Seats about it, with* 24. *Elders sitting vpon them, and foure beasts praising God day and night.*

A *The Epistle on Trinity Sunday.*

After this I looked, and beholde, a doore was open in heauen, and the first voice which I heard, was as it were of a Trumpet, talking with me, which said, Come vp hither, and I will shew thee things which must bee fulfilled hereafter.

2 And immediately I was in the Spirit: and behold, [a] a Throne was set in heauen, & one sate on the Throne.

3 And he that sate, was to looke vpon like to a Iasper stone, and a Sardine stone: and there was a Rainbowe about the Throne, in sight like vnto an Emerald.

4 And about the Throne were foure and twentie Seates, and vpon the Seates I saw foure and twentie Elders sitting, clothed in white raiment, and they had on their heads crownes of gold.

5 And out of the Throne did proceed lightnings, and thundrings, and voyces, and there were seuen Lampes of fire burning before the Throne, which are the seuen Spirits of God.

6 And before the throne there was a sea of glasse, like vnto Chrystall: & in the midst of the Throne, & round about the Throne, were foure beasts full of eyes before & behinde.

B 7 And the first beast was like a Lion, and the second beast was like a Calfe, and the third beast had a face as a man, and the fourth beast was like a flying Eagle.

8 And the foure beasts had each of them sixe wings about

about him, and they were full of eyes within, and they had no reſt day, neither night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when theſe beaſts gaue glory, and honour, and thankes vnto him that ſate on the Throne, which liueth for euer and euer,

10 * The foure and twenty Elders fell downe before him that ſate on the Throne, and worſhipped him that liueth for euer and euer, and caſt their crownes before the Throne, ſaying, Eſay 6. a

11 Thou art worthy, O Lord, to receiue glory, and honour, and power: for thou haſt created all things, and for thy pleaſures ſake they are, and were created.

¶ The Notes.

[a] Gods ſeate is the euerlaſting ſtate of his power. The Rainbowe ſignifieth his mercy and patient ſuffering. The foure and twenty Seates, and the foure and twenty Elders, doe ſignifie the moſt higheſt iuſtice of God, and that the moſt ſpecial friends of God, both of the Olde and New Teſtament, are incorporate into the Kingdome of God. The ſea of glaſſe may ſignifie vnto vs the aduerſitie of this life, which ſerueth to the glory of God, and the profit of the faithfull.

The v. Chapter.

1 *He ſeeth the Lambe opening the Booke.* 8. 14 *And therefore the foure beaſts, the* 24. *Elders, and the Angels praiſe the Lambe, and doe him worſhip,* 9 *for their redemption, and other benefits.*

AND I ſaw in the right hand of him that ſate vpon the Throne, a booke written within, and on the backeſide ſealed with ſeuen ſeales. A

2 And I ſaw a ſtrong Angel preaching with a lowde voyce, Who is worthy to open the booke, and to looſe the the ſeales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth, was able to open the booke, neither to looke thereon.

4 And I wept much, becauſe no man was found worthy to open & to read the booke, neither to looke thereon.

5 And one of the Elders ſaide vnto mee, Weepe not: behold, that Lion that is of the tribe of Iuda, the roote of Dauid, hath obtained to open the booke, and to looſe the ſeuen ſeales thereof.

6 And I beheld, and loe, in the midſt of the Throne, and of the foure beaſts, and in the middeſt of the Elders, ſtood a Lambe as though he had beene killed, hauing ſeuen hornes, and ſeuen eyes, which are the ſeuen Spirits

of God sent into all the earth.

B 7 And hee came and tooke the booke out of the right hand of him that sate vpon the Throne.

8 And when he had taken the Booke, the foure beasts, and the foure and twentie Elders fell downe before the Lambe, hauing euery one of them harpes, and golden vials full of odours, which are the prayers of Saints.

9 And they sung a new song, saying, Thou art worthy to take the Booke, and to open the seales thereof: for thou wast killed, and hast redeemed vs to God by thy blood out of all kindreds, and tongues, and people, and Nations;

10 And hast made vs vnto our God kinges and priests, and we shall reigne on the earth.

11 And I beheld, and I heard the voyce of many Angels about the Throne, and about the beasts and the Elders, and heard thousand thousands,

12 Saying with a loud voyce, Worthy is the Lambe that was killed, to receiue power, and riches, and wisedome, and strength, and honour, and glory, and blessing.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them heard I, saying, Blessing, honour, glory, and power be vnto him that sitteth vpon the Throne, and vnto the Lambe for euermore.

C 14 And the foure beasts said, Amen. And the foure and twenty Elders fell vpon their faces, and worshipped him that liueth for euermore.

The vi. Chapter.

The Lambe openeth the sixe seales, and many things follow the opening thereof.

A AND I saw when the Lambe opened one of the seales, and I heard one of the foure beasts say, as it were the noyse of thunder, Come and see.

2 And I saw, & behold, there was a [a] white horse, and he that sate on him had a bow, & a crowne was giuen vnto him, and he went forth conquering, and for to ouercome.

3 And when hee had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse that was red, and power was giuen to him that sate thereon, to take peace from the earth, and that they should kill one another: and there was giuen vnto him a great sword.

5 And when he had opened the third seale, I heard the third beast say, Come and see. And I beheld, and loe, a blacke horse, and hee that sate on him, had a paire of ballances in his hand.

6 And

6 And I heard a voyce in the midst of the foure beasts say, A measure of wheate for a penny, and three measures of barley for a penny, and oyle and wine see thou hurt not.

7 And when hee had opened the fourth seale, I heard B the voyce of the fourth beast, say, Come and see.

8 And I looked, and behold, a pale horse, and his name that sate on him was Death, and hell followed after him: and power was giuen vnto them ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fift seale, I saw vnder the Altar the soules of them that were killed for the word of God, and for the testimony which they had.

10 And they cryed with a loud voyce, saying, How long tariest thou Lord, holy and true, to iudge and auenge our blood on them that dwel on the earth?

11 And long white garments were giuen vnto euerie one of them: and it was said vnto them, that they should rest yet for a little season, vntill their fellow seruants and their brethren that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the first seale, and loe there was a great earthquake, and the Sunne was as blacke as sackcloth made of haire, and the Moone waxed euen as blood.

13 And the starres of heauen fell vnto the earth, euen as a fig tree casteth her vntimely figs, when shee is shaken of a mighty winde.

14 And heauen vanished away as a scroule when it is C rolled together, and all mountaines and yles were moued out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and the mightie men, and euery bond man, and euery free man hid themselues in the dennes, and in the rockes of the hils,

16 And said to the hilles and rockes, * Fall on vs, and Ose. 10. b hide vs from the face of him that sitteth on the Throne, luke 23. c and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who is able to endure?

¶ The Notes.

[a] By the white horse may be vnderstood the first estate of the Christian Church without blemish. By the second seale and the red horse, vnderstand the state of the kingdome of Christ in the time of Martyrs. By the third seale, and the beast, the blacke horse, ballances and measures, vnderstand dearth, and want of vitailes,

vitailes, with the portion that was allowed for one man for his daies spending, which happened vnto all the world, either when Claudius or Traianus reigned Emperours. By the fourth seale, the beast, the voyce, and the pale horse, vnderstand the heretikes, which diuers wayes vexe the holy Church with false doctrine. The fift seale may signifie the right godly and Christian men. The sixt seale, the great misery and affliction, which shall arise and be procured through Antichrist.

The vij. Chapter.

4 He seeth the seruants of God sealed in their foreheads, out of all nations and people. 15 Which though they suffer trouble, yet the Lambe feedeth them, leadeth them to the fountaine of liuing water, 17 and God shall wipe away all teares from their eyes.

A *The Epistle on all Saints day.*

AND after that, I saw foure Angels standing on the foure corners of the earth, holding the foure windes of the earth, that the winde should not blowe on the earth, neither on the Sea, neither on any tree.

2 And I saw another Angel ascending from the rising of the Sunne, hauing the seale of the liuing God: and hee cryed with a lowde voyce to the foure Angels to whom power was giuen to hurt the earth and the Sea:

3 Saying, Hurt ye not the earth, neither the Sea, neither the trees, till wee shall haue sealed the seruants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed an hundred fortie and foure thousand of all the Tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelue thousand: Of the tribe of Reuben were sealed twelue thousand: Of the tribe of Gad were sealed twelue thousand:

6 Of the tribe of Aser were sealed twelue thousand: Of the tribe of Nephtali were sealed twelue thousand: Of the tribe of Manasses were sealed twelue thousand:

B 7 Of the tribe of Simeon were sealed twelue thousand: Of the tribe of Leui were sealed twelue thousand: Of the tribe of Issachar were sealed twelue thousand:

8 Of the tribe of Zebulum were sealed twelue thousand: Of the tribe of Joseph were sealed twelue thousand: Of the tribe of Beniamin were sealed twelue thousand.

9 After this I beheld, and loe, a great multitude which no man could number, of all Nations and kindreds, and people, and tongues, stood before the Throne, and before the Lambe clothed with white garments, and Palmes in their hands.

10 And they cryed with a loud voyce, saying, Saluation

tion be aſcribed to him that ſitteth vpon the Throne of our God, and vnto the Lambe.

11 And all the Angels ſtood in the compaſſe of the Throne, and of the Elders, and of the foure beaſts, and fell before the Throne on their face, and worſhipped God,

12 Saying, Amen: Bleſſing, and glory, and wiſedome, and thankes, and honour, and power, and might, bee vnto our God for euermore. Amen.

13 And one of the Elders anſwered, ſaying vnto mee, What are theſe which are arayed in white garments? and whence came they?

14 And I ſaid vnto him, Lord, thou woteſt. And hee ¶ ſaid vnto mee, Theſe are they which came out of great tribulation, and haue waſhed their long robes, and made them white by the blood of the Lambe.

15 Therefore are they in the preſence of the Throne of God, and ſerue him day and night in his Temple: and hee that ſitteth on the Throne will dwell among them.

16 They ſhall hunger no more, neither thirſt, neither ſhall the Sunne light on them, neither any heat.

17 For the Lambe which is in the midſt of the Throne ſhall feed them, and ſhall lead them vnto liuing fountaines of waters, and God ſhall wipe away all teares from their eyes.

¶ The Notes.

[a] By theſe foure Angels are vnderſtood noyſome miniſters, which goe about to hinder both the life and doctrine of the Goſpel, and of the true faith. This Angel which aſcendeth from the riſing of the Sunne, &c. is our Sauiour Chriſt, which alwayes procureth ſome to further the Goſpel againſt Tyrants and Antichriſts.

The viij Chapter.

1 The ſeuenth ſeale is opened: there is ſilence in heauen. 6 The foure Angels blow their Trumpets, and great plagues follow vpon the earth.

AND when he had opened the ſeuenth ſeale, there was A ſilence in heauen about the ſpace of halfe an houre.

2 And I ſaw the [a] ſeuen Angels which ſtood before God, and vnto them were giuen ſeuen Trumpets.

3 And another Angel came and ſtood before the Altar, hauing a golden cenſor, and many odours were giuen vnto him, that he ſhould offer with the prayers of all Saints vpon the golden Altar which was before the Throne.

4 And the ſmoke of the odours which came of the prayers of Saints, aſcended vp before God out of the Angels hand.

5 And

5 And the Angel tooke the censor, and filled it with fire of the Altar, and cast it into the earth, and voyces were made, and thundrings, and lightnings, and earthquake.

6 And the seuen Angels which had the seuen trumpets, prepared themselues to blowe.

B 7 The first Angel blew, and there was made haile, and fire mingled with blood [a] and they were cast into the earth, and the third part of the trees was burnt, and all greene grasse was burnt.

8 And the second Angel blew, and as it were a great mountaine burning with fire, was cast into the Sea, and the third part of the Sea turned to blood.

9 And the third part of the creatures which were in the Sea, and had life, died, and the third part of the ships were destroyed.

10 And the third Angel blew, and there fell a great Starre from heauen, burning as it were a lampe, and it fell into the third part of the riuers, and into fountaines of waters.

11 And the name of the starre is called Wormewood, and the third part was turned to wormewood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel blew, and the third part of the Sunne was smitten, and the third part of the Moone, and the third part of the Starres, that the third part of them should be darkened: and the day was smitten, that the third part of it should not shine, and likewise the night.

13 And I beheld, and heard an Angel flying through the midst of heauen, saying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, because of the voyces to come of the Trumpe, of the three Angels which were yet to blow.

¶ The Notes.

[a] These seuen Angels bee many Antichrists, and those mighty, that doe harme to the faithfull, and hinder the Gospel, but Iesus Christ standeth at the Altar with the oblation of his body for the faithfull.

The ix. Chapter.

12 The first woe is past. 14 the foure Angels that were bound are loosed, 18 and the third part of men is killed.

A AND the fift Angel blew, and I saw a starre fall from heauen vnto the earth: and to him was giuen the key of the bottomelesse pit.

2 And he opened the bottomlesse pit, and the smoke of the pit arose, as the smoke of a great furnace, & the Sunne and

and the ayre were darkened, by the reason of the smoke of the pit.

3 And there came out of the smoke Locusts vpon the earth, and vnto them was giuen power, as the Scorpions of the earth haue power.

4 And it was commaunded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but onely those men which haue not the seale of God in their foreheads.

5 And to them it was giuen that they should not kill them, but that they should bee vexed fiue moneths, & their paine was as the paine that commeth of a scorpion, when he shall haue stricken a man.

6 * And in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shal flie from them. Esay 2.d ose. 10.c luke 23.c

7 And the similitude of the Locusts was like vnto horses prepared vnto battell, and on their heads were as it were crownes like vnto gold, and their faces were as it had beene the faces of men. B

8 And they had hayre as the hayre of women, and their teeth were as the teeth of Lions.

9 And they had habergions, as it were the habergions of yron, and the sound of their wings was as the sound of charets, when many horses runne to battell.

10 And they had tailes like vnto Scorpions, and there were stings in their tailes: and their power was to hurt men fiue moneths.

11 And they had a king ouer them, which is the angell of the bottomlesse pit, whose name in the Hebrew tongue is Abaddon, but in the Greeke tongue hath his name Apollyon, that is to say, a destroyer.

12 One woe is past, and behold, two woes come yet after this.

13 And the first Angel blew, and I heard a voyce from the foure hornes of the golden Altar, which is before God,

14 Saying to the first Angel which had the trumpe, Loose the foure Angels which are bound in the great riuer Euphrates. C

15 And the foure Angels were loosed, which were prepared for an houre, and a day, and a moneth, and a yeere, for to slay the third part of men.

16 And the number of the horsemen of the armies were twenty thousand times ten thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that

that sate on them, hauing fiery habergions of Iacinth colour, and brimstone, and the heads of the horses were as the heads of Lyons, and out of their mouthes commeth foorth fire, and smoke, and brimstone.

18 And of these three, was the third part of men killed, that is to say, of the fire, and of the smoke, and of the brimstone, which proceeded out of the mouthes of them.

19 For their powers bee in their mouthes, and in their tailes: For their tailes were like vnto Serpents, hauing heads, and with them they doe hurt.

20 And the remnant of the men which were not killed by these plagues, repented not of the deeds of their hands, that they should not worship deuils, and idoles of gold and siluer, and brasse, and stone, and of wood, which neither can see, neither heare, neither goe.

D 21 Also they repented not of their murders, & of their sorceries, neither of their fornication, neither of their thefts.

The x. Chapter.

1 The Angel hath the booke open. 6 He sweareth there shall be no more time. 9 He giueth the booke vnto Iohn, which eateth it vp.

A AND I saw another mighty Angell come downe from heauen, clothed with a cloud, and the Raineb ow vpon his head, and his face as it were the Sunne, and his feete as it were pillars of fire.

2 And he had in his hand a little booke open: and hee put his right foote vpon the Sea, and the left foote vpon the earth:

3 And cryed with a loude voyce, as when a Lyon roareth: and when he had cried, seuen thunders vttered their voyces.

4 And when the seuen thunders had vttered their voyces, I was about to write: And I heard a voyce from heauen, saying vnto me, Seale vp those things which the seuen thunders vttered, and write them not.

5 And the Angel which I saw stand vpon the sea, and vpon the earth, lift vp his hand to heauen,

6 And sware by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therin are, that there should be no longer time.

B 7 But in the dayes of the voyce of the seuenth Angel, when he shall begin to blow, euen the mystery of God shall be finished, as he declared to his seruants the Prophets.

8 And the voice which I heard from heauen, spake vnto me

me againe, and said, * Goe and take the little booke which is open in the hand of the Angel which standeth vpon the sea, and vpon the earth. Ezech. 2. b

9 And I went vnto the Angel, and said vnto him, Giue me the little booke. And he said vnto me, Take it and eate it vp, and it shall make thy belly bitter, but it shalbe in thy mouth as sweete as hony.

10 * I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as sweete as hony: and assoone as I had eaten it, my belly was bitter. Ezech. 3. c

11 And he said vnto mee, Thou must prophecy againe among the people, and nations, and tongues, and to many kings.

The xj. Chapter.

2 *The Temple is measured.* 3 *Two witnesses raysed vp by the Lord, are murdered by the beast.*

AND then was giuen mee a reede like vnto a rod, and A the Angel stood by, saying, Rise and mete the Temple of God, and the Altar, and them that worship therein.

2 But the court which is without the Temple, cast out, and mete it not: for it is giuen to the Gentiles, and the holy Citie shall they tread vnder foote fortie and two moneths.

3 And I will giue power vnto my two witnesses, and they shall prophesie a thousand two hundred and threescore dayes clothed in sackcloth.

4 These are two Olive trees, and two Candlesticks, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, and consumeth their enemies: and if any man will hurt them, this wise must he be killed.

6 These haue power to shut heauen, that it raine not in the dayes of their prophecying: and haue power ouer waters to turne them to blood, & to smite the earth with all maner of plagues, as often as they will.

7 And when they haue finished their testimony, the B beast that commeth out of the bottomlesse pit, shall make warre against them, & shall ouercome them, and kill them.

8 And their bodies shall lie in the streetes of the great city, which spiritually is called Sodome & Egypt, where also our Lord was crucified.

9 And they of the people, and kinreds, and tongues, and they of the nations shall see their bodies three dayes and a halfe, and shall not suffer their bodies to bee put in graues.

10 And they that dwell vpon the earth shall reioyce ouer

uer them, and be glad, and shall send gifts one to another: for these two Prophets vexed them that dwelt on the earth.

11 And after three dayes and a halfe, the spirit of life comming from God, entred into them: and they stood vp vpon their feete, and great feare fell vpon them which saw them.

12 And they heard a great voyce from heauen, saying vnto them, Come vp hither. And they ascended vp to heauen in a cloud, and their enemies saw them.

13 And the same houre was there a great earthquake, and the tenth part of the citie fell, and in the earthquake were slaine names of men seuen thousand: and the remnant were afraid, and gaue glory to the God of heauen.

E 14 The second woe is past, and behold, the third woe commeth anon.

15 And the seuenth Angel blew, and there were made great voyces in heauen, saying, The kingdomes of this world are our Lords and his Christs, and he shall reigne for euermore.

16 And the xxiiii. Elders which sit before God on their seates, fell vpon their faces, and worshipped God,

17 Saying, Wee giue thee thanks, O Lord God Almighty, which art, and wast, and art to come: for thou hast receiued thy great might, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead that they should bee iudged, and that thou shouldest giue reward vnto thy seruants the Prophets and Saints, and to them that feare thy Name, small and great, and shouldst destroy them which destroy the earth.

19 And the Temple of God was opened in heauen, and there was seene in his Temple the Arke of the Testament: and there followed lightnings, and voyces, and thunderings, and earthquake, and much haile.

The xij Chapter.

3 *There appeared a woman in heauen clothed with the Sunne, &c.*

A AND there appeared a great || wonder in heauen, a woman clothed with the Sunne, and the Moone vnder her feete, and vpon her head a crowne of twelue starres.

||Or, signe.

2 And she being with child, cryeth trauelling in birth, and pained ready to be deliuered.

3 And there appeared another wonder in heauen: for behold, a great red dragon hauing seuen heads, and tenne hornes, and seuen crownes vpon his heads:

4 And

4 And his taile draweth the third part of the starres of heauen, and he cast them to the earth: And the Dragon stood before the woman that was ready to bee deliuered, for to deuoure her childe, as soone as it was borne.

5 And she brought forth a man child, which shall rule all nations with a rod of yron: and her sonne was taken vp vnto God, and to his throne.

6 And the woman fled into the wildernesse, where she hath a place prepared of God, that they should feede her there a thousand, two hundred, and threescore daies.

B *The Epistle on S. Michael and all Angels day.*

7 And there was a great battell in heauen, Michael and his angels fought with the Dragon and the Dragon fought and his angels,

8 And preuailed not, neither was their place found any more in heauen.

9 And the great Dragon that old Serpent, called the deuill and Satanas, was cast out which deceiueth all the world, and he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voyce saying in heauen: Now is come saluation and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 And they ouercame him by the blood of the Lambe, and by the word of his testimony, and they loued not their liues vnto the death.

12 Therefore reioyce heauens, and yee that dwell in them. Woe to the inhabitants of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that hee was cast vnto the earth, hee persecuted the woman which brought forth the man child.

14 And to the woman were giuen two wings of a great Eagle that shee might flee into the wildernesse into her place where shee is nourished for a time, and times, and halfe a time from the face of the serpent. C

15 And the serpent cast out of his mouth water after the woman, as it had bene a flood, that he might cause her to be caried away of the flood.

16 And the earth holpe the woman, and the earth opened her mouth, and swallowed vp the riuer which the Dragon cast out of his mouth.

17 And the Dragon was wroth with the woman, and went & made warre with the remnant of her seede, which

keepe the commandements of God, and haue the testimony of Iesus Christ.

‖ Some read and he stood

18 And ‖ I stood on the Sea sand.

The xiij. Chapter.

1. 8. *The beast deceiueth the reprobate,* 2 4. *And is confirmed by another.* 17 *The priuiledge of the beasts marke.*

A 1 AND I saw a [a] beast rise out of the Sea, hauing seuen heads and tenne hornes, and vpon his hornes tenne crownes, and vpon his heads the name of blasphemie.

2 And the beast which I saw was like a leopard, and his feete was as the feete of a beare, and his mouth as the mouth of a Lyon: and the Dragon gaue him his power, and his seate and great authority.

3 And I saw one of his heads as it were wounded to death, and his deadly wound was healed: and all the world wondred after the beast.

4 And they worshipped the Dragon, which gaue power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast? who is able to war with him?

5 And there was giuen vnto him a mouth, speaking great things, and blasphemies, and power was giuen vnto him, to doe forty and two moneths.

6 And he opened his mouth vnto blasphemie against God to blaspheme his Name, and his Tabernacle, and them that dwell in heauen.

B 7 And it was giuen vnto him to make warre with the Saints, and to ouercome them: and power was giuen him ouer all kindreds and tongues, and nations.

8 And all that dwell vpon the earth, shal worship him, whose names are not written in the booke of life of the lambe, which was killed from the beginning of the world.

9 If any man haue an eare, let him heare.

10 He that leadeth into captiuity, shall goe into captiuity: * He that killeth with a sword, must be killed with a sword. Here is the patience and the faith of the Saints.

Gen. 9. a
matth. 26. b

11 And I beheld another beast comming vp out of the earth, and he had two hornes like a lambe, and he spake as did the Dragon.

12 And he doth all that the first beast could doe in his presence, and he causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he doth great wonders, so that he maketh fire come downe from heauen on the earth in the sight of men.

C 14 And he deceiueth them that dwel on the earth by the meanes of those signes, which he had power to doe in the sight

ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make an image to the beaſt which hath the wound of a ſword, and did liue.

15 And he had power to giue a ſpirit vnto the image of the beaſt, that the image of the beaſt ſhould both ſpeake, and ſhould cauſe that as many as would not worſhip the image of the beaſt, ſhould be killed.

16 And hee cauſeth all, both ſmall and great, rich and poore, free and bond, that he ſhould giue them a marke in their right hand, or in their foreheads:

17 And that no man might buy or ſell, ſaue he that had the marke or the name of the beaſt, either the number of his name.

18 Here is wiſedome. Let him that hath wit, count the number of the beaſt: For it is the number of a man, and his number is ſixe hundreth threeſcore and ſixe.

¶ The Notes.

a The beaſt is the kingdome of Rome: the cat of the mountaine, is the errours, and blaſphemous vices of the whole world, gotten in battell: the beares feet, tyrannie: the mouth of the lion, ſpoilefull and greedie to deuoure, wounded by inſurrections by ciuill warres, vntill dominion and gouernance came in one mans hand. This other beaſt that commeth out of the earth, is the pompe of the Romiſh Biſhops. Hee pretendeth to bee a Lambe. This is the ſecond kingdome of Rome.

The xiiij. Chapter.

1 *The notable company of the Lambe.* 6 *One annouceth the Goſpel:* 8 *Another the fall of Babylon. And the third warneth to flee from the beaſt.* 18 *Of the Lords haruest.*

AND I looked, and loe, a Lambe ſtood by the mount Sion, and with him an hundred, fourty & foure thouſand, hauing his fathers name written in their foreheads.

A The Epiſtle on innocents day.

2 And I heard a voyce from heauen, as the ſound of many waters, and the voyce of a great thunder: and I heard the voyce of harpers, harping with their harpes.

3 And they ſung as it were a new ſong before the throne, and before the foure beaſts, and the Elders, and no man could learne that ſong, but the hundred and fortie and foure thouſand, which were redeemed from the earth.

4 Theſe are they which were not defiled with women, for they are virgines: Theſe are they which followe the Lambe, whitherſoeuer hee goeth: theſe were redeemed from men, being the firſt frutes vnto God, and to the Lambe.

5 And in their mouth was found no guile: for they are without spot before the throne of God.

6 And I saw another Angel flie in the mids of heauen, hauing the euerlasting Gospel, to preach vnto them that dwell on the earth, and to all nations, and kinreds, and tongues, and people,

B 7 Saying with a loude voyce,* Feare God, and giue glory to him, for the houre of his iudgement is come: and worship him that made heauen and earth, and the Sea, and fountaines of waters.

Actes 14.d

8 And there followed another Angel, saying, * Babylon, is fallen, is fallen, that great Citie: for shee made all nations drinke of the wine of the wrath of her fornication.

Esay 21.c
iere.57.a

9 And the third Angel followed them, saying with a loud voyce, If any man worship the beast and his image, and receiue his marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God: yea, of the pure wine which is powred in the cup of his wrath, and hee shall be punished in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment ascendeth vp euermore: And they haue no rest day nor night, which worship the beast and his image, and whosoeuer receiueth the print of his name.

12 Here is the patience of the Saints: Here are they that keepe the Commandements of God, and the faith of Iesus.

13 And I heard a voyce from heauen, saying vnto me, Write, * Blessed are the dead, which hereafter die in the Lord, Euen so saith the spirit, that they may rest from their labour, and their workes follow them.

C 14 And I looked, and behold, a white cloud, and vpon the cloud one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle:

15 And another Angel came out of the Temple: crying with a loud voyce to him that sate on the cloud * Thrust in thy sickle and reape, for the houre is come to reape: for the harueſt of the earth || is ripe.

Ioel.3.c

|| Or, dryeth.

16 And hee that sate on the cloud thrust in his sickle on the earth, and the earth was reaped.

17 And another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the Altar, which had power ouer fire, and cryed with a loud cry to him that

that had the sharpe sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth, for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vineyard of the earth, and cast it into the great winefat of the wrath of God.

20 And the wine fat was troden without the city, and blood came out of the fat, euen vnto the horse bridles, by the space of a thousand and sixe hundred furlongs.

¶ The Notes.

a Here is the reward that they shall haue which follow not this horned beast, nor them that worship it: and the iudgement and sentence of God against all them which worship this beast and Antichrist resisting the Gospel.

The xv. Chapter.

The song of them that ouercome the beast.

AND I saw another signe in heauen, great and marueilous, seuen Angels hauing the seuen last plagues: for in them is fulfilled the wrath of God. A

2 And I saw as it were a [a] glassie sea, mingled with fire, and them that had gotten the victory of the beast, and of his image, and of his marke, and of the number of his name, stand on the glassie Sea, hauing the harpes of God.

3 And they sung the song of Moses the seruant of God, and the song of the Lambe, saying, Great and marueilous are thy workes, Lord God Almighty, iust and true are thy wayes, thou king of Saints.

4 Who shall not feare thee, O Lord, and glorifie thy Name? for thou only art holy, and all Gentiles shall come and worship before thee, for thy iudgments are made manifest.

5 And after that I looked, and behold, the Temple of the Tabernacle of the testimonie was open in heauen.

6 And the seuen Angels came out of the Temple, hauing the seuen plagues, clothed in pure and bright linnen and hauing their breasts girded with golden girdles.

7 And one of the foure beasts gaue vnto the seuen Angels seuen golden vials, full of the wrath of God, which liueth for euermore. B

8 And the Temple was full of the smoke of the glory of God, and of his power, and no man was able to enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.

¶ The Notes.

a The sea of glasse mixed with fire, signifieth the wickednes of this world, and all the wicked enemies and aduersaries of the doctrine of the Gospel.

The xvi. Chapter.

2 *The Angels powre out their vials of wrath,* 6 *And what plagues follow thereof.* 15 *Admonitions to take heede and watch.*

A AND I heard a great voyce out of the Temple, saying to the seuen Angels, Goe your wayes, powre out the vials of the wrath of God vpon the earth.

2 And the first Angel went and powred out his viall vpon the earth, and there fell a noysome and sore botch vpon the men which had the marke of the beast, and vpon them which worshipped his image.

3 And the second Angel shed out his viall vpon the sea, and it turned as it were into the blood of a dead man: and euery liuing thing died in the sea.

4 And the third Angell shed out his vial vpon the riuers and fountaines of waters, and they turned to blood.

5 And I heard the Angel of the waters say, Lord, which art and wast, thou art righteous, and that holy one, because thou hast giuen such iudgements:

6 For they haue shed out the blood of Saints and Prophets, and therefore hast thou giuen them blood to drinke, for they are worthy.

B 7 And I heard another out of ỳ altar say, Euen so Lord God Almighty, true and righteous are thy iudgements.

8 And the fourth Angel powred out his viall on the Sunne, and power was giuen vnto him to vexe men with feruent heat of fire.

9 And men boiled in great heat, and blasphemed the Name of God, which hath power ouer these plagues, and they repented not to giue him glory.

10 And the fift Angel powred out his viall vpon the seat of the beast, and his kingdome waxed darke, and they gnew their tongues for sorrow,

11 And blasphemed the God of heauen for their sorrowes, and for their sores, and repented not of their deeds.

12 And the sixt Angel powred out his viall vpon the great riuer Euphrates, and the water thereof dryed vp, that the way of the kings of the East should be prepared.

13 And I saw three vncleane Spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false prophet:

C 14 For they are the spirits of deuils, working miracles,

to goe out to the kings of the earth, & of the whole world, to gather them to the battell of that great day of God Almighty.

15 *Behold, I come as a theefe. Happie is he that watcheth, and keepeth his garments, lest he walke naked, and men see his filthinesse. Matth. 24. g 2. pet. 3. b 1. thes. 5. a

16 And he gathered them together, into a place called in the Hebrew tongue, Armagedon.

17 And the seuenth Angel powred out his vial into the ayre, and there came a great voyce out of the Temple of heauen, from the throne, saying, It is done.

18 And there followed voices, thundrings, and lightnings: and there was a great earthquake, such as was not since men were vpon the earth, so mightie an earthquake, and so great.

19 And the great Citie was diuided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenesse of his wrath.

20 Euery Ile also fled away, and the mountaines were not found.

21 And there fell a great haile, as it had beene talents out of heauen, vpon the men, and the men blasphemed God because of the plague of the haile: for the plague thereof was exceeding great. D

The xvij. Chapter.

3 *The description of the great whore,* 8 *And her sinnes and punishment.*

AND there came one of the seuen Angels, which had the seuen vials, and talked with me, saying vnto me, Come: I will shew vnto thee the iudgement of the great whore that sitteth vpon many waters: a

2 With whom haue committed fornication the Kings of the earth, and the inhabiters of the earth are drunken with the wine of her fornication.

3 So hee caried me away in the spirit into the wildernes: and I saw a woman sit vpon a scarlet coloured beast, full of names of blasphemy, hauing seuen heads, and tenne hornes.

4 And the woman was arayed in purple, and [a] scarlet colour, and decked with gold, precious stone, and pearles, hauing a cup of gold in her hand, full of abominations and filthinesse of her fornication.

5 And in her forehead was a name written, A mysterie, great Babylon, the mother of whoredome and abominations of the earth.

6 And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus: and when I saw her, I wondered with great admiration.

B 7 And the Angel said vnto me. Wherefore marueilest thou? I will shew thee the mysterie of the woman, and of the beast that beareth her, which hath seuen heads and ten hornes.

8 And the beast that thou sawest, was, and is not, and shall ascend out of the bottomlesse pit, & goeth into perdition, and they that dwel on the earth, shall wonder (whose names are not written in the booke of life from the beginning of the world) when they behold the beast that was, and is not, and yet is.

9 And here is a meaning that hath wisedome. The seuen heads are seuen mountaines, on which the woman sitteth: They are also seuen kings.

10 Fiue are fallen, and one is, and the other is not yet come: & when he commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the eight, and is one of the seuen, and goeth into destruction.

12 And the ten hornes which thou sawest, are ten kings which haue receiued no kingdome as yet, but receiue power as King at one houre with the beast.

13 These haue one minde, and shall giue their power and strength vnto the beast.

C 14 These shall fight with the Lambe, and the Lambe
1.Tim.6.c shall ouercome them: * for hee is the Lord of lords, and King of Kings: and they that are on his side, are called, and chosen, and faithfull.

15 And he said vnto me, The waters which thou sawest, where the whore sitteth, are people, and folke, and nations, and tongues.

16 And the tenne hornes which thou sawest vpon the beast, are they that shall hate the whore, and shal make her desolate, and naked, and shall eate her flesh, and burne her with fire.

17 For God hath put in their hearts to fulfill his will, and to doe with one consent, for to giue their kingdome vnto the beast, vntill the words of God shall be fulfilled.

18 And the woman which thou sawest, is that great citie which reigneth ouer the Kings of the earth.

¶ The Notes.

a The womans variable garments, betoken diuers liueries of Religious orders, or the rose colour may signifie readinesse to shed Christian blood. The cup full of abominations, &c. the Popes

Popes decrees, decretals, bulles, dispensations, suspensions, and cursings: the beast she sitteth on, is the Papall seat.

The xviij. Chapter.

9 The louers of the world are sory for the fall of the whore of Babylon. 23 But they that be of God, haue cause to reioyce for her destruction.

AND after that, I saw another Angel come from heauen, hauing great powr, and the earth was lightened with his glory. A

2 And hee cryed mightily with a strong voice, saying, *Great Babylon is fallen, is fallen, and is become the habitation of deuils, and the hold of all foule spirits, and a cage of all vncleane and hatefull birds: *Esay. 21.9 Iere. 50.8*

3 For all nations haue drunken of the wine of the wrath of her fornication, and the kings of the earth haue committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voyce from heauen, saying, Come away from her, my people, that ye be not partakers of her sinnes, and that ye receiue not of her plagues.

5 For her sinnes are gone vp to heauen, and God hath remembred her wickednesse.

6 Reward her euen as she rewarded you, and giue her double according to her workes, and powre in double to her in the same cup which she filled vnto you.

7 And as much as she glorified her selfe, and liued wantonly, so much powre yee in for her of punishment, and sorrow: for she said in her heart, I sit being a queene, *and am no widow, and shall see no sorrow. B *Esay. 46.8*

8 Therefore shall her plagues come in one day, death, and sorow, and hunger, and she shall be vtterly burnt with fire, for strong is the Lord which iudgeth her.

9 And they shall bewaile her, & the Kings of the earth shall lament for her, which haue committed fornication with her, and haue liued wantonly with her, when they shall see the smoke of her burning.

10 *Standing afarre off for feare of her punishment, saying, Alas, alas, that great citie Babylon, that mighty city, for at one houre is thy iudgement come. *Iere. 51.8*

11 And the merchants of the earth doe weepe & waile ouer her, for no man buyeth their ware any more.

12 The ware of gold, and siluer, and precious stones, and of pearle, and raines, and purple, and silke, and scarlet, and all Thine wood, and all maner of vessels of yuorie, and all manner vessels of most precious wood, and of brasse,

brasse, and yron and marble,

13 And Cynamon, and odours, and ointments, and frankincense, and wine, and oyle, and fine floure, & wheat, and beasts, and sheepe, and horses, and charets, and bodies, and soules of men.

C 14 And the apples that thy soule lusted after, are departed from thee, and all things which were daintie, and had in price, are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things which were waxed rich, shall stand afarre off from her, for feare of the punishment of her, weeping and wailing,

Iere. 51, b 16 And saying, * Alas, alas, that great citie that was clothed in raines, and purple, and scarlet, and decked with gold and precious stones, and pearles:

17 For at one houre so great riches is come to nought. And euery ship-gouernor, & all they that occupy ships, and shipmen, and as many as worke in the sea, stood afarre off,

18 And cried, when they saw the smoke of her burning, saying, What city is like vnto this great city?

19 And they cast dust on their heads, & cryed weeping, and wailing, & saying, * Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costlinesse, for at one houre she is made desolate.

Iere. 51, b

20 Reioyce ouer her thou heauen, and ye holy Apostles, and Prophets, for God hath giuen your iudgment on her.

D 21 And a mighty Angel toke vp a stone like a great millstone, and cast it into the Sea, saying, With such violence shall that great city Babylon be cast, and shall be found no more at all.

22 And the voyce of harpers, and musicions, and of pipers and trumpetters shal be heard no more at all in thee: and no craftsman of whatsoeuer craft he be, shall be found any more in thee: and the sound of a mill shall bee heard no more at all in thee.

23 And the light of a candle shall shine no more at all in thee: and the voyce of the bridegrome, and of the bride shal bee heard no more at all in thee: for thy merchants were the great men of the earth, and with thine inchantment were deceiued all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine vpon the earth.

¶ The Notes.

a This Chapter intreateth most principally against the second regiment of Rome, that is, the papistical kingdome, which vnder

vnder the pretence of the Name of Christ, hath dealt so earnestly against all faithfull Christians, and the Euangelicall kingdome of God.

The xix Chapter.

Praises are giuen vnto God for iudging the whore.

AND after these things, I heard a great voyce of much people in heauen, saying, Alleluia: saluation, and glorie, and honour, and power bee ascribed to the Lord our God. A

2 For true and righteous are his iudgements, for he hath iudged the great whore which did corrupt the earth with her fornication, & hath throughly auenged the blood of his seruants of her hand.

3 Againe they said, Alleluia: and her smoke rose vp for euermore.

4 And the foure & twenty Elders, and the foure beasts fell downe, and worshipped God that sate on the throne, saying, Amen, Alleluia.

5 And a voyce came out of the throne, saying, Praise our Lord God all ye that are his seruants, and yee that feare him both small and great.

6 And I heard as it were the voyce of much people, euen as the voyce of many waters, and as the voyce of strong thundrings, saying, Alleluia: for the Lord our God omnipotent reigneth.

7 Let vs be glad and reioyce, and giue honour to him: for the marriage of the Lambe is come, and his wife hath made her selfe ready. B

8 And to her was granted that shee should be arrayed with pure and godly raines: for the raines is the righteousnesse of Saints.

9 And hee said vnto mee, Write: *happy are they which are called vnto the Supper of the Lambes marriage. And he said vnto me, These are the true sayings of God. Matth. 22, 2 Luke. 14, 2

10 And I fell at his feet to worship him: and hee sayd vnto me, See thou doe it not: for I am thy fellow seruant and of thy brethren that haue the Testimony of Iesus. Worship God, for the testimony of Iesus is the spirit of prophecie.

11 And I saw heauen open, and behold, a *white horse, and he that sate vpon him, was called Faithfull and true, and in righteousnesse he doeth iudge and make battell.

12 His eyes were as a flame of fire, and on his head were many crownes, and hee had a name written, that no man knew but himselfe.

13 *And

C 13 *And he was clothed with a vesture dipt in blood: Esay.63.a
and his Name is called, The Word of God.
14 And the armies which were in heauen, followed him vpon white horses, clothed with white and pure raines.
15 And out of his mouth goeth a sharpe sword, that with it he should smite the heathen: and he shall rule them with a rod of yron, and he treadeth the winefate of the fiercenesse and wrath of Almighty God.
16 And he hath on his vesture, and on his thigh, a name written, King of kings, and Lord of lords.
17 And I saw an Angel stand in the Sun, and he cryed with a loud voyce, saying to all the foules that flie by the midst of heauen, Come, and gather your selues together vnto the Supper of the great God:
18 That ye may eate the flesh of kings, and the flesh of high captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen, and bondmen, and of small and great.
19 And I saw the beast, and the kings of the earth, and their armies gathered together to make battell against him that sate on the horse, and against his army.
20 And the beast was taken, and with him that false prophet, which wrought miracles before him, with which hee deceiued them that receiued the beastes marke, and them that worshipped his image. These both were cast quicke into a pond of fire burning with brimstone.
D 21 And the remnant were slaine with the sword of him that sate vpō the horse, which sword proceeded out of his mouth: and all the foules were filled with their flesh.

¶ The Notes.

a The white horse, and he that sate vpon him, betokeneth Christ, which is here described after the Maiesty of Emperours and high powers with his honour, laude and name. The other that stood in the Sunne, calleth the deuils, with all that beare the marke of the dragon, and of the beast (which is infidelity, and misbeliefe in Christ) vnto an euerlasting supper of all bitternesse and vnblessednesse.

The xx. Chapter.

2 Satan being bound for a certaine time, 7 and after let loose vexeth the Church continually.

A AND I saw an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.
2 And he tooke the dragon that old Serpent, which is the

the deuill and Satanas, and bee bound him a thousand yeeres,

3 And cast him into the bottomelesse pit, and he shut him vp, and set a seale on him, that hee should deceiue the nations no more til the thousand yeres should be fulfilled, and after that he must be loosed for a little season.

4 And I saw thrones, and they sate vpon them, and iudgement was giuen vnto them: and I saw the soules of them that were beheaded for the witnesse of Iesus, and for the word of God, and which had not worshipped the beast neither his image, neither had taken his marke vpon their foreheads, or in their hands, and they liued and reigned with Christ a thousand yeeres.

5 But the other of the dead men did not liue againe, vntil the thousand yeeres were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: for on such the second death hath no power: but they shall be the Priests of God, and of Christ, and shall reigne with him a thousand yeeres.

7 * And when the thousand yeeres are expired, Satan shall be loosed out of his prison, B Esay 38.d

8 And shall go out to deceiue the Nations which are in the foure quarters of the Earth, Gog and Magog, to gather them together to battel: whose number is as the sand of the sea.

9 And they went vp in the plaine of the earth, and compassed the tents of the Saints about, and the beloued citie, and fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false prophet shalbe tormented day and night for euermore.

11 And I saw a great white throne, & him that sate on it, from whose face fled away both the earth and the heauen, and their place was no more found.

12 And I saw the dead both small and great stand before God: and the bookes were opened, and another booke was opened, which is the booke of life, and the dead were iudged of those things which were written in the bookes, according to their deedes.

13 And the sea gaue vp her dead which were in her: and death and hell deliuered vp the dead which were in them, and they were iudged euery man according to his deedes.

14 And death and hell were cast into the lake of fire. C this is the second death.

15 And

15 And whosoeuer was not found written in the booke of life, was cast into the lake of fire.

¶ The Notes.

a This Chapter may bee taken (as it were) for a rehersall of the visions and reuelations that were before mentioned. And by the way it describeth againe the honour and Maiestie of Christ, of Gods word and power of the Gospel, and the benefits of Christ, and addeth thereunto the last iudgement of the dead, which shall die two deaths.

The xxi. Chapter.

3. 4. *The blessed estate of the godly.* 8. 27. *And the miserable condition of the wicked.*

a AND I saw * a new heauen and a new earth: for the first heauen and the first earth were vanished away, and there was no more sea.

Esay 65.c
2.pet.3.a

2 And I John saw the holy City, new Hierusalem, come downe from God out of heauen, prepared as a bride, garnished for her husband.

3 And I heard a great voice out of heauen, saying, *Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe shall be with them and be their God.

Leuit.26.b
2.cor.6.c

4 *And God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, neither crying: neither shall there be any more paine: for the former things are gone.

Esay.25.d
apoc.7.c

5 And hee that sate vpon the throne, sayd, Behold, I make all things new. And he sayd vnto mee, Write: for these words are true and faithfull.

6 And he said vnto mee, It is done: I am Alpha and Omega, the beginning and the end. I will giue vnto him that is athirst, of the well of the water of life freely.

b 7 He that ouercommeth shall inherite all things, and I will be his God, and he shall be my sonne.

8 But the fearefull, and vnbeleeuing, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all lyars, shall haue their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came vnto mee one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come hither, I will shew thee the bride the Lambes wife.

10 And he carryed me away in the spirit to a great and high

high mountaine, and he shewed me the great citie holy Ierusalem, descending out of heauen from God,

11 Hauing the glory of God: and her shining was like vnto a stone most precious, euen like a Iasper, clear as christall,

12 And had a wall, great and high, and had twelue gates, and at the gates twelue Angels, and names written which are the names of the twelue tribes of Israel.

13 On the East side three gates, and on the North side three gates and toward the South three gates, and from the West three gates.

14 And the wall of the city had twelue foundations, and in them the twelue names of the Lambes twelue Apostles. C

15 And he that talked with me, had a golden reede to measure the citie withall, and the gates thereof, and the wall thereof.

16 And the city lyeth foure square, and the length was as large as the breadth: and he measured the citie with the reed, twelue thousand furlongs, and the length, and the breadth, and the height of it are equall.

17 And he measured the wall thereof, an hundred and forty and foure cubites, by the measure of man, that is, of the Angel.

18 And the building of the wall of it was Iasper, and the city was pure gold, like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all manner of precious stones. The first foundation was Iasper, the second Saphire, the third a Chalcedonie, and the fourth an Emerald.

20 The fift Sardonix, the sixth Sardius, the seuenth Chrysolite, the eight Beryll, the ninth a Topaz, the tenth a Chrysophrasus, The eleuenth a Iacinct, the twelfth an Amethist.

21 The twelue gates were twelue pearles, euery gate was of one pearle, and the street of the city was pure gold as it were shining glasse. D

22 And I saw no Temple therein: For the Lord God Almighty, and the Lambe are the Temple of it.

23 And the city hath no need of the Sunne, neither of the Moone to lighten it: for the glory of God did lighten it, and the Lambe is the light of it. Esay 60.d

24 And the nations of them that were saued, shall walke in the light of it: and the Kings of the earth doe bring their glory and honour vnto it.

25 * And the gates of it shall not be shut at all by day:

for

for there shall be no night.

26 And they shall bring the glory and honour of the Gentiles vnto it.

27 And there shall in no wise enter into it any vncleane thing, neither whatsoeuer worketh abomination, or maketh lies: but they onely which are written in the Lambes booke of life.

The xxij. Chapter.

1 *The riuer of the water of life.* 9 *The Angel will not bee worshipped.*

A 1 AND he shewed me a pure riuer of water of life, cleare as christall proceeding out of the throne of God, and of the Lambe.

2 In the middest of the street of it, and of either side of the riuer, was there wood of life, which bare twelue maner of fruits, and gaue fruit euery moneth: and the leaues of the wood serued to heale the people withall.

3 And there shall bee no more curse, but the throne of God and the Lambe shall bee in it, and his seruants shall serue him.

4 And they shall see his face, and his name shall be in their foreheads.

Esay.60.c 5 * And there shall be no night there, and they need no candle, neither light of the Sunne. For the Lord God giueth them light, and they shall raigne for euermore.

6 And hee said vnto mee, These sayings are faithfull and true. And the Lord God of the holy Prophets sent his Angel to shew vnto his seruants the things which must shortly be fulfilled.

B 7 Behold I come shortly, * Happy is hee that keepeth
Reuel.1.a the sayings of the prophesie of this booke.
Reuel.19.b 8 I Iohn saw these things, and heard them. And when I had heard and seene, I fell downe to * worship before the feete of the Angel, which shewed me these things.

9 Then saith he vnto mee, See thou doe it not: for I am thy fellow seruant, and the fellow seruant of thy brethren the Prophets, and of them that keepe the sayings of this booke: but worship God.

10 And he saith vnto mee. Seale not the sayings of the prophesie of this booke: for the time is at hand.

11 Hee that doeth euill, let him doe euill still: and he which is filthy, let him be filthy still: and hee that is righteous, let him be righteous still, and he that is holy let him be holy still.

12 And Behold, I come shortly, and my reward is with me, to giue to euery man, according as his deedes shall be.

13 I

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that doe his Commandements, that their power may be in the tree of life, and may enter in through the gates into the Citie. ℭ

15 * For without shall be dogges, and inchanters, and whoremongers, and murderers, and idolaters, and whosoeuer loueth or maketh leasings. Esay 44.b reuel.21.b

16 I Iesus sent mine Angel to testifie vnto you these things in the Churches: I am the roote, and the generation of Dauid, and the bright morning starre.

17 And the Spirit and the Bride say, Come. * And let him that heareth, say also, Come. * And let him that is a-thirst, Come. And whosoeuer will, let him take of the water of life freely. Esay 55.a Iohn 8.f

18 I testifie vnto euery man that heareth the words of the prophesie of this Booke. * If any man shall adde vnto these sayings, God shall adde vnto him the plagues that are written in this Booke. Deut.4.a

19 And if any man shall take away from the words of the Booke of this prophecie, God shall take away his part out of the Booke of life, and out of the holy Citie, and from the things which are written in this Booke.

20 Hee which testifieth these things, saith, Surely I come quickly. Amen, Euen so, Come Lord Iesus.

21 The grace of our Lord Iesus Christ bee with you all. Amen.

FINIS.

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¶ The Epistles of the old Testament according as they be now read.

¶ The Epistle on Ashwednesday.

Ioel 2. c

TUrne you vnto mee, with all your heart, with fasting, weeping, and mourning, rent your hearts and not your clothes. Turne you vnto the Lord your God, for he is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he shall also turne and forgiue: and after his chastening, bee shall let your increase remaine for meat and drinke offrings vnto the Lord your God. Blow out with the Trumpet in Sion, proclaime a fasting, call the Congregation, and gather the people together: warne all the Congregation, and gather the Elders: bring the children and sucklings together: Let the bridegroome go forth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the porch and the Altar, weeping and saying, Be fauourable, O Lord, be fauourable vnto thy people. Let not thine heritage be brought to such confusion, lest the heathen bee lords thereof. Wherefore should they say among the heathen, Where is now their God?

¶ The Epistle on the Munday before Easter.

Esay 63. a

WHat is hee this that commeth from Edom, with stained red clothes of Bosra, which is so costly cloth, and commeth in so mightily with all his strength? I am he that teacheth righteousnesse, and am of power to helpe. Wherefore then is thy clothing red, & thy raiment like his that treadeth in the Wine presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I tread downe mine enemies in my wrath, & set my feete vpon them in mine indignation, and their blood sprang vpon my clothes, and so haue I stained all my raiment. For the day of vengeance is assigned in mine heart, and the yeere of my deliuerance is come. I looked about mee, and there was no man to shew mee any helpe. I fell downe, and no man held me vp. Then I held me by mine owne arme, and my feruentnesse sustained me. And thus haue I troden downe the people in my wrath, and bathed them in my displeasure, insomuch that I haue shed their blood vpon the earth. I will declare the goodnesse of the Lord, yea, and the praise of the Lord for al that he hath giuen vs, for the great good that he hath done for Israel, which he hath giuen them of his owne fauour, and according to the multitude of his louing kindnesses. For he

he said, These no doubt will be my people, and no shrinking children, & so he was their Sauiour. In their troubles he forsooke them not, but the Angel that went forth from his presence deliuered them. Of very loue and kindnesse that he had vnto them, redeemed he them. He hath borne them and caried them vp euer since the world began. But after they prouoked him to wrath, and vexed his holy minde, he was their enemie, and fought against them himselfe. Yet remembred he the old time of Moses and his people, how he brought them from the water of the sea, as a shepheard doeth his sheepe, how hee had giuen his holy Spirit among them, how hee had led Moses by the right hand with his glorious arme, how he had diuided the water before them (whereby he got himselfe an euerlasting Name) how he led them in the deepe as a horse is led in the plaine, that they should not stumble. The Spirit of the Lord led them as a tame beast goeth in the field. Thus (O God) hast thou led thy people, to make thy selfe a glorious name withall. Looke downe then from heauen, and behold the dwelling place of thy sanctuary, and thy glory. How is it that thy tenderlie, thy strength, the multitude of thy mercies, and thy louing kindnesse will not be intreated of vs? Yet thou art our Father: For Abraham knoweth not, neither is Israel acquainted with vs. But thou Lord art our Father & Redeemer, and thy Name is euerlasting. O Lord, wherefore hast thou led vs out of the way? Wherefore hast thou hardened our hearts, that wee feare thee not? Be at one with vs againe, for thy seruants sake, that are of the generation of thine heritage. Thy people haue had but a little of thy Sanctuary in possession: for our enemies haue taken it in. And we are become euen as wee were from the beginning: but thou art not their Lord, for they haue not called vpon thy Name.

¶ The Epistle on the Tuesday before Easter.

THe Lord God hath opened mine eare, therefore can I not say nay, nor withdraw my selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers: I turne not my face from shame and spitting: for the Lord God helpeth mee: therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. Mine aduocate speaketh for mee, who will then goe with me to Law? Let vs stand one against another, if there be any that will reason with me, let him come forth here to me. Behold, the Lord God standeth by me, what is he that can condemne mee? Esay 50.b

Loe, they shalbe all like as an old cloth which the moths shall eate vp: Therefore who so feareth the Lord among you, let him heare the voyce of his seruant. Who so walketh in darknes, & no light shineth vpon him, let him hope in the Lord, and hold him by his God. But take heede, yee all haue kindled a fire, and girded your selues with the flame. Yee walke in the glistering of your owne fire, and in the flame that yee haue kindled. This commeth vnto you from my hand, namely, that ye all sleepe in sorrow.

The Epistle on the xxv. Sunday after Trinity.

Iere. 23. a

BEhold, the time commeth, saith the Lord, that I will raise vp the righteous branch of Dauid, which shall beare rule, and discerne matters with wisedome, and shall set vp equity and righteousnesse againe in the earth. In his time shall Juda be saued, and Israel shal dwel without feare. And this is the name that they shall call him, Euen the Lord our righteous maker. And therefore behold, the time commeth, saith the Lord, that it shall be no more said, The Lord liueth which brought the childre of Israel out of ỳ land of Egypt: but, The Lord liueth, which brought forth and led the seede of the house of Israel out of the North land, and from all countreys where I had scattered them, and they shall dwell in their owne land againe.

The Epistle on the Annunciation of Mary.

Esay 7. b

MOreouer God spake vnto Ahaz, saying, Require a token of the Lord thy God, whether it bee toward the depth beneath, or toward the height aboue. Then said Ahaz, I will require none, neither will I tempt the Lord. The Lord answered, Then heare to, yee of the house of Dauid, Is it not enough for you, that ye be grieuous vnto men, but ye must grieue my God also? and therefore the Lord shall giue you a token of himselfe. Behold, a Virgin shall conceiue and beare a sonne, and shall call his name Emmanuel. Butter and hony shall he eate, that hee may know to refuse the euill, and chuse the good.

The Epistle on S. Iohn Baptists day.

Esay 40. a

BE of good cheere, my people, be of good cheere (saith your God) comfort Jerusalem, and tell her that her trauell is at an end, that her offence is pardoned, that shee hath receiued at the Lords hand sufficient correction for all her sinnes. A voyce cryeth, Prepare the way of the Lord in the wildernes, make straight the path of the Lord in the desert. Let all valleys be exalted, and euery mountaine

taine and hill bee layd low. What so is crooked, let it bee made straight, and let the rough places be made plaine fields: for the glory of the Lord shall appeare, and all flesh shall see it; For why the mouth of the Lord hath spoken it. The same voice spake, Now cry. And I said, What shall I cry? Then spake it, That all flesh is grasse, and that all the beautie thereof is as the flowre of the field. The grasse is withered, the flowre falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuertheless, whether the grasse wither, or the flowre fade away, yet the word of our God endureth for euer. Moreouer, the voice crieth thus, Goe vp vnto the hill (O Sion) thou that bringest good tidings, lift vp thy voyce with power, O thou Preacher Hierusalem, lift it vp without feare, and say vnto the Cities of Iuda, Behold your God, behold, the Lord euen the Almightie shall come with power, and beare rule with his arme. Behold, hee bringeth his treasure with him, and his workes goe before him. Hee shall feed his flocke like an Heardman. He shall gather the Lambes together with his arme, and carry them in his bosome, and shall kindly intreate those that beare yong.

¶ A Table to finde the Epistles and Gospels *read in the Church of England, whereof the first* line is the Epistle, and the other the Gospel.

¶ First Sunday in Aduent.

OWe nothing	Rom. xiii. b
When the	Mat. xxi. a

¶ Second Sunday.

Whatsoeuer	Rom. xv. a
And there shall	Luke xxi. d

¶ Third Sunday.

Let a man	1. Cor. iiii. a
When Iohn	Mat. xi. a

¶ Fourth Sunday.

Reioyce in	Phil. iiii. a
And this is	Iohn i. c

¶ On Christmas day.

God in times	Hebr. i. a
In the beginning	Iohn i. a

¶ On S. Steuens day.

But he being	Acts vii. b
Therefore	Mat. xxiii. e

¶ On S. Iohns day.

That which	1. Iohn. i. a
And when	Iohn xxi. c

¶ On Childermas day.

And I looked	Apoc. xiiii. a
Behold the Angel	Mat. ii. b

¶ Sunday after Christmas.

And I say	Gal. iiii. a
The booke of	Mat. i. a

¶ On New yeeres day.

Blessed is that	Rom. iiii. b
And it fortuned	Luke ii. c

¶ On twelfth day.

For this	Ephes. iii. a
When Iesus	Mat. ii. a

¶ First Sunday after twelfth day.

I beseech you	Rom. xii. a
And his father	Luke ii. g

¶ Second

¶ Second Sunday.
Seeing that Rom. xii. b
And the third Iohn ii. a
¶ Third Sunday.
Be not wise Rom. xii. c
When he Mat. viii. a
¶ Fourth Sunday.
Let euery Rom. xiii. a
And when Mat. viii. a
¶ Fifth Sunday.
Now therefore Col. iii. b
The kingdome Mat. viii. d
Sixt Sunday.
(If there be so many) yee shall haue the same Epistle and Gospel that was vpon the fifth Sunday.
¶ Septuagesima Sunday.
Perceiue ye i. Cor. ix. d
For the kingdome Mat. xx. a
¶ Sexagesima Sunday.
For ye suffer ii. Cor. xi. c
When much Luke viii. a
¶ Quinquagesima Sunday.
Though I i. Cor. xiii. a
He tooke vnto Luke xviii. c
¶ The first day of Lent.
Turne you vnto Joel ii. c
Moreouer Mat. vi. c
¶ First Sunday in Lent.
We as helpers ii Cor. vi. a
Then was Mat. iiii. a
¶ Second Sunday.
Furthermore i. Thes. iiii. a
And Iesus Mat. xv. d
¶ Third Sunday.
Be ye therefore Ephes. v. a
And he was Luke xi. c
¶ Fourth Sunday.
Tell me ye that Gal. iiii. d
After these Iohn vi. a
¶ Fifth Sunday.
But Christ being Heb. ix. b
Which of you Iohn viii. g
¶ Sunday before Easter.
Let the same. Phil. ii. a
And it came Mat. xxvi. a
¶ Munday before Easter.
What is he Esay lxiii. a
After two Mar. xiii. a
¶ Tuesday.
The Lord hath Esay. l. a
And anon Mar. xv. a
¶ Wednesday
Whersoeuer Heb. ix. c
The feast of Luke xxii. a
¶ Thursday.
This I warne i. Cor. xi. c
And the whole Luke xxii. a
¶ On Good Friday.
For the Law Heb. x. a
When Iesus Iohn xviii. a
¶ On Easter Euen.
For it is better i. Pet. iii. c
When the Mat. xxvii. f
¶ Easter day.
If ye then be Col. iii. a
The morrow Iohn xx. a
¶ Munday in Easter weeke.
Then Peter Acts x. e
And behold Luke xxiiii. b
¶ Tuesday.
Ye men and Acts xiii. d
Iesus himselfe Luke xxiiii. f
¶ First Sunday after Easter.
For all this is i. Iohn v. a
The same day Iohn xx. c.
¶ Second Sunday.
For it is thanke i. Pet. ii. c
I am that Iohn x. b
¶ Third Sunday.
Dearely beloued i. Pet. ii. b
After a while Iohn xvi. c
¶ Fourth Sunday.
Euery good Iames i.
But now goe Iohn xvi. a
¶ Fifth Sunday.
And see that ye Iames i. d
Verily, verily Iohn xvi. d
¶ On Ascension day.
In the former Acts i. a
After that he Mar. xvi. c

¶ Sunday

¶ Sunday after Aſcenſion.
The end of i.Pet.iiii.b
But when Iohn.xv.d
¶ On Whitſunday
When the fiftie Acts ii.a
If ye loue Iohn xiiii.c
¶ Munday.
Then Peter Acts x.d
For God ſo loued Iohn iiii.c
¶ Tueſday.
When they Actes viii.b
Verely,verily Ioh.v.a
¶ On Trinitie Sunday.
After this. Apoc.iiii.a
There was Iohn iii a
¶ Firſt Sunday after Trinitie.
Beloued let i Iohn iiii.b
There was Luke xvi.c
¶ Second Sunday.
Maruelle not i.Ioh iii.b
A certaine man Luk xiiii.c
¶ Third Sunday.
Submit your i.Pet.v.a
Then reſorted Luk xv.a
¶ Fourth Sunday
For I ſuppoſe Rom viii.c
Be ye therefore Luke vi.f
¶ Fift Sunday.
In concluſion i.Pet.iii.b
It came to paſſe Luke v.a
¶ Sixth Sunday.
Remember ye Rom.vi.a
For I ſay Mat.v.c
¶ Seuenth Sunday.
I will ſpeake. Rom.vi.c
In thoſe Marke viii.a
¶ Eight Sunday.
Therefore brethren Rom.viii.b
Beware of Mat.vii.c
¶ Ninth Sunday.
Brethren I i.Cor.x.a
There was Luke xvi.a
¶ The tenth Sunday.
Concerning i.Cor.
And when he Luk xii.a
xix.f
The xi. Sunday.
Brethren as i.Cor.xv.a
And he put Luk xviii.b
The xii. Sunday.
Such truſt ii.Cor.iii.a
And he departed Mark viii.c
¶ The xiii. Sunday.
To Abraham Gal.iii.c
Happy are the Luke x.b
The xiiii. Sunday.
I ſay walke. Gal.v.c
And it chanced Luke xvii.b
The xv. Sunday.
Behold now Gal.vi.b
No man Mat.vi.b
¶ The xvi, Sunday.
Wherefore I Epheſ.iii.a
and it chanced Luke vii.b
¶ The xvii Sunday.
I therefore Epheſ.iiii.a
And it chanced. Luke xiii.a
¶ The xviii. Sunday.
I thanke i.Cor.i.a
When the Mat.xxii.c
¶ The xix. Sunday.
This I ſay Epheſ.iiii.c
Then he entred Mar.ix.a
¶ The xx. Sunday.
Take heede Epheſ.v.c
The kingdome Mat.xxi.a
¶ The xxi. Sunday.
Finally my Epheſ.vi.b
And there Iohn iiii.g
¶ The xxii. Sunday.
I thanke my Phil.i.a
Then came Mat xviii.b
¶ The xxiii. Sunday.
Brethren be Phil.iii.c
Then went Mat.xxi.a
¶ The xxiiii. Sunday.
We giue thankes Col.i.a
While he Mar.ix.c
¶ The xxv. Sunday.
Behold the Iere.xxiii.a
Then Ieſus Iohn.vi.a

¶ The

¶ The Epistles and Gospels for the Saints dayes.

¶ On S. Andrewes day.

But thou — Rom. x. d
As Jesus — Mat. iiii. c

¶ On S. Thomas day.

Now therefore — Ephe. ii. c
But Thomas — John xx. d

¶ Purification of Mary.

¶ Read the Epistle appointed for the Sunday.

When the time — Luke ii. d

¶ S. Matthias day.

And in those — Acts i. c
At that time — Mat. xi. d

¶ Annuntiation of Mary.

Moreouer — Esay vii. b
And in the sixe — Luke i. d

¶ Marke Euangelist.

Unto euery — Ephes. iiii. b
I am the true — John xv. a

¶ Philip and Iames day.

Iames the seruant — Iam. i. a
And he said — John. xiiii. a

¶ S. Iohn Baptist day.

Be of good — Esay xl. a
Elizabeths time. — Luke i. k

¶ On S. Peters day.

In the time — Acts xii. a
When Jesus. — Mat. xvi. b

¶ S. Iames day.

In those dayes — Acts xi. c
Then came — Mat. xx. c

¶ S. Bartholomew.

By the hands — Acts v. b
And there was — Luke xxii. d

¶ S. Matthew.

Therefore see. — ii. Cor. iiii. a
And as Jesus. — Mat. ix. b

¶ S. Michael.

And there was — Apoc. xii. b
The same — Mat. xviii. a

¶ S. Luke the Euangelist.

But watch — ii. Tim. iiii. a
After these — Luke x. a

¶ Simon and Iude.

Judas the seruant. — Jude a
This command. — John. xv. c

¶ On All S. day.

And I saw — Apoc. vii. a
When he saw — Mat. v. a

FINIS.

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